

Typology of Iranian Identity from the Perspective of Cultural Management

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Abstract: The category of identity has different cognitive types that are reproduced in various narratives of Iranian identity and transmitted in generational changes. Is a typology of Iranian identity from the perspective of cultural management? In terms of the qualitative implementation process, in terms of descriptive purpose, the current research is a library of concepts and theories related to identity and related research literature. It is also practical in terms of results and consequences. It shows that the category of identity is classified in different ways. In terms of Essence, identity includes Intrinsic and Acquired, in terms of the level of analysis, it includes individual and Collective, in terms of discourse, it includes Traditional, Modern, Postmodern, and Islamic Revolution of Iran, in terms of semantic system, it includes legitimizing identity, procedure, and resistance, and in terms of function, it includes National identity. It has its own dimensions, components and indicators. This typology in the field of Iranian identity leads to three nationalist, modern, postmodern and historical narratives. According to the different narratives of Iranian identity, through cultural management, identity can be managed in such a way that despite the internal and external changes, it can hold and promote itself in the worldwide sphere.

Keywords: Identity, Typology of identity, Cultural Management.

Introduction

The question of identity has been one of the most fundamental questions in human life. By questioning identity, individuals and communities present a picture of what they are or what they think they should be. (Alamdari, 2018: 54) But since neither individuals nor communities are simple and immutable dignities; Therefore, identities are always changing and this change is taking place today in wider dimensions (Mirmohammadi, 2014: 90); Because in the recent past, people's lives moved along the paths determined by the guidance of traditional beliefs and values, but the decline of traditional identity-making resources such as ethnic patterns on the one hand and the increasing growth of new identity-making patterns such as media, technology, etc. In general, the process of modernization and development has transformed the identity of people. From another point of view, among the civilized nations of the world, there are few nations with an ancient history that have been able to preserve their identity and existence during the transition of historical changes and continue its reliability. The Iranian nation has a brilliant history in this regard. In fact, Iran's society, having an ancient history, has unique characteristics, which in turn have an impact on its identification and identification, and it is possible to examine them through interdisciplinary studies of cultural, social and political approaches. (Gudarzai and Mirmohammadi, 2015: 5-6). From this point of view, the identity types of Iranians have always been questioned; Especially since in the contemporary era, this subject has been exposed to the onslaught of modernity and, according to Simmel, it is a kind of "bricolage identity" with colorful images (Kosari,

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2004: 13) or according to Tomlinson, it is a connected identity or "two strands" mixed from the cultures of different lands. (Tomlinson, 2004: 197).

From the point of view of cultural management and at the international level, cultures are considered to be one of the effective and shaping factors of the public sphere in the world, and on the other hand, they influence identity values, therefore, it is necessary for different identities, including the Iranian identity, to convey their message with others to share; However, this identity has been formed from the combination of different types of identity with other cultures and has been continuously influenced by this mutual relationship (Azad Armaki, 2001:133). For this reason, identifying the various types of Iranian identity from the perspective of cultural management as management of thoughts and orientation towards desirable values and attitudes, which are the basis of identity formation, is the main issue. In other words, it is important and necessary for cultural management to first identify the different types of identity of Iranians, so that it can plan, organize, guide and supervise culture based on them in line with macro policy making. Therefore, the main research question is what are the types of identity? And what narrative(s) of Iranian identity do these types reveal?

Theoretical Literature

Definition of Identity

Identity: creates a set of collective self-awareness and a sense of belonging and loyalty in its sociological sense, which is both the necessity of social life and without which the continuation of collective life is impossible. From other point of view, it causes a possible boundary among a person and other(s) and it is also emphasizes on belongings such as common history, common religion, common language, culture, tradition, geography, etc. (Salehi Amiri, 2006: 111)

