SOCIOLOGICAL STUDY OF THE RELATIONSHIP BETWEEN NATIONAL AND ETHNIC IDENTITY IN YASOUJ CITY

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Abstract:

Current research aims to investigate the relationship between national and ethnic identities and the factors affecting their formation in Yasouj city of predominantly Lur. The research was carried out using a quantitative-survey method, and the research tool is questionnaire. National identity was measured in terms of geographical, political, historical, religious, linguistic, and cultural dimensions, and ethnic identity was assessed with indicators such as more focus on city, language, courtesy, and local habits. The research data were collected out of a sample of 383 people aged between 20 and 40 years old residing in Yasouj, which were selected by a regular random method. The results from the bivariate analysis indicated that there is a significant relationship between demographic variables including religious adherence, social interaction, social confidence, social-economic base, and the use of collective tools, and national and ethnic identity. The relationship between national and ethnic identity is direct and significant, indicating the importance of rapid social changes in identity formation and possibility of co-existence of different identities in the contemporary society. The multivariate analysis showed that the variables namely adherence to religious values, social confidence, ethnic identity, domestic and foreign audio-visual mass media totally explained 50% of changes in national identity. In addition, the variables namely religious adherence values, education, written mass media, age, and social confidence have explained 19.6% of changes in ethnic identity.

Keywords:

Identity; Collective Identity; National Identity; Ethnic Identity; Nation; Ethnic Group.

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Introduction

Although human societies have constantly benefited from a kind of social consensus and overall coherence, the people living in them are different from each other in terms of age, sex, occupation, religious and ethnic issues. These differences cause a variety of groups in the community. Thus, besides popular culture accepted by individuals and various social groups, every community takes advantage of the subculture commensurate with its communal status. National and ethnic identity is a subcategory of collective identity and means sense of emotional solidarity with great national and ethnic community and a sense of loyalty to it. Ethnic and national identity is formed in line with "our" conception of others (Ashraf 1995, p. 521).

Ethnic identity is composed of certain objective, intellectual, cultural, social, ideological and spiritual factors that will be manifested in a human group and makes it distinct from other groups. This is because this identity must be consistent with the reality and nature of that group (Altaei 2005, p. 48).

In general, it can be said that the tribe is a group of people that has an identity distinct from other ethnic groups and social groups in terms of origin, race, history, territory, culture, religion, literature, music, language, partner selection, customs, festivals and collective rituals, habits, style of eating and dressing, and common destiny (Abdullahi 2012, 246).

Another form of collective identity is national identity. National identity means the feeling of belonging and loyalty to the national community's common elements and symbols. The most important national symbols and elements that lead to identification and distinction include land, religion, customs and rituals, history, language, literature, people, etc. within a national community, belonging and loyalty to each of the relevant elements and symbols, sense of national identity. National identity is a concept associated with modernity, and its history is rooted in the evolutions occurred in these countries since the era of modernity. This historical era not only is the beginning of the modernity, but also the end of church or Christian authority of the medieval age in the west. Until the modern era, man was not familiar with the concept of identity in a general sense and national identity in a specific sense. Until this time, the Western man, like all other human beings living in other civilizations and human communities of the time, perceived and comprehended itself under the category of religious identity. Until the emergence of the modernity for the western man, such identity was not merely religious but it was a dominant and collective identity that could encompass all social groups and communities (Kachouiyan 2005, 16-19).

Iranian identity over time has embraced ethnic and linguistic pluralism, and has enjoyed such pluralistic features that it is not possible to say this culture belongs to a specific religion and race. The presence of any irreconcilable gap in the community prohibits reaching general consensus about social and political objectives, and prevents the development of required frameworks for coexistence, participation and competition, and also significantly contributes to the establishment of a non-competitive political and social system. These gaps may be economic (class-oriented), local and regional, ethnic and cultural, or civilizational. Undoubtedly, the presence of such gaps prevents the formation and development of a unified national identity

(Bashiriyeh 2007, 26). Ethnic conflicts have always played roles in political life, development, and collapse of governments and societies. Throughout history, great empires have always encompassed different races, and nowadays that have an empire history take advantage of a more varied ethnic composition. In such communities, the identity of each of these tribes symbolizes the characters of the race, and can determine the delimitations of each ethnic group, and reveals their rights, preferences and also future (Bashiriyeh 2005, pp. 279, 280).

Iran is a multiethnic country and this issue has caused the country to have a particular type of policy and sovereignty in the modern times. The presence of various ethnic groups in Iran is an issue that has convinced some experts to call it a multi-national country (Ranjbar 2003, p. 620). One major concern in such societies is the link between ethnic groups and barriers to trans-ethnic identity formation. In other words, the problem is the formation of social integration despite the presence of discrete relationship between collective units, and also the continuity and cohesion of such relationships. In case of any evolution under this situation, the issue of evolution in collective identities is raised, that from one hand, it tends to inter-group interaction, and on the other hand, provides a fertile ground for the formation of more extended social integrity and identity. National identity and consequently national cohesion in ethnic communities is influenced by the relations between ethnic groups and their predilection toward each other.

