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## DIALECTIC OF ETHNIC IDENTITY AND CLASS: COEXISTENCE OR CONFLICT?

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**Abstract.** The study aimed to investigate coexistence or conflict between ethnic and class identity, the subjects to the study were 400 chosen from Turkmen, Turk and Sistani people aged 15-29 in Gonbad Kavos City due to the ethnic scattering and socioeconomic structure. First, the conceptual study on ethnic and class identity, previous research and George Herbert Mead's theory has been done. Then, assuming impact of socialization on identity construction, the coordination between family, school and university for the purpose of formation of ethnic and class identity was investigated. Both objective and subjective ethnic identity and class identification in the two forms of traditional and modern were investigated. Result showed that only objective ethnic identity and class identification in its modern form have had conflicting interaction among university students. However, the subjects have had peaceful coexistence in other dimensions. It should be said that there was a lack of coordination between university, school and family in the transmission of values and patterns.

**Key words:** Identity, Ethnic identity, class identity, socialization.

**Statement of the issue.** The issue is human identity in terms of vital, objective and subjective concerns that truly reflects the position of human in the universe. The issue that created questions such as: where did man come from? Where does he belong to? And where does he go? Answering these questions makes transition possible from the instinctive unconscious level to the collective unconscious level (kind). The power that causes unconscious transition from the instinctive level to the collective, is called evolution and man differ from other organisms according to the law of evolution that takes place in three field of his existence. The first field is related to human morphology that products hands upright and freedom; the evolution which leads to the elegance and ability to do things by human that other animals are incapable and helpless for doing so. The second field is evolution in physiology, the mechanism of acoustic elements of human, especially in parts of the larynx, will be able to resolute sounds and express words. Finally human neurologic is subject to evolution in order to multiple grooves in the brain and also releasing excess oxygen due to hands freedom. The outcome of such processes known as mind that is common for all human and it is distinguishing form between humans and animals. But the mind itself is devoid of any discrimination power and only in the face of the outside world and external environment gets cover of discrimination power (Stiegler according to Gourhan, 1998, 143-146). Unity becomes diversity (the kind of human to individual) by encountering the mind with the outside world and the transition begins from the collective unconscious to the individual unconscious so that human identity is formed (Ritzer, 1989, 296). Thus the identity is Individuality at the first step; Individuality which reflects images and subjective perception in itself when facing the universe and on this occasion can find multiple identities among people who live in the same geographical and historical region. On this basis, identity was not fixed and eternal issue but construct according to the knowledge which mind brings it from the outside world.

In traditional and pre-modern societies, identity was not so complex and problematic issue. There were not fundamental differences and identity crisis was not a matter; because when the people mind face with the outside world, they mostly realize the world with basic and common feature, and identity differences found as differences in symptoms not in nature (Tomlinson, 2003, 269). Nowadays, the man's identity is complex, multi-center and plural so we are facing with identity pluralism both at the society macro level and within each different people and also within each identity. Everyone identity has varieties and levels of belonging. In other words, there are a variety of identity sources which exists all together in identity scheme. Every individual naturally is placed among the several belonging in which each of them is seated to "human himself" and it has been institutionalized; of course, this situation will change according to time and place. Due to the influence of collective identity sources and the proliferation of identity dimensions, any unilateral approach that makes any of collective identity dimensions prominent and influential, can cause disruption for

the cohesion and balance in the basis of the people identity. The clear and indisputable fact is that identity at every level is social and also production of communication and interaction with others. The basis of human communication and interaction is customs and rules which community created them to facilitate these relations and to prevent conflict and friction. Customs and regulations make the framework for construction of identity which lead to coordination and integration of activities and closeness of community members.

Human society at every level needs to familiarize community members with those criteria and rules for surviving. Therefore, the socialization process is an ongoing process of which begins from birth and continues until the end of the life. In traditional societies, there was functional differentiation between society institutions and every institution had a special function, but now functional commonality is a general principle among institutions (Scheafer, 1989, 83-77). This institution inter-relationship in new societies is severe and effective. In such case that functional interaction sets between institutions, some harmonies and balances must be established between institutions otherwise the state of confusion and imbalance can occur for any people identity.

Thus, the focus of this study is to evaluate the role and impact of socialization elements interaction (family and education systems) for the construction and the interaction between collective identity dimensions. According to numerous conducted researches at various regions of Iran (Abdullahi (1997), Rezvan Far (2001), Ahmadloo and Afrough (2003), Rajaei (2007), Hajiyani (2010), etc.) in collective identity dimensions field (national, ethnic, religious and modern), confirm the eminence or existence of imbalances in some studied dimensions of collective identity in the studied group and also the distribution and diversity of ethnic and class in Golestan Province, this research will study the role and impacts of socialization interaction factors on the construction and interaction between the two collective identity dimensions (ethnic and class) among 29-15 year-old youth who are "at the age for seeking knowledge about the environment, their neighborhoods and their cultural and collective identity" (Akbarzadeh according to Erickson, 1998), in Golestan province.

**Identity.** Despite identity considers recent topics in the sciences such as psychology and sociology, it has long-term philosophical history. Dehhoda (1963, 349) defines identity as: "the identity is individuation and this meaning is well known between philosophers and theologians... Identity sometimes refers "external presence". The identity may refer "individuation with the nature" which means the "trivial truth."

Crawley (2005, 770) refers three meanings for identity definition in the Oxford dictionary: "1. who or what. 2. Characters, emotions and beliefs that distinguishes people from each other; a sense of national, cultural, personal and group. 3. A mode or feel for the presentation or the ability to understand".

Without doubt, symbolic interactionism has a greater share than other doctrine for the understanding of identity in the field of sociology (Hewitt, 2002). Charles Horton Cooley and George Herbert Mead are known as the initiators of this doctrine.

Cooley defines people access to self-concept (by which everyone knows himself and distinguishes from others.) and the identity by using looking glass-self theory. According to Shepard (2007, 97):

**According to Cooley looking glass-self conduct by three stages: first, we get the impression in which how we looks in others mind. Second, the impression in which how they judge us. Third, our estimation of others judgment leads to positive or negative result.**

Mead view of identity can be understood by referring to his discussions in relation to the "self". According to Mead (1934, 178-175) "self" includes two divisions: "I" and "Me". "I" represents reactions of individual to laws, social organizations, human freedom and unpredictable. "Me" consists of a series of others approaches in which represents the form of rules and social supervision system. Self-development is in the social field and in terms of "I" and "Me" entanglement.