Socio-cultural theories of identity

Table (1): Socio-cultural theories of identity

number	school	Approach to identity
1	conflict	A factor to reach consensus and collective belonging to face conflicts, crises and injustices in society (Haloub, 2017:40).
2	constructivism	Identity is based on the creation of meaning by relying on specific cultural characteristics, and the main issue is how, in what direction and by whom and for what purpose identities are created (Qavam and Kiani, 2001:103).
3	structuralism	Identity is affected by the conditions of cultural, social, economic and political structures, and the role of individuals in the formation of identity is a function of the structures of the social system, which change identities as well (Giddens, 2018: 67).
4	functionalism	According to their dimensions and components, the identities lead to a macro-identity system in an interactive fit and coherence, and along with the principle of functional unity and general inclusion, they have harmony and harmony. (Eslami, 2014:13-14).
5	Symbolic action	Identity is formed through the intra-personal interaction of people with themselves permanently, which monitors the roles that a person is under the influence of the values, constructions and rules of the social system, and they are having a conversation. (Hajjani, 2009a:38).
6	Theory Renovation	Identities are continuously re-narrated by cultural tools such as the educational system and the media. These tools constantly point out the differences between the people of one society and other societies, and through the acquisition of self-awareness and recognition and new values, they continuously renew their identity. (Shirzadi, 2014:114).

Definition of Cultural Management

Cultural management: includes a process of planning, organizing, directing and supervising a set of activities that are followed in the direction of transferring, stabilizing, promoting and developing a certain culture, with all its components and elements (Haji Dehabadi, 2018: 66).

Research Background

Table (2): Research Background

Researcher	Title	Findings and Results
Hajiani (2009b)	The ratio of national identity to ethnic identity among Iranian ethnic groups	The identity of Iranians is multidimensional or hybrid and there is no contradiction, conflict and incompatibility between the dimensions or sources of the identity of the Iranian society, but the collective and cultural identity of the Iranian society originates from several different sources at the same time and due to the gradual, historical and continuous character of the process of identity formation Its different parts are compatible with each other.
Alamdari , (2019)	Identity and Hermeneutics; In search of a postcolonial identity	The cultural, political and economic transformations of the world in the post-Cold War period necessitate the reconstruction and rethinking of the relations between societies. This is reflected in the spread of criticism of colonialism in effective developing societies and a new post-colonial identity for the third world, in which the role of the intellectual and philosophical developments of intellectuals is also prominent.
Yan And Xin li (2017)	Examining the relationship between collective identity and social preferences	The results show that when people are members of a common group, their preferences for charitable activities have increased by 47%, and their jealousy as an anti-human behavior has decreased by 93%. In fact, this collective identity has increased their positive attitude and behavior and reduced their negative approaches to a great extent.
Polletta and Jasper (2022)	Collective identity and its role in social movements	Collective identity will function both very expansively and highly restrictively because of the creation of strong commonalities. Sometimes extremely dynamic and engaging and at other times very limited and based on instrumental rationality instead of emotional passion and partiality.

Typology of identity

Identity as Nature; Inherent and acquired

From Nature point of view, identity can be divided into two parts: intrinsic and acquired one. In general, the characteristics that are hidden in the essence of a phenomenon and without which that phenomenon cannot be formed as intrinsic identity and those that are temporary and or the acquisition of features and advantages is added to the phenomenon later, is known as acquired identity (Giddens, 2018: 47).

Identity by Level of analysis; individual and collective

Personal identity: includes aspects of the definition of "self" that make us unique individuals: for example, they may see themselves as someone who is interested and likes improve relations between people from different social groups. Our individual identity originates from our unique experiences, from our values, tendencies and feelings (Fukuyama, 2019:18).

Collective identity: is the identifier of that area and territory of social life that a person with the pronoun "we" considers himself to belong to and ascribed to, and feels a sense of obligation and responsibility towards it; Like us Iranians, Muslims, humans, etc. (Abdolahi, 2008: 63-64) In fact, collective identity is one of those identities that, first of all, includes group, national and even transnational territories (Jenkinz, 2016: 12). Secondly, it is in the common way of thinking, values, beliefs, norms, symbols and approaches, feelings and tendencies of a group that evokes a sense of obligation and responsibility towards that group. Thirdly, the existence and result of collective identity is the feeling of attachment and the commitment is to the community and group, and this attachment is actually adherence to belief and dependence on norms and values, and the meaning of commitment is participation in the development and establishment of values and norms in the relevant group (Ahmadian, 2018: 13).