In general, according to the above mentioned considerations, some questions are arisen as below that the current research seeks to find an answer to them:

1- As some suppose, could we say there is a dichotomy between these two types of collective identity in the study population, and the existence of one means ignoring another one? In other words, is the relationship between the two kinds of identity a reversed one and could the existence of one negate another? Or, could we say that the relationship between these two types of identity is reversed, and a further increase on one requires reduction in another? Or could we say that the two kinds of identity are placed along each other, and people take advantage of both under different circumstances?

2- To what extent the people in the study population tend to ethnic identity?

3- How much is their tendency to national identity?

Literature Review

Yousefi (2002) in a study entitled "inter-ethnic relations and its impact on the national identity of ethnic groups in Iran: the secondary analysis of the data resulted from a national survey" came to the conclusion that groups' adherence to the important elements of national identity such as religion and customs, cultural and national figures is at a high level, and the rate is measured on a scale of 0 to 100, and such loyalty and belonging to the cultural elements such as festivals and rituals is higher than political elements such as state. Tavassoly and Ghasemi (2002) in their research analyzed ethnic relations and their relationship with the evolution of collective identity in Ilam province. The results of the study show that with increasing inter-group (inter-ethnic) relations and cooperation, ethnic belonging and loyalty to the larger collective,

regional, and national units can be increased. In contrast, the reduction in such type of relations leads to the strengthening of micro collective units and weakening of macro collective units. Using the theory of collective identity, Ahmadlou and Afrough (2002) in their research: the relationship between national identity and ethnic identity among the youth in Tabriz" realized that the youth in Tabriz in addition to they are inclined toward ethnic identity at the same time, and there is a positive relationship between two types of identity. Tammeveski in a study entitled "the formation of national identity among the elderly in the United States" reviewed national identity formation among 300 subjects of 75-92 years old who had taken refuge in America. The data were analyzed with the background theory approach. The research findings showed that national identity is an important aspect of personal and social identities during life (Tammeveski 2003). Gong in his study examined "Ethnic Identity and Identification With Majority Group: Relation with National Identity and Self-Esteem". The study group consisted of 91 Asian-American students and 115 African-American students in Midwestern Public University. The results show that there is no correlation between ethnic identity and authentication of identity through white Americans for Asian-Americans, and such correlation is week and negative for African-Americans. In addition, ethnic identity can be associated with national identity (Gong 2007).
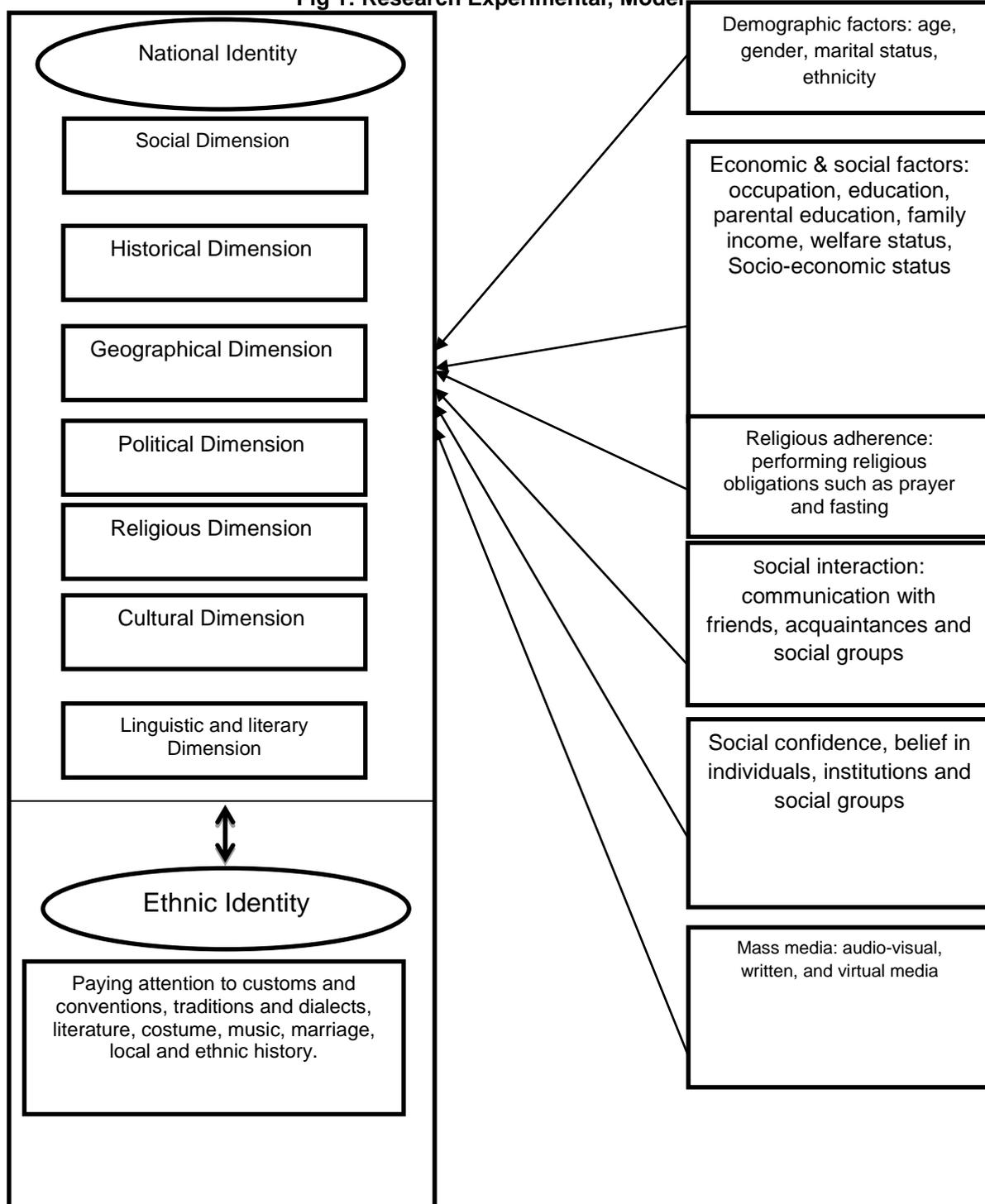
Theoretical framework