In addition to the theories about the identity which were briefly studied, many recent theorists have dealt with the topic of identity. Tajfel (1982, 24) explains identity as:

**Social identity as a part of self-concept was conceptualized based on membership-group and inter-group relations. Identity comes with perception of oneself as belonging to a particular social group and emotional value importance of the membership in the group and people distinguish themselves and others by helping identity elements, and people have interaction with them on the basis of such distinction.**

According to Richard Jenkins (1996, 4), identity also has two different meanings. The first represents an absolute similarity and the second is equal to distinction. So the identity makes two possible relations in individuals and objects; on the one hand there is similarity, and on the other hand there is difference that they will continue over time.

Each proposed definitions have particular theoretical points and considerations about identity. The first characteristic is identity sociability; identity is never unilateral and always implies the presence of others. In other words, identity is a kind of self-knowledge in relation to others. There is such tendency towards individual and psychological characteristics or social situations in some of the definitions; however, the thought for constructing identity unilaterally is false, such processes are the result of the dialectic between individual characteristics and social situations. According to Davis (1991) and Howard (2000, 367), "identity is a concept that would not trapped individuals in social and symbolic worlds and even not released them from such a world."

Human identity of this dialectic is reflective. In this case, social regulations is being interpreted by people after entering into human, and human is one who decides how to act and tell others who he/she is and This implies the construction of identity. Reflective and meaningfulness is always the result of agreement or disagreement. Unlike the attitudes of authors who consider identity as a constant and natural issue, it should be noted that identity is the product

of time and chance. As Bhabha (1994, 51) expresses identity as: "Identity is neither previous nor finished product." Thus, identity can be defined with the concept of similarity and difference at the same time.

So it can be said that identity is the set of features which a person or persons acquired it in their life through socialization process and put them in the differentiation or similarity situation with others.

Since human has two psychological and social parts, in the first phase, identity can be divided into two groups: individual (personal) and collective (social).

Personal identity includes people beliefs about their skills and abilities (Tajfel, 1982, 24). The concept can be called personal identity which someone realized it as a person about himself/herself and also has continuity and differentiation. Precisely when relying on personal identity, the inter-relationship between persons what makes distinction through people can be named.

Collective identity (social) also has several definitions. As the Goy (2000, 1) believes: collective identity is some people fixation to common affairs under a specific label. Burke (1991, 836) knows social identity as thought, understanding and person evaluation in relation to himself/herself from the perspective of others or community that as the result, people feel valued and respected position from society or others. Social identity from the view of Tajfel (1982, 24) is result of people awareness from membership in one or more social group with the emotional value and significance that attached to the membership.

Thus, social identity is based on the concepts of similarity and difference (Jenkins, 2000, 7), and can be defined by components such as a sense of belonging, experiences and common heritage, a sense of commitment to the community, having shared ideals and beliefs, and the most important which is identity and detection (Weedon, 2004).

**Ethnic identity.** Ethnicity is the combination of features such as language, religion, accent, appearance and customs that individuals appear in these fields without previous agreements (Malik, 1996, 174) and when the minority group differs from the main population by the superficial physically, cultural and psychological features, such groups can be called ethnic groups (Bennett et al., 2005, 112). Nonda and Warms (1998, 265) believe that:

**"Ethnicity considers as differences in culture, heritage and experience by which groups of people in the same social environment are distinguished from each other. Ethnic identity is just one of the identity available resources and also has the interaction with other sources of identity, such as gender, nationality and social class. Ethnic groups are people categories who consider themselves as those contributed in the particular culture and history and according to them, people differentiate themselves from other community groups or larger society as a whole. Ethnic groups draw the boundaries between itself and other ethnic groups where such boundaries cause both strengthening the intra-class correlation and also separating from other groups. These boundaries should be based on a language, race heritage or common religion, rituals, common clothes and foods, common values or common homeland.... Ethnic identity is individual-subjective experience that makes person dependent to a particular ethnic group. "**

According to Martha (1993, 1), ethnic identity is also the set of individual ideas about their ethnic group members and self-recognition by using ethnic labels.

Points can be achieved from the proposed definitions; that is, ethnic group has physical distinct characteristics such as face or skin color and cultural characteristics such as accent, religion, language and authenticity then the membership of these groups is ascriptive. These groups by their own characteristics are considered as a part of a larger culture; they separated themselves from the larger culture in spite of the presence in economic and education system, and laws allegiance of the larger society; they have also very strong cohesion and valuable judgments, and people consider specific ethnic identity for themselves by a sense of belonging and membership in such groups and self-identification by using ethnic groups elements.

**Class identity.** Definition of class can be discussed on the basis of two approaches. The first approach is the relation of individual and the producing system, and the second approach considers people consumption behavior.

The first approach history dates back to the publication of the Communist Manifesto which Marx and Engels (2008/1848, 6 and 7) stated:

**"The history of all societies up to now has been the history of class struggles The formation of new classes in modern bourgeois society that germinated from the ruins of feudal society, where has always been class conflict, and created new oppression conditions and a new form of struggle then the society as a whole and more than ever have been classified into two hostile camps in which two great classes facing each other: Bourgeoisie and Proletariat. "**

So societies during history are fight scenes for groups that are classified into social classes. Thus, "patterns of life are determined by the current social conditions that are part of the production process" (Fine and Saad - Filho, 2004, 10). Bendix and Lipset (1967, p. 8) also according to Marx define production mode as a base and foundation of human life and the source of people identity.

According to Marx, the production mode in any society is organized in such way that versus to the powerful people who hold production tools at their hands, inevitably another class formed which lacks the production tools. Some production relations are formed in a society according to this mode of production. In Marx sociology, relations of production and to some extent the social structure is tantamount to the dominant culture of society which makes social expectations and cultural norms internal for people and keeps them under a special form to similar personality bias by full surrounding on people lives; and exactly because of this issue, two types of characters in a same mode of

production placed against each other; although they held at a same period of time, each of them forms "we" or the collective identity in which are at odds.

According to Marx, the lifestyle, attitudes and behaviors of individuals are under the material conditions of his life, the life material conditions are dependent to his relationship and position in the production system. Similar situations in the production process is the main base of social identity and at this time the class in itself is formed but the class in itself is not a social identity, and if achieved class consciousness, political organization and facing with antagonistic classes, it becomes to a social identity (class for itself).