Identity from the perspective of Discourse

The term discourse, by definition, is a system of thought based on philosophical and knowledge foundations that flow in different spheres and emerge in the process of their objective presentation (Morley and Robbins, 2006: 115). In this way, by relying on the discourse approach in typology and

identity analysis, it is possible to consider three discourses, including traditional, modern, and postmodern discourses, and examine identity based on their approaches. But in Iranian society, due to Islamic revolution, this Sphere can be added to other discourses as a native Iranian factor.

Traditional identity; in this viewpoint, identity, according to Martin Heidegger, was an image seen from the eyes of God or gods. Therefore, in this view, human identity was the product of a powerful and predetermined system of religious, ritual and mythological beliefs, and a person as a member of a large tribe, a special system of kinship and extensive belonging in life, that is, in a completely defined social and cultural situation and He was born fixed and could rarely break away from his inevitable fate and predestined position. Therefore, identity was something unchangeable and containing everyday conditions that were considered the same as their social role - which was a function of the good of all - (Qanadan et al., 2015: 42).

The concept of tradition in Iranian identity

What connects all Iranians regardless of religious, linguistic, sectarian, ethnic and regional affiliations is an element that is called tradition in cultural studies, which is not only universal in terms of time and among different generations, but also inclusive in terms of the social categories; This means that it includes all aspects of the life of a civilization field (Masoudi, 1388: 96). And Geertz considers it to include behavioral, deed and speech patterns that have been historically transmitted (Geertz, 2003: 89). For example, in rituals related to customs, and other ceremonies such as celebrations and mourning, each area of civilization has its own tradition, and perhaps this tradition or an aspect of it is adopted by religions, especially universal religions such as Islam or other religions. In addition, these rituals can be adjusted, but many of them cannot be destroyed. For example, the distinction that Muslims in the regions Different Islamic worlds put between Shariah affairs and customary affairs, it precisely indicates the reliability and permanence of the traditional categories that the Islamic Sharia signed their acceptance and legitimacy. For example, the wedding ceremonies of Iranian Muslims and Lebanese and Pakistanis do not have anything in common except for reading the wedding sermon, and they are completely different in terms of the way of invitation, celebration, feeding and happiness. In return, An Iranian Muslim wedding ceremony is very similar to an Assyrian or Armenian Iranian (Rajaei, 2015:22).

Modern identity: in the modern era as a social and political phenomenon, a product of the new era of social science creations, which has been popularized in the second half of the 20th century instead of the concept of individual and collective temperament (Fukuyama, 2022: 49). One of the characteristics of modern identity is that it has a close relationship with the subject's birth. This subject has unlimited freedom of action and discovery; Therefore, in its different periods, modern identity has not only claimed to answer the question of "who and what am I" but has also been the "creator" of various identities for "me". At the same time, it is clear that this "I" would have no meaning without the existence of "non-me". Secondly, although the modern identity is based on the conditions of the present time and in a multi-level manner, it still borrows its foundations from the classical era and the connection with it is unbreakable (Tajik, 2005: 12).

Postmodern identity: Modernity, which was based on the ideas of the 17th and 18th century enlightenment, has had critics from the very beginning who gradually created a wave by opening new issues, especially at the end of the 20th century, which led to a change in attitude under the title of approaches such as "postmodernism". They have become an identity issue. Including; Michel Foucault, who claims that modern identity guarantees the stability, stability and sustainability of societies, has collapsed and new identities have emerged that destroy the integrity of individual identity. Also, the identity crisis is proposed as a part of the new process of change that changes the structures and core processes of the new societies and affects them with the collapse of the cultural, class, gender, ethnicity, race and nationality contexts (Rose, 2002: 85). One of the characteristics of the identity of the postmodern era is that it is unstable and changeable and always changes through the cultural systems that surround us (Salehi Amiri, 2009: 49). Second, the fluidity and changeability of identities causes their multiplicity, and this multiplicity prevents the formation of a specific universal identity, and therefore we are faced with various identities. Therefore, some global values (such as human rights,