The theoretical framework used in this study is the theories proposed by Giddens and Castells. Both Giddens and Castells regards the social identity as a product of the dialectic between social actors, on the one hand, and social structures and institutions, on the other hand. According to Giddens, cultural environments that we are born in them, influence us, but that does not mean that men have no individuality and free will. Socialization is the source of man's individuality and free will. During the socialization, each of us achieve a sense of identity and ability to think and act (Giddens 2009, p. 45). Giddens underlines the emergence of the modern structures of personal identity, which are both the product of modern institutions and a creator of them at the same time (ibid. 16). Unlike traditional sociologists, Castells regards identity as an entity distinct from roles and set of functions, which are the result of community's institutions and organizations. Identify is the source of meaning for actors themselves, and it can be shaped in the course of individuation. Although identities may be resulted from dominant institutions, they could be regarded as identity only when social actors can internalize them, and create their meaning around this internalization (Castells 2007, p. 22-23).

Both of these theories are the new ones that underline the role of social and cultural changes in the formation of individuals' social identity in the recent decades, which one of the most important of these changes is the process of globalization. According to Giddens, transformation of personal identity and the phenomenon of "globalization" in recent times has formed the two poles of local and global dialectics (Golmohammadi 2004, p. 56). The globalization process through highly advanced and efficient communication technologies and the separation of space and time have provided the possibility of formation of social life in very broad spaces, the reduction in

the space's ability to limit social relations, and also the reduction in scope of the life. The result of this process is the emancipation of the individual from the area's narrow circle of institutions and traditional agents underlying identity making (Giddens 1994: 4). According to Castells, the globalization process gives rise to the powerful social structures that all can ignore individual and social identities or at least may transform them. With more development and rapid advance of the globalization process, a world of markets, networks and strategic organizations are formed that are administered by rational expectations model such as instincts, power-seeking, and selfish calculations, and do not require identity (Castells 2007, p. 240). However, Castells argues that the emergence of such a network-based society can influence identity construction in the relevant period, thus is able to shape new forms of social change (ibid. 27). Both Giddens and Castells provide a relatively comprehensive picture of identity making factors. Giddens regards identity as a multi-dimensional concept. Some of the main sources of identity include gender, sexual orientation, nationality or ethnicity, and social class (Giddens 2009, p.45). Written or electronic mass media seems to play an effective role in this regard. Because anxiety, confidence, social interactions and routine tasks are interrelated, one can easily understand that the conventions underlying everyday life are some strategies to cope with existential issues. The relevant issue practically means that the perpetuity of routine customs depends on the extent to which anxiety is inhibited by social measures (Giddens 73: 1383). According to Castells, the era of globalization is the era of the rise of the nationalists. This fact can be observed in the fights ensued against established national governments and the comprehensive reconstruction of identity on the basis of nationality, which is always defended in the face of a stranger (Castells 2007: 45). According to Castells, nationalism and nations have a life of their own that is independent from the situation of states. Of course, this special life can be emerged in the form of cultural structures and political programs. Castells considers the emergence of national identity as the result of the historical interaction of primary, formative, inductive and reactive factors (ibid. 49).