Several performed empirical studies indicate the fact that structural and especially classes' typologies cannot explain the complexities of today's world. Since finding a definite relationship is increasingly difficult between educations, occupation, income, attitudes and behavior of people, cannot predicts social mobility and the class final destination of people from their class origins. Such cases allowed Bourdieu for defining the class entirely different in which cultural factors as well as economic factors are influential and none of them has priorities (Savage and Bennett, 2005). Social space is based on cultural and economic capital, and does not apply as a metaphor for a predetermined hierarchy and the structural nature but also considered as a form of social actions (Bottero and Prandy, 2003, 177). Since the social space is the real forces field and also the battle field for forming the groups' criteria at the same time, the nature and composition of the middle classes cannot be directly deduced from the realistic plans of class structure (Wacquant, 1991, 52).

Thus we can say that according to Bourdieu, different methods of capital acquisition is going to different tastes where their objective aspects can be seen from sports, arts, music, diet, leisure activities, home decoration and so on.

Although differences of the consumption ways are very impressive, the patterns of this difference are not so clear in modern societies. However, it is plausible that the stratification of modern societies is obtained by combination of economic and cultural system (production and consumption).

**Research History.** Abazari and Chavoshian (2003) have studied the formation of personal and social identity from the point of view thinkers and in order to the concept of class in consumption and lifestyle; they have recognized three transformation domains for the relationship between work and leisure, the rise of the middle classes and modern societies class structure fragmentation and the emergence of consumer culture in this important route. The researchers believe that this reasoning means to accept the cultural priority on the social structure of production and also the reflectance of identities formation against the structural explaining determinism.

Aries and Sieder (2007) in their study are addressed the effect of social class and lifestyle on the development and construction of identity. Researchers by conducting a comparative study which was the interviews with two groups each of 15 students and elites from the upper classes and the lower classes, proved the identity difference in the two groups. Higgs and Gilleard (2006) in their study investigated the effect of social class on lifestyle and identity formation of individuals in the modern world. They believe that the membership in certain social classes achieved by enjoying various privileges in the society, leads to social welfare, different lifestyle and consumption, and finally causes specific attitudes and feelings of belonging and commitments in person; this effect on life will be objective more and more by passing time.

Isajiv and the Rietz (1990) conducted the study in relation to equality and ethnic identity in which they divided ethnic identity into two dimensions: subjective and objective. Objective dimension included speaking, participation in ethnic personal networks such as family, participation in ethnic organizations such as school, ethnic participation in ethnic voluntary organizations such as clubs and participate in important events such as dances, trips and etc. Subjective dimension is divided into three categories: cognitive, moral and emotional; the cognitive included person knowledge about ethnic groups, ethnic history and ...; moral dimension included sense of belonging to the ethnic groups, group commitment such as educating or learning ethnic language, favoritism and ...; finally emotional dimension included feelings of attachment (unity and security) to the group.

Islami (2007) indicated effective factors of ethnic identity in his study entitled ethnicity and its dimensions in Iran, he also expressed opportunities and threats arising from effective factors. The effective factors of ethnic identity were ethnic languages, clothes, marriage, local economy and religious.

**Theoretical Foundations.** George Herbert Mead is considered as one of the most important persons in symbolic interaction approach. "Oneself" allocated a special place in Mead theory. Mead emphasized that "oneself" is achieved by social experience and reflexivity ability. Mead believed that "self" is a social phenomenon; that concept implies individuals produce within social interaction and is not biologic and logic preconditions of such an action.

Mead believes that "self" is a reflective process; it (self) is an object to itself. [According to Mead] The character is reflectiveness of "self" that distinguished human beings from other objects and animals (Mead, 1934, 136). Mead believes that the human ability to understand the intentions is unique, and people imagine themselves in a different position by doing this; you can see yourselves instead of someone else by being in their shoes (Macionis and Plummer, 2005, 163). The ability of "self" which attracts others' views and acts accordingly, refers to the fact that "self" has special components; Mead named these components as "I" and "social I" (David, 2009, 1).

These two parts are as: (1) the part that is a sign of the other generalized willingness and (2) the part that answers the other generalized willingness. The "social I" is the socialized part of the "self" and on the other hand "responsive I" is the "social I" (Cronk, 1973, 317).

Mead (1934; 197) defined "social I" and "I" as a standard and habitual individual, and a person new response to other generalized, respectively. In fact, "social I" is result of other role progressive levels and outlook which we

assume for review and analysis our behavior (Allen, 2010, 118). «"Social I" is the part of "self" that is shaped by socialization; because it has social origin, and explains predictability and agreement » (Sheppard, 2007, 99).

In contrast, « "I" does not act only in situations of extreme anger or agitation, but also it is in stable interaction with "social I" as our director in social situations » (Shepard, 2007, 99). In fact, "I" is the part of "self" which is not socialized yet; it is voluntary and based on intrinsic motivation (Allen, 2010, 118). In other words, we can say, «"I" is representation of subjective element of "self" and "social I" is revealed itself in the object position; so that we are able to shape our results "(David, 2009, 1).

As is evident from the above statements, "self" is a dialectical process not stable and permanent. It is always progressive and changing. As (Luscher, 1990, 5) points out about the process of identity formation according to Mead: "In his view, "self" [identities] is not permanent and stable, but also adventitious, continuous, reinforced and settled in all the tangible activities." Berger and Luckman (1966, 194) described Mead's social philosophy as a dialectic theory between society and the individual in which the dialectic is formed by polarity of "I" and "social I". The internalized "social I" is the roles that originates from symbolic processes like the interaction of language and the playing role while "I" is the creative response to the symbolic structures of "social I".

It should be noted that "self" is the process in which one could imagine himself/herself as an object through interaction with others, and also this process enables people to coordinate their actions through the mind ability. Role taking that is gradual and starts from childhood, is the mechanism by which people are able to grow (Allen, 2010, 113). Role taking is the process which allows us to collect the opinions of others about our behavior then answer to ourselves from their view (Mead, 1934, 136).