freedom, etc.) may be relevant, but these concepts are transformed into various forms of identity depending on the spatial and temporal variables and different cultures; so that they may even appear to be opposites. Thirdly, the narrative that postmodernism has about identity cannot be free from previous doubts about the concept of identity, and therefore it has several different aspects and in connection with culture, Society, language, tradition, religion, ideology, politics, etc. are studied. Fourth, the identity of postmodernism with its sensitivity about "distinction" and "otherness", a fundamental attack against any kind of "wholeness", "transparency". And "authenticity" begins. On this basis, the "distinct" identity includes and includes the "other" identity. In Derrida's interpretation, this means that every identity is relational and the recognition of a distinction is the presupposition of the existence of every other identity, and for this reason they are in a fragile state and are always threatened by the neglected meaning and competing identities (Flasti, 2015: 225).

Discourse of the Islamic revolution: The discourse of the Islamic revolution, which with the formation and consolidation of the Islamic Republic of Iran, defines itself in the continuation of the movement of the prophets and heavenly teachings, especially true Islam, whose central signifier is Islam and Islamic identity. The desire for freedom is a stable and Islam-oriented people that is stated in the basic slogan of independence, freedom, and the Islamic Republic. The coexistence of religion and politics forms the main axis of the discourse of the Islamic Revolution, in the sense that the law based on religion and the participation and role of the people in the government centred on religious leadership is one of the pillars of the Islamic Revolution, which distinguishes this discourse from other discourses (Farzandi, 2020). The connection between religion and the world, and the current nature of religion in the context of society and politics, and the revival of abandoned words such as: Jihad, resistance, fighting against tyrants and tyrants, supporting the oppressed and oppressed of the world, seeking martyrdom is one of the principles governing the discourse of the Islamic Revolution. Also, the rule of law and God-centeredness are other principles governing this discourse, which in the field of government, beyond legal-rational legitimacy, considers the basis of the legitimacy of the government to be divine and considers the people's consent necessary for the realization of divine sovereignty. All-round and comprehensive justice is one of the other ruling principles in the discourse of the Islamic Revolution, and the ideal society in the discourse of the Islamic Revolution is a society based on justice. And according to the cultural development of the society, people themselves participate in its implementation (Nabatian, 2021: 8).

Identity as a Semantic System:

In addition to nature, identity has meaning and function. In terms of meaning, every existence has meaning and concept as soon as existing. Therefore, we can talk about the following different identities:

- Attribution: such as age, ancestry, gender, relatives (blood relatives), ethnicity and race.
- Political: such as faction, sect, interest groups, movement, cause, party, ideology and government.
- Economic: such as job, work group, employer, economic unit, labor union and class.

In each of the above identities, there is a meaning that they are known by. The process of meaning formation is also different for individuals and societies according to their needs and expectations (Huntington, 2004: 48). In addition, the semantic system implicitly shows the functionalism of identity, and since functionalism means the result and effect that provides the adaptation or compatibility of a certain structure or its components with the necessary conditions of the environment, therefore the meaning of the function of the work or it is the consequence that a phenomenon has in the stability, survival and cohesion of the social system (Navabakhsh, 2016: 90), in this way, based on the general view of functionalism, society is like a large biological organ, whose various parts and organs each perform a specific task and task gives and at the same time each member helps other members and components and in this way to the whole system and its maintenance (Navabakhsh, 2018: 47) Therefore, the semantic network system of identity in addition to the functionalist approach with regard to the developments affected by the network society It is affected by the spheres of life such as political,

economic, social and cultural and finds meaning from three perspectives: legitimizing, resistance and project (Castells, 2009b: 18).