Mead believed that there are four important stages for "self" formation. The first one is "preparatory stage" (David, 2009, 2). At this stage that covers from birth to about a year and a half to two years, small babies are only able to mimic and imitate the behavior of others without understanding the meaning and intentions of such actions. Therefore, Mead believed that the baby has no "self" at this stage, but imitating stage is the key to progress (Shepard, 2007, 98; Masinius and Plummer, 2005, 165). As the baby is exposed to more experiences, the experiences record "play stage"; the stage where they learn using the language and symbols. Then they can adopt themselves with their significant others, usually their caregivers; for example, playing with Mom and Dad. Third, the child learns that realizes several roles at the same position by entering into "game play" (David, 2009, 2). The fourth stage is "other generalized" which is based on environment knowledge; Mead believes that this process occurs almost after eight years old. Mead concludes that is important for persons as a member of society to see themselves in others' ability so they are able to take others role in many different situations. According to Mead, people are doing this by recognizing behavioral patterns. Thus, Mead refers "other generalized" term to the vast cultural norms and values which we use them as a reference for evaluating ourselves (Masinius and Plummer, 2005, 165; Shepard, 2007, 99-98).

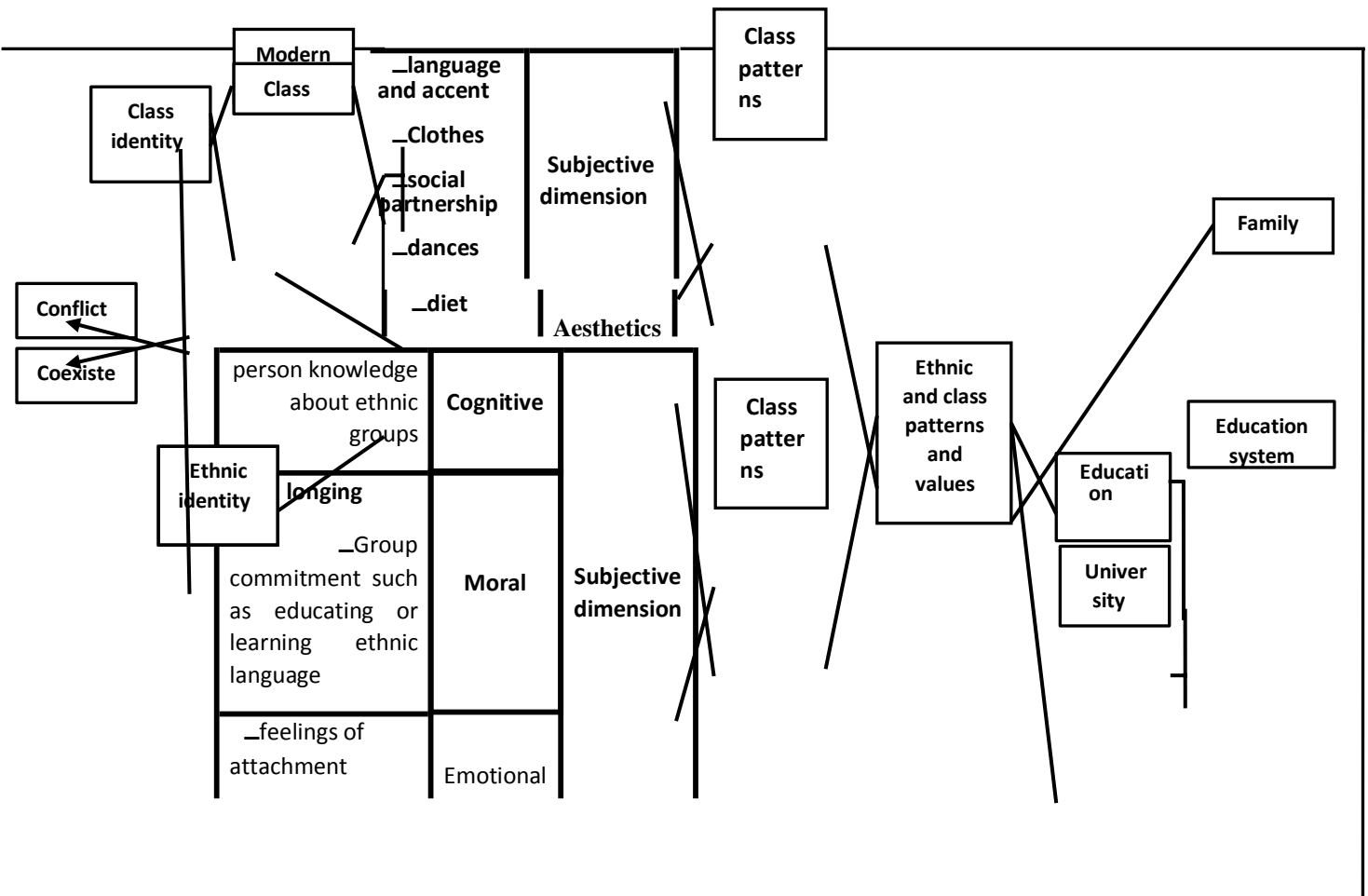
The idea of Mead leads us to this point that Mead considers society as interaction patterns rather than vast structures from the view of functional and conflictive sociologist (Ritzer, 1989, 299). According to Mead, society is formed by the accumulation of various groups like tessellating such as class, age, gender, ethnicity, religion and so on; each of them has some symbols that makes social interaction possible between actors and cause forming "self" [identity] in people. The parts (mosaics) sometimes dependent, sometimes independent, sometimes separated, sometimes insulation for each other and sometimes are contradictory (Stryker, 2008, 19) and by considering identity formation as a progressive process, we can say that humans try to make their life circumstances through interactions with other people. Therefore, people may see themselves as male or female, child or adult, ethnic or national groups; the human being may be getting into different topics for himself/herself (Tavasoli, 1997, 277). Therefore, various "selves" is inevitable due to multiple situations at Mead's theory which can be influenced by the Darwin's ideas about survival of the organism on condition of environmentally sound.