Legitimizing identity: is an identity that is formed by dominant social institutions with the aim of expanding and rationalizing their control over other social groups. This type of identity is the type of domination and the continuous institutionalization strengthens the main approach of governance (Qavam and Kiani, 2010: 103).

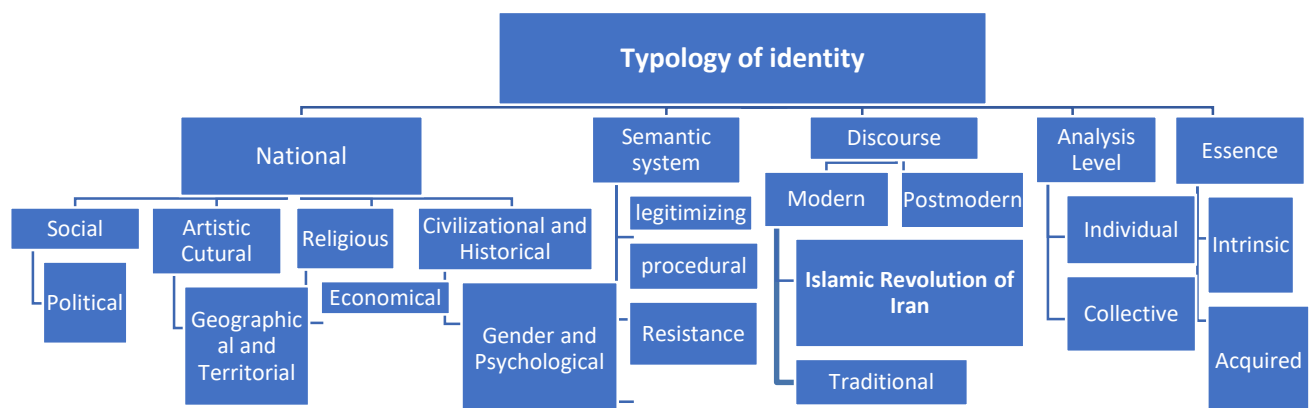
Resistance identity: is an identity that social actors marginalized by the logic of dominance have built for themselves with principles different from the values of this class. This identity is based on the two procedures of "differentiated logic" and "inverted valuation" to confront the dominant values and project values and they achieve their own norms. In this type of identity, the approach is the same as legitimizing identity, but in the opposite direction; In other words, the movement opposing the ruling regime tries to use the indicators and components of sub-national identities to reflect its opposition to the ruling movement (Azhdari, 2016: 48).

Identity of procedure (project) :In this manifestation of identity, social actors try to create a new identity based on common cultural resources, so that they can redefine their social position and make fundamental changes in their entire social structure. The result of project identification is the birth of new social actors, with the support of which members experience more general principles. The point is that based on the semantic system, the position of identities is not fixed, but based on their type of work finds its place. It is possible that the identity of resistance has a plan for change at some point in time and is classified as a project or procedure identity, but after the desired change is made, it becomes a legitimizing identity (Castells, 2009a: 8).

National identity: As a scientific concept, it is one of a formation of social sciences that became popular from the second half of the 20th century, replacing the concept of "national mood" from the romantic era (Ashraf, 2016: 225). Smith defines national identity as a pattern of values consists of institutions, memories, myths and traditions that constitute the heritage of distinguishing nations and the identification of individuals with that pattern and heritage and with its cultural elements (Guibernau, 2014:127). Some definitions of national identity emphasize the unifying elements of an independent political unit and define it as a set of positive tendencies and attitudes towards factors and elements and patterns that give and unify identity at the level of a country as a political unit (Hajjani, 2009 A: 146) and therefore, national identity is a two-faceted concept that implies differentiation, similarity, difference and sharing at the same time. This means that, on the one hand, by emphasizing the connecting commonalities, it makes "us" connected, united and committed around a single axis (Hasting, 2017: 95). And on the other hand, they recognize "us" from others.