Identity is noteworthy for many scholars in the humanities especially in the fields of political science, psychology, social sciences, anthropology and cultural studies; by and large it has caused a vast literature about identity. There is not many experts and scholars who believes to have a unique identity in according to the composition and link of collective identity. In fact, modern man's identity is complex and diverse so we are facing some kind of identity pluralism both at the society macro level, between different people and within each identity. Every individual naturally is located among the several dependencies that each of them is nested in himself/herself. These dependencies can be linguistic, religious, ethnic, regional, class, family historical, and gender and so on. Here are the questions "how are the relations between the various dimensions of identity?" and "How do people cope with compatibility of their diverse identities?" Theoretically how can we address relations and interactions among different identity in social identity being? Less attention has been paid to this topic than the formation of collective identity dimensions by researchers and experts, and also they talked less about what foundations should be allocated to the link and coexistence of collective identity types. Another point should be mentioned is that the opinions about identity formation indicates mainly the impact of social and cultural construction on identity formation in which such impact would accomplished through a process of socialization. In other words, identity is formed by the understanding, connection with others and in the process of socialization; Family is the first group where the person considers his/her own dependent and connected since birthday. In fact, family is the first agency for socialization that is intended to train person affection and fixation. In the past, family mainly was known as the dominant institution for individuals' socialization because of limited and controlled environment, same living systems, and defined norms; But in modern societies, due to urbanization and migration prevalence, the development of the nuclear family, changing of job structure and communication technology,

there are major competitors for socialization besides family, such as mass media, educational system and peer groups and they transform the socialization to a complex process. Understanding the interaction between multiple dimensions of socialization and its effect on identity formation, and the interaction between them is the points that most theories are not addressed them as should be. Thus, the present study seeks to understand the interaction of ethnic and class identity in order to the interactions between socialization factors (family and educational system) for making each of these identities in the collective identity formation.

It should be noted that accepting the effect of social and cultural structure through socialization on identity formation does not mean social determinism acceptance but as the mutual influence for the individual and society.

**Research theoretical model. Society as the ethnic and class space.**



**The main question**

Is the interaction of ethnic and class identity based on coexistence or conflict?

**Assumptions**

1. Probably there is peaceful interaction between the objective dimension of ethnic identity and traditional class identity.
2. Probably there is conflictive interaction between the objective dimension of ethnic identity and modern class identity.
3. Probably there is peaceful interaction between the subjective dimension of ethnic identity and traditional class identity.
4. Probably there is conflictive interaction between the subjective dimension of ethnic identity and modern class identity.

**Statistical Society**

The research statistical society included people aged 15 to 29 years old (Turkmen, Turk and Sistani) who living in the Gonbad Kavoods City and the total number of them was reported 45 887 persons in 2015 (Statistical Center of Iran, Golestan province). Selecting the Gonbad Kavoods city as the statistical society was because of its effective variables such as the distribution of ethnicity and lifestyle.

**Sample size and sampling method.** Due to lack of access to all the population and its high costs and time, researcher determined the number of samples in order to the Cochran formula and on this basis, 400 people are chosen as samples. Quota and judgment sampling were used to obtain the studied sample from the statistical society. In this method, each nation has the share for number of samples in order to the contribution share in statistical society as well. According to that, 228 persons of Turkmen, 110 of Turk and 62 of Sistani were selected as samples. The city was divided into 4 blocks and 10 districts, and it was decided that 23 persons of Turkmen, 11 of Turk and 6 of Sistani were selected from each district where only at the last two districts, 22 persons of Turkmen and 7 of Sistani were selected.

## Findings

**Table 1: Frequency and percentage distribution of the studied sample in terms of the variables**

Variables		Frequency	Percentage	Variables		Frequency	Percentage
Ethnicity	Turkmen	228	57	Gender	Man	219	54.75
	Turk	110	27.5		Woman	181	45.25
	Sistani	62	15.5		Overall	400	100
	Overall	400	100	Education al situation	Non- Collegiate	252	63
Group age	15-19	158	39.5		Collegiate	148	37
	20-24	133	33.25		Overall	400	100
	25-29	109	27.25	Class type	Traditiona l	314	78.5
	Overall	400	100		Modern	86	21.5
			Overall		400	100	

**Table 2: The Mean of ethnic identity components based on ethnicity and educational situation**

Components	Ethnicity			Educational situation		Overall
	Turkmen	Turk	Sistani	Non- Collegiate	Collegiate	
Using language and accent	3.93	3.65	18.3	77.3	41.3	59.3
Wearing local (ethnic) clothes	3.21	1.04	39.2	67.2	75.1	21.2
Social partnership	3.38	4.29	47.3	22.4	2.3	71.3
Ethnic music and dances	3.02	3.72	39.3	08.4	68.2	38.3
Ethnic diet	4.19	3.93	83.1	89.3	75.2	32.3
Person knowledge about ethnic	3.19	2.27	95.1	35.2	59.2	47.2

group						
Sense of belonging to ethnic group	4.11	4.06	97.3	07.4	03.4	05.4
Sense of commitment	3.68	4.12	36.3	58.3	86.3	72.3
Sense of attachment	3.95	3.95	54.3	4	62.3	81.3
Sense of security	3.18	3.83	06.3	45.3	27.3	36.3
Subjective dimension	3.55	3.33	85.2	73.3	76.2	24.3
Objective dimension	3.62	3.18	18.3	49.3	47.3	48.3

It should be noted that in the above table the given mean has fluctuated from the number 0 to 5 in which 0 indicates weakness of subjects' dependence and the number 5 represents the dependence intensity of subjects in desired components.

The results of table (2) shows that both objective and subjective dimension of ethnic identity with the average of 3.24 and 3.48 respectively, have prominence and strength for the studied sample. Of course, subjective dimension of ethnic identity is stronger than the objective dimension among studied groups. Social partnership and wearing local (ethnic) clothes is the strongest and weakest components among ethnic identity objective dimensions respectively. Also the sense of belonging to ethnic group and person knowledge about ethnic groups is the strongest and weakest components among the ethnic identity subjective dimension respectively. The weakest ethnic identity subjective dimension is related to collegiate persons and Sistani among studied groups.