Research hypothesis

It seems that in terms of cultural management, the identity of Iranians is narrated in different ways.
Conceptual model of research



Research Methodology

This research is practical by outcomes. Since it tries to find typology of Iranian identity. It is Qualitative approach by Implementation process. Because it is to analyze and describe the narrative data in order to deeply understand the concepts of identity, which, although they seem simple on the surface, have complex conceptual similarities, which in practice lead to semantic contradictions in knowledge exchanges. And finally, It is descriptive by purpose and data collection, it is a library method. Because; It seeks to objectively, realistically describe and regulate the characteristics of typology of Iranian identity through case study research and investigating the nature of characteristics and personal perception of motivation, belief, and opinions of experts in the field of identity and culture.

Research findings

Chronologically, it can be found that Iranian identity narrations include nationalist, modern- postmodern and historical ones.

Nationalist narrative of Iranian identity

From the middle of the 19th century, the construction of modern concepts of Iran and Iranian identity was influenced by the view of romantic nationalism, its seed grew with constitutional literature, became the ideological foundation of the Pahlavi government, and finally helped to create a modern Iranian nation-state. In this way, the first narrative that was compiled about Iranian identity in the new era was the reconstruction of Iranian identity based on an imaginative and sentimental nationalist perspective. This narrative, which looks at the origins of nations from a romantic point of view, emerged in Europe and America from the end of the 18th century and became the driving force of nationalist movements in Europe and America in the 19th century. In Iran, the intellectuals who were in contact with European countries and considered romantic nationalism to be the final solution to Iran's backwardness, from this point of view discussed the concept of "Iranian nation" and "patriotism" and helped rebuild Iranian identity in the form of national identity. They did elements that had centuries of history in Iranian culture.

For example, Akhundzadeh says in his ethnic origin: "Although I am a Turk, my race is from Persians" (Madadpour, 2014: 27). These patriotic feelings, which flourished during the constitutional period and during the First World War, which exposed Iran to the occupation of other forces in the war, manifested in the form of resistance against the aggression of the northern and southern neighbors and symbolized the formation of "national identity". In today's sense, it created. With these prerequisites, the "modern national identity" of Iranians entered the Pahlavi era, and with the formation of the "national government", the narrative of romantic nationalism created in the Iranian identity (Adamiyat, 2019: 128). It was during this period that, under the influence of the works of expert Iranian scholars of the Achaemenid period, a transformation occurred in the historical memory of Iranians, and the history of Iran, which from the end of the Sassanid period until the constitution, was mostly a collection of myths related to the Pishdadi period to the Parthian period, and then modern history. It included Iran, turned into a systematic historical consciousness from the Achaemenid era to the modern era, and a new phenomenon called "Achaemenid nationalism" was born. Among the consequences of this, the name of the country, which was known as "Persia" in Europe since the Achaemenid era, was changed to "Iran" which had an Aryan flavor (Ashraf, 2017:129).

Modern and postmodern narration of Iranian identity

Modern and post-modern narratives consider the concept of the nation from the concepts of the new era, and these narratives, which were formed in the middle of the 20th century in response to the adverse effects of racism and prejudices, filled Europe with terror between the two world wars. Had been done, they distanced themselves from extremes and became infected with excesses and negated and denied the historical past of nations (Agamben, 1400: 35). Although the basic and reasonable criticism of the modern narrative is its romantic patriotism, which returns the concept of the nation, which is no more than two centuries since its creation, to the era before contemporary history; As if the nation in its modern meaning existed in ancient times as well (Shirazi, 2017:56), But according to the followers of modern and postmodern narratives, "nation" is one of the fictitious concepts of the new era, which is either invented or emerges from imaginary and imaginative phenomena, and according to English