**Table 3: The mean of class identity components based on ethnicity and educational situation**

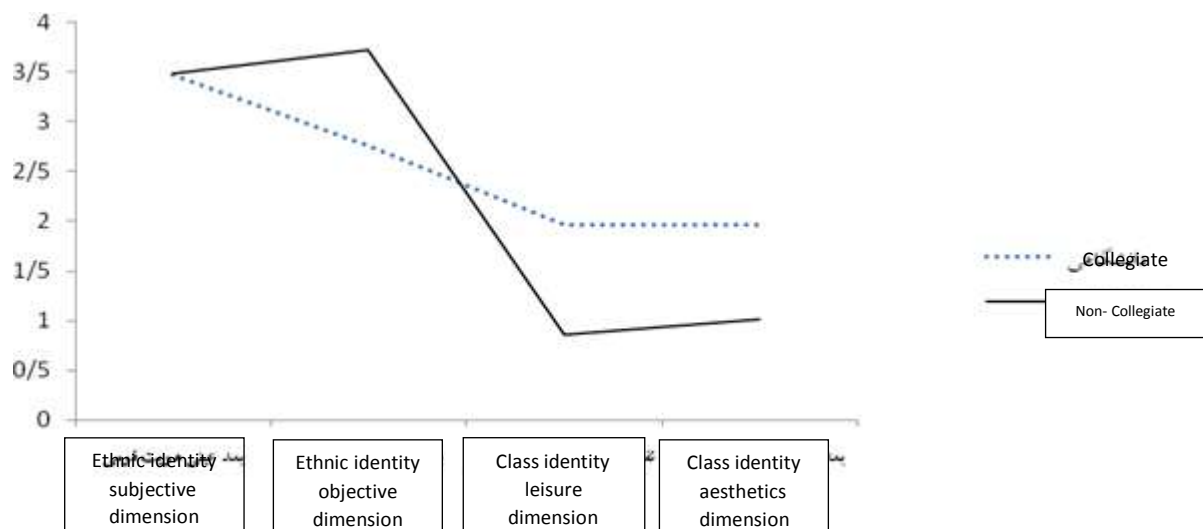
Components	Ethnicity			Educational situation		Overall
	Turkmen	Turk	Sistani	Non-Collegiate	Collegiate	
Traveling	26.1	73.1	47.1	25.1	73.1	49.1
Exercising	85.1	37.1	02.1	89.0	93.1	41.1
Play ground	37.1	43.1	231.	43.0	25.2	34.1
Art	31.1	67.1	26.1	1	82.1	41.1
Music	03.1	65.1	49.1	11.1	67.1	39.1
Diet	93.0	25.1	61.1	54.0	98.1	26.1
Home decoration	69.1	98.1	76.1	31.1	31.2	81.1
Clothes	13.1	92.1	68.1	1.1	06.2	58.1
Leisure dimension	49.1	51.1	24.1	86.0	97.1	41.1
Aesthetics dimension	23.1	69.1	56.1	01.1	97.1	49.1



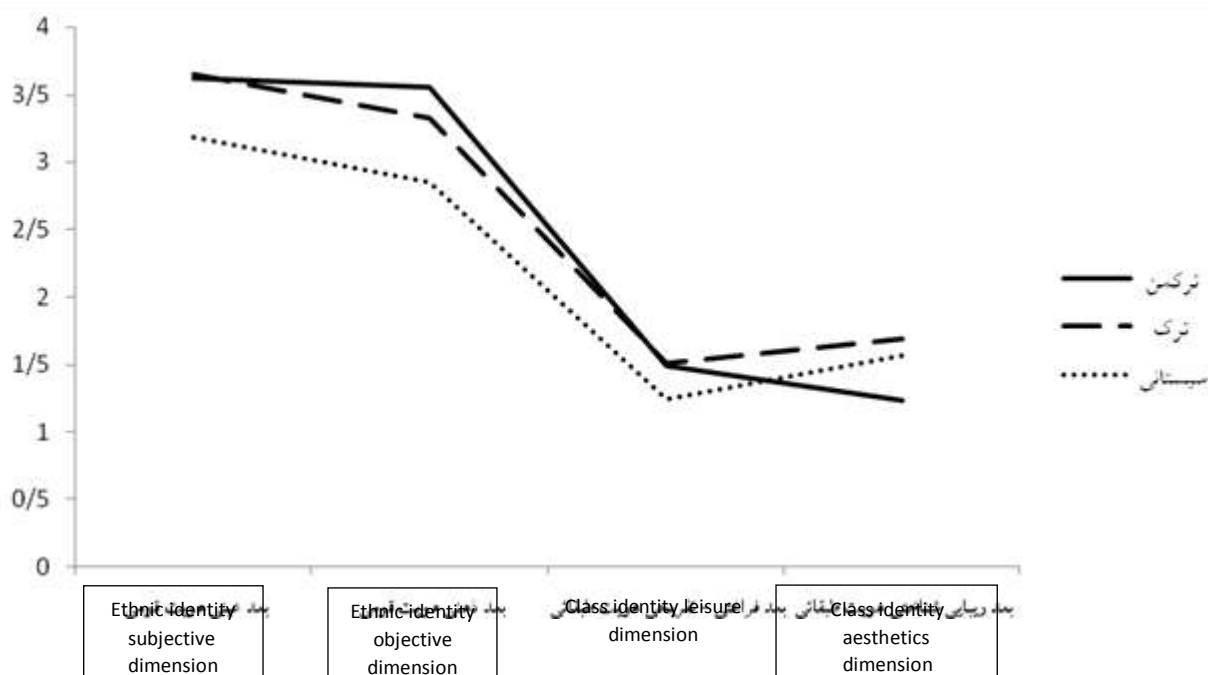
It should be noted that in the above table the given mean has fluctuated from the number 0 to 5 in which 0 indicates absolute traditional lifestyle and the number 5 represents absolute modern lifestyle in desired components.

The above table shows that class identity mainly is traditional in ethnic groups in order to leisure and aesthetic dimension. Home decoration and diet allocated the highest and lowest score among the class identity components respectively; this means that home decoration is affected more by the process of modernity while diet is affected less by such a process. The tendency to modern class among academics persons is more intensive than non-academics in order to both the leisure and aesthetic dimension. Among the studied ethnic groups, Sistani and Turkmen have higher trend to traditional class in the leisure and aesthetic dimension respectively. Turks in both dimensions have higher trend to modern class.

**Diagram (1): The average of ethnic and class identity dimensions based on education situation**



**Diagram (2): The average of ethnic and class identity dimensions based on ethnic groups**



**Table 4: Class identity types**

<b>Ethnic identity dimension</b>	<b>Class identity types</b>	<b>Traditional identity</b>	<b>Modern identity</b>
<b>Ethnic identity objective dimension</b>	<b>Correlation rate</b>	<b>0.341</b>	<b>0.186</b>
	<b>Significant level</b>	<b>0.000</b>	<b>0.002</b>
<b>Ethnic identity subjective dimension</b>	<b>Correlation rate</b>	<b>0.263</b>	<b>0.113</b>
	<b>Significant level</b>	<b>0.000</b>	<b>0.026</b>

The above table indicates that there is a significant relationship between ethnic identity objective dimension and traditional class identity with the correlation rate of (0.341); the power of ethnic identity objective dimension increases the propensity in the traditional class identity. So we can say that there is peaceful coexistence between these two dimensions. Thus the first assumption is confirmed.

The correlation rate (-0.186) between the objective dimension of ethnic identity and modern class identity shows the significant and reverse relationship between the two variables; the power of ethnic identity objective dimension reduces the tendency to modern class identity. In other words, it must be said that there is conflictive relationship between the ethnic and class identity so the second assumption is confirmed.

The correlation rate (0.263) between the subjective dimension of ethnic identity and traditional class identity shows the significant and direct relationship between the two variables; the power of ethnic identity subjective dimension increases the tendency to traditional class identity. There is peaceful relationship between these two dimensions so the third assumption is confirmed.

The correlation rate (0.113) between the subjective dimension of ethnic identity and modern class identity shows the significant and direct relationship between them; the power of ethnic identity subjective dimension increases the tendency to modern class identity. There is peaceful coexistence between them so the fourth assumption is not confirmed.

**Table (5): Interaction type of each ethnic identity dimensions with various class identities based on ethnic groups family as moderators**

<b>Class identity types</b>			<b>Traditional class identity</b>			<b>Modern class identity</b>		
<b>Ethnic identity dimensions</b>			<b>Turkmen</b>	<b>Turk</b>	<b>Sistani</b>	<b>Turkmen</b>	<b>Turk</b>	<b>Sistani</b>
<b>Objective dimension</b>	<b>Turkmen</b>	<b>Correlation rate</b>	<b>0.347</b>	-	-	<b>-0.031</b>	-	-
		<b>Significant level</b>	<b>0.000</b>	-	-	<b>0.394</b>	-	-
	<b>Turk</b>	<b>Correlation rate</b>	-	<b>0.334</b>	-	-	<b>-0.034</b>	-
		<b>Significant level</b>	-	<b>0.000</b>	-	-	<b>0.375</b>	-
	<b>Sistani</b>	<b>Correlation rate</b>	-	-	<b>0.332</b>	-	-	<b>-0.019</b>
		<b>Significant level</b>	-	-	<b>0.000</b>	-	-	<b>0.512</b>
		<b>Correlation rate</b>	<b>0.271</b>	-	-	<b>0.132</b>	-	-

<b>Subjective dimension</b>	<b>Turkmen</b>	<b>Significant level</b>	<b>0.000</b>	-	-	<b>0.000</b>	-	-
	<b>Turk</b>	<b>Correlation rate</b>	-	<b>0.243</b>	-	-	<b>0.119</b>	-
		<b>Significant level</b>	-	<b>0.000</b>	-	-	<b>0.012</b>	-
	<b>Sistani</b>	<b>Correlation rate</b>	-	-	<b>0.256</b>	-	-	<b>0.101</b>
		<b>Significant level</b>	-	-	<b>0.000</b>	-	-	<b>0.047</b>

The above table shows that by considering the family as a moderating variable, a change occurred in the approved peaceful relations and even the conflictive relationship between the objective dimension of ethnic identity and modern class identity has gone, and some independence is observed among them.

**Table (6): Interaction type of each ethnic identity dimensions with various class identities based on educational situation as moderators**

<b>Class identity types</b>			<b>Traditional class identity</b>		<b>Modern class identity</b>	
<b>Ethnic identity dimensions</b>			<b>Non-Collegiate</b>	<b>Collegiate</b>	<b>Non-Collegiate</b>	<b>Collegiate</b>
<b>Objective dimension</b>	<b>Non-Collegiate</b>	<b>Correlation rate</b>	<b>359.0</b>	-	<b>026.-0</b>	-
		<b>Significant level</b>	<b>000.0</b>	-	<b>493.0</b>	-
	<b>Collegiate</b>	<b>Correlation rate</b>	-	<b>312.0</b>	-	<b>247.-0</b>
		<b>Significant level</b>	-	<b>000.0</b>	-	<b>000.0</b>
<b>Subjective dimension</b>	<b>Non-Collegiate</b>	<b>Correlation rate</b>	<b>286.0</b>	-	<b>149.0</b>	-
		<b>Significant level</b>	<b>000.0</b>	-	<b>000.0</b>	-
	<b>Collegiate</b>	<b>Correlation rate</b>	-	<b>252.0</b>	-	<b>102.0</b>
		<b>Significant level</b>	-	<b>000.0</b>	-	<b>039.0</b>

The above table shows that by considering educational situation variables which represents people different approach for the educational system, the approved peaceful relations of assumptions remain the same as before; but the conflictive relationship between the objective dimension of ethnic identity and modern class identity in non-collegiate persons has gone and some independence is observed among them, this conflictive relationship has no change in collegiate persons. These results indicate that the universities as one of the elements of the education system for people socialization plays a major role to create this conflictive relationship.

**Discussion.** According to the symbolic interaction theory that George Herbert Mead is the leader of this doctrine, actors get familiar with different patterns and identities in a social system and internalized them through the socialization process, and also imagine themselves commitment and belonging to identities. The results show that the studied samples are committed to all ethnic and class identity dimensions; however, there are differences in the level of belonging and commitment sense. According to the analysis, it has been shown that in those who are not academics person both ethnic identity dimensions and also tendency to traditional class identity are strong based on ethnicity and their families; and there is not a relationship between objective dimension of ethnic identity and modern class identity, so this shows no difference in transmission patterns, ethnic and class values to people by family or school. Subjective dimension of ethnic identity has no change in academics persons, but its objective dimension has been reduced as well as increasing the tendency to modern class identity, its rate still is slightly lower than the average. Increasing social knowledge, changing lifestyles, achieve the grace of life, behavior all affected by the latent plan which Ilyich considers it related to the educational system. Thus, it is obvious that university increases the tendency to the modern class identity by this latent plan and also weakens objective dimensions of ethnic identity in people. Therefore we can say that the arrival of another socialization agent provides conflict between different dimensions of identity that it has not make very deep gap yet in terms of its existence time in people's lives. In fact, it seems that the process of role taking at university where people are able to get other people comments about their behavior then respond to themselves from that point of view, finally grow up and form identity due to the view, is different from such process at family and school. The results also prove the claims of symbolic interaction theory, if stability and gradual transfer of patterns and values by socialization agents is the issue, tendency to that patterns and values dimension will be increased.