historian Hobsbawm, "nation" is a fictitious concept that has been consciously created in the last two centuries. Invented by the ruling classes in nation-states. He believes that: "many historical memories or historical revisions and what is seen as old traditions among nations today are often made by the state-nations in the new era, especially the traditions that tell It has a national identity in its modern meaning since ancient times. He also says about Iran: "Ethno-religious identity" in the pre-Islamic era and "Iranian-Shiite identity" in the Islamic era are the main factors of national and independence movements. It has been" (Ashraf, 2016: 32). According to him, Iran is the only Islamic country that has benefited from Islam to create a kind of "primary pseudo-nationalism" (Hobsbawm, 2012:137). In this way, historians and social scientists, by rejecting the romantic and historical nationalist concept of national identity, consider the origin of the discourse related to nations to belong not to the ancient era but to the modern era, which does not go beyond the 18th century. They believe Nations are artificial creations or inventions that are carefully designed by the ruling classes (Ashraf, 2006:136). Of course, there are some exceptions, including; Gherardo Gnoli in his research on the formation of the pre-modern nation-state in the Sassanid era, who adapted Hobsbawm's idea of "invention of tradition", and believes that before the modern concept of national identity was invented in the 18th and 19th centuries, there was the pre-modern national identity in Iran (Gnoli, 1989: 177, quoted by Ashraf, 2016: 23) Also Bret Fagner, under the influence of the highly famous modernist approach, makes a distinction between the modern Iranian national identity and its historical past. According to him, modern Iranian nationalism is a clear example of how irrelevant aspects of "Iranian hegemony" common in the middle Ages have been used in building a culture of national identity. In explaining his thoughts, he presents a useful paradigm and shows how the Persian language, as a national language, first developed as a trans regional communication tool in the middle period of Islamic civilization. The basic element of Fragner's discussion, which is derived from the theory of cultural "hegemony" of Antonio Gramsci, is the "hegemony of the Persian language" (Fragner, 2009: 33).

The historical narration of Iranian identity

The historicist perspective emphasizes the role of historical forces in the formation of modern nations by rejecting the essentialist view of the romantic and ancient concept of national identity on the one hand and also rejecting the modern-postmodern view of a deep historical break in the roots of nations. . This approach is based on the historical roots of ethnic-cultural communities and believes that modern nations and nationalities are the product of long-term historical processes and the historical nature of the nation should be sought in legends, memories, values and institutions. Proponents of this approach consider ethnic communities and nations as a historical phenomenon undergoing change and transformation (Smith, 2004:39). Based on this, the historical narrative, while considering "national identity" as a category belonging to the new era, considers "Iranian identity" as a historical category that has been reconstructed in different ways from the pre-Islamic era until today. In this way, the historical concept of Iranian identity, which was reconstructed during the Sassanid period, changed with ups and downs in the Islamic era, was reborn in the Safavid era, and in the new era, it was created and discussed in the form of Iranian national identity. Lambton, who is one of the few historians of the social history of Iran in the Islamic era, while firmly rejecting the existence of the concepts of nation and nationalism in Iran before the 19th century, speaks of a kind of Iranian cultural identity in the middle Islamic centuries, and believes that in the period of The Safavid era, when the Shiite religion spread in Iran, for the first time after the collapse of the Sassanid dynasty, Iran had a state with clear borders against the Ottoman Empire, but even though this development was not mainly in the sense of the political concept of nationality, but it provided a background It provided for the growth of national thought in the 19th century (Bahramnejad, 2018: 30). Finally, the main stages of the reconstruction and transformation of Iranian identity from the Sassanid period to the present era can be identified in the following seven periods:

- The fundamental stage of Iranian identity reconstruction is a kind of "pre-modern national identity" in the Sassanid era, which had a sense of ancient ethnic nationalism and is a type of pre-modern identity, too.
- The stage of slack and stagnation of Iranian identity in the first Islamic century.
- The stage of revitalization and reconstruction of Iran's cultural identity during the era of Iranian local governments in the third to fifth centuries of Hijri.

- The complex stage of the Seljuk era with the spread of the Persian language as a civil language on the one hand, and the idea of an all-encompassing Islamic empire against the ethnic feelings of "nationalities" on the other hand.
- The stage of reconstruction and revival of Iranian identity during the Mongol and Timurid eras.
- The stage of reconstruction and revival of Iranian-Shiite identity in the Safavid era.
- The stage of reconstruction of the Iranian national identity in its modern meaning in the last two centuries (Ahmadi, 2017: 44).