In order to develop the theory of symbolic interaction about oneself growth, it should be mentioned that it is very important to care about the coordinate of socialization agents for the transition of patterns and values by considering their scale, importance and duration of their interaction with people due to the characteristics of contemporary society where such agents are numerous and have diverse influences on the formation and development of multiple "selves".

#### **Suggestions**

1. For proving the coexistence or conflict of other dimensions of collective identity such as citizen, political, gender and family identity, it is recommended that some studies is being performed by researchers.
2. The use of purely qualitative methods can also be helpful for improving results and comparing them with the quantitative researches that have been conducted in this field.
3. According to that universities are the place for interaction of people with different cultures and it is inevitable to escape, so socialization primary agents, especially family should prepare individuals to accept different and probably conflictive patterns and values of others according to the society characteristics and changes.
4. Higher education and education system should have better cooperation in order to coordinate the transition of patterns and values so that students who enter to the university do not involve to conflict for learning transmitted symbols and meanings.

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### Direct quotes

#### 1. Crawley

1- who or what... 2- the characteristics, feelings or beliefs that distinguish people from others; a sense of national/cultural/ personal/ group identity.... 3- the state or feeling of being very similar to and able to understand. (Crawley, 2005 : 770)

#### 2. Shepard

According to Cooley, the Looking-glass self is the product of a three-stage process that is constantly taking place. First, we imagine how we appear to others. Next, we imagine the reaction of others to our imagined appearance. Finally, we evaluate ourselves according to how we imagine others have judged us. The result of this process is a positive or negative self-evaluation. (Shepard, 2007: 97)

#### 3. Tajfel

Social identity" is defined as that part of the individuals' self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance of that membership. In conditions in which social interactions are determined to a large extent by the individuals' reciprocal group memberships. (Tajfel, 1982: 24)

#### 4. Howard

Identity is a concept that neither imprisons (as does much in sociology) nor detaches (as does much in philosophy and psychology) persons from their social and symbolic universe. [So] it has over the years retained a generic force that few concepts in our field have. (Howard, 2000: 367)

#### 5. Bhabha

Identity is never on a priori, nor a finished product. (Bhabha, 1994: 51)

#### 6. Nanda & Wurm

Ethnicity refers to perceived differences which include one or more patterns such as culture, religion, language, national origin, and historical experience by which groups of people distinguish themselves and are distinguished from others in the same social environment. The sense of self an individual acquires through identification with an ethnic group is ethnic identity. In the contemporary world, ethnic identity is a highly significant basis for self-identity, although it also

intersects with other sources of identity such as age, gender, nation, "race," and social class. Categories of people who see themselves as sharing an ethnic identity that differentiates them from other groups or from the larger society as a whole are known as ethnic groups. The perceived cultural attributes by which ethnic groups distinguish themselves from others are ethnic boundaries. (Nanda & Warms, 1998: 265)

#### 7. Marx & Engels

The history of all hitherto existing society is the history of class struggles. The modern bourgeois society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones. Our epoch, the epoch of the bourgeoisie, possesses, however, this distinct feature: it has simplified class antagonisms. Society as a whole is more and more splitting up into two great hostile camps, into two great classes directly facing each other - Bourgeoisie and Proletariat. (Marx & Engels, 1848/2008: 6-7)

#### 8. Fine & Saad-Filho

Patterns of life are determined by existing social conditions, in particular the places to be filled in the process of production. (Fine & Saad-Filho, 2004: 10)

#### 9. Shepard

The "me" is the part of the self formed through socialization because it is socially derived, the "me" accounts for predictability and conformity. (Shepard, 2007: 99)

#### 10. Shepard

The I doesn't operate just in extreme situations of rage or excitement but interacts constantly with the me as we conduct ourselves in social situations. (Shepard, 2007: 99)

#### 11. David

the 'I' representing the subject element of the self, and the 'me' representing the self as an object. as we are able to form impressions of ourselves. (David, 2005: 1)

#### 12. Luscher

Identities are not permanent or static, but must be, insofar as they are acquired, constantly supported and confirmed in all manner of concrete activities. (Luscher, 1990: 5)

## **INVESTIGATING THE ROLE OF KNOWLEDGE MANAGEMENT CAPABILITIES IN THE RELATIONSHIP BETWEEN HR STRATEGIES FOR EMPOWERMENT AND INNOVATIVE PERFORMANCE OF THE CASE STUDY IN SOCIAL SECURITY ORGANIZATION OF EAST AZARBAIJAN PROVINCE**

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**Abstract.** Knowledge management is a key strategy for success and survival in the environment is unpredictable. Human resource management is one of the most important strategies is known , and knowledge management as one of the latest tools and management techniques play an important role as part of the strategy of human capital management plays. The aim of this study is the role of knowledge management capabilities in the relationship between human resource strategies to empower and innovative performance of the Registry Case Study in Social Security Organization of East Azarbaijan province. Methodology this study is based on objective, functional and descriptive information collected by way of a survey. A questionnaire was used to collect data. Data analysis in two parts: descriptive and inferential statistics using spss software was used. The results show that the dimensions of knowledge management, knowledge creation, knowledge preservation, knowledge sharing and application of knowledge on empower and innovative performance there is positive relationship.

**Keywords:** knowledge management, innovation, human resources, empowerment.

**Introduction.** Knowledge management as a new approach really focuses on the organization's needs, the organization of intellectual, human and scientific capital, and as a new approach to changing and shifting from the management of physical power to the management of the brain, and the rapid growth of knowledge And technology (Saliz, quoted by Nick Bakht et al., 2009). Undoubtedly, with a deep and scientific look at the new organizations, they can be said that they have changed dramatically on the basis of the two concepts of complexity and turmoil, and there are many differences with the past due to the circumstances in which they are located, So that the present nature of the world is based on discrete and fundamental changes. These changes have taken place so rapidly and with high competition that the great organizations of the twentieth century do not tolerate the durability of the emerging 21st century. Therefore, in these new environments, organizations need their natural systems and their reflections to survive and succeed, so that they can adapt to it with rapid diagnosis of change, this tends to focus the organizations on knowledge (Marquart, Translated by Zali, 1385).

**Literature and research background. The concept of knowledge management.** Knowledge management is the systematic and obvious management of knowledge linked to the processes of creating, collecting, organizing,