Discussion and Conclusion

In this article, an attempt was made to address the category of "Iranian identity typology" from the perspective of cultural management. There are advantages in analyzing identity with this approach; First, the review of the existing literature on identity, especially Iranian identity, shows that such a framework for explaining the foundations of identity has significant explanatory and novelty capabilities, and at the same time, identity is simply an eternal and pre-existing matter or It does not know immutability and attaches special importance to the development of identity in the light of perceptions and ideas. Second, this approach does not consider identity to be completely fluid; rather, it considers identity as something between being and becoming; In other words, at the same time as it is, it is being formed at the same time. Third, this approach begins to examine the background and preconditions for the creation of an issue or phenomenon; Therefore, the need to know the typology of identity requires the identification of its foundation, i.e. culture as the sum of values, thoughts and beliefs that are manifested in behavior and change over time in the face of various phenomena and events between generations. Particularly since Iranian culture, with its history and many ups and downs, has a special story in confronting different cultures, and on the other hand, it absorbs the elements and products of other cultures. Therefore, by looking at what has happened to this culture in the last two centuries, we can see the result of the efforts to reach a synthetic state in which both the fundamental elements of the main beliefs have been improved and the elements of other cultures have been preserved. This re-creation causes different types of identities to form and produce a "matrix of identities" in the intersection with its levels, in which different types and levels of identity do not necessarily originate from a single root and origin; rather, they branch out from different sources. This outcome of the dimensions of identity with its various aspects at the macro level forms the national identity which can be examined at the country level as a political unit and is rooted in the collective experiences and imaginations of the society and as the concepts of culture and society have a temporal and meta generation (generational continuity); On the one hand, it is rooted in the same past as the material and spiritual heritage of previous generations, and on the other hand, it looks to the future and is handed over to future generations. Therefore, it is made suggestions;

- Planning and organization based on a thought that has been pondered in this context that supporting the cultural characteristics of identity can be valuable both for historical, sociological, and ethnological reasons, and in terms of showing national maturity in the world arena.
- Scientific and objective recognition and analysis of the identity of traditional subcultures as well as a current link in the broadest sense of the word; This means that the methods and styles of today's life are identified in the circle of the national environment and its compatibility with the transnational scope, and that these cultures and subcultures can appear in a practical way in the cultural, artistic, social and political fields.
- The necessity of examining the compatibility/non-compatibility of the category of "Iranian identity" and its functions with the approach of globalization: since the category of "identity" is an interdisciplinary phenomenon that contains historical, civilizational, religious and cultural values, and on the other hand, in the arena The globalization of hegemonic power is in the dominance of cultural and human values that are mostly stabilized, reproduced and institutionalized at the global level, therefore, in order to be more effective in the global arena, it seems that the examination and the

degree of compatibility/non-compatibility of "Iranian identity" with the global identity. It can be considered a desirable approach.

- applying the comparative method to recognize the identity dimensions of other countries: it seems that although the model of the global identity with a general and standardized elements such as human rights, democracy, and etc. is designed., but it optimistically leads to the single direction to the field of human ethics in worldwide, yet it realistically leads to the unification of some values that generally have a common origin and demand certain customs, also on the other hand, some countries due to their civilizational background (such as India and China)) and some others (such as France), due to avoiding the hegemony of stereotypical values, try to preserve their identity model from exposure to this dominance and refine it continuously; Therefore, a comparative study of these types of identities along with advantages and achievements can be effective in upgrading and optimizing the identity model of Iranians.
- The future research of Iranian identity pattern: includes a set of efforts by searching for sources, elements and factors of change or stability, which visualize a potential future and plan for them in the field of "identity" .in other words, it reflects how the future reality of Iranian identity" can be rebirth from the heart of today's change or stability.
- The assessment of the identity crisis pattern can also be done and its possible risks should be identified. Especially, the identity crisis occurs when one or more elements of identity are exposed to damage or threat due to events and transformations.

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