Fig 1: Research Experimental; Model

National Identity	
Social Dimension	Demographic factors: age, gender, marital status, ethnicity
Historical Dimension	Economic & social factors: occupation, education, parental education, family income, welfare status, Socio-economic status
Geographical Dimension	
Political Dimension	Religious adherence: performing religious obligations such as prayer and fasting
Religious Dimension	social interaction: communication with friends, acquaintances and social groups
Cultural Dimension	Social confidence, belief in individuals, institutions and social groups
Linguistic and literary Dimension	
Ethnic Identity	Mass media: audio-visual, written, and virtual media
Paying attention to customs and conventions, traditions and dialects, literature, costume, music, marriage, local and ethnic history.	

Research hypotheses

1-There is a relationship between demographic variables (age, gender, marriage status, education, income, and family's welfare) and identity (national and ethnic).

2-There is a relationship between Socio-economic status and identity (ethnic & national).

3- There is a relationship between religious adherence and identity (ethnic & national).

4- There is a relationship between social interaction and identity (ethnic & national).

5- There is a relationship between social confidence and identity (ethnic & national).

6- There is a relationship between the extent of use of mass media and identity (ethnic & national).

7-There is a relationship between national identity and ethnic identity.

Research methodology

In the current research, for data collection, "survey" method was used, and the tool used to collect data was a questionnaire. The statistical population in this study included all individuals between 20 and 40 years old who lived in Yasouj city. The sample size with a confidence level of 95%, 5% error, and specified population in the city, was calculated using Cochran Formula. Notably, the sample size was calculated to be 383 people based on the formula. The sampling method was random and of a regular multi-stage type. In the current research, to validate the questionnaire, content validity analysis method was used. Therefore, the questionnaire along with theoretical framework and the research hypotheses were presented to the instructors and experts, and after their analysis, the questionnaire was distributed among the relevant sample.

Data analysis

Descriptive analysis

Among the study ethnic groups, 155 people were in the age group 35-39 years, and the lowest number (59 people) were in the age group 30-34 years. In terms of sex, 199 were males and 201 females. In terms of marital status, 194 were single and 206 married. In terms of education, only five of the respondents were illiterate, and the majority had high level education. In terms of the respondents' occupation, the highest number was unemployed, and the lowest number (41) were involved in manufacturing and service jobs. In terms of parental education of the respondents, 146 people had illiterate fathers, and the reminder had elementary to high school education levels, and 196 had illiterate mothers. In terms of parental occupation, the highest frequency was related to the respondents that their father had manufacturing and service jobs (153), 365 of the respondents'' mothers were house keeper, and only 35 mothers were employed. In terms of family income, 219 had family income lower than 500.000 toman, and 5 respondents had family income over 1.5 million toman and over. In terms of welfare status, 25 people were at a low level and 206 at the high level. In terms of socio-economic base, 254 people were on average levels, and the lowest frequency was related to 20 people who had high levels of socio-economic base. In terms of Religious adherence, 206 were on average levels, and 60 were at a low level. In terms of social interaction, a total of 235 respondents were on average levels, and three people were on low levels. In terms of social confidence, the total respondents were on average level, and 21 people were on a low level.

Inferential analysis

To investigate the relationship between age, respondent's education, parent education, family income and welfare status, bivariate regression analysis was used. As seen in the following table, given the t values and the obtained significance level, the variables namely age, respondent's education, maternal education, and welfare status had a significant relationship with national and ethnic identity, and the relationship between father's education and ethnic identity (rather than national identity) was significant. In addition, the relationship between family income and national identity and ethnic identity was not significant.

Table 1: the correlation between background variables and extent of ethnic and national identity

Variable		R	R²	Standard Error	B Coefficient	Beta	T value	Significance Level
Age	National Identity	0.10	0.01	15.99	0.27	.100	2.03	0.046
	Ethnic Identity	0.17	0.03	9.63	0.28	0.17	3.42	0.001
Respondent's education	National Identity	0.11	0.01	15.97	-0.54	-0.11	-2.25	0.025
	Ethnic Identity	0.26	0.06	7.46	-0.73	-0.25	-5.14	0.000
Father's Education	National Identity	0.07	0.01	16.03	-0.03	-0.07	-1.46	0.146
	Ethnic Identity	0.16	0.03	9.64	-0.27	-0.16	-3.21	0.001
Mother's Education	National Identity	0.11	0.01	15.98	-0.41	-0.11	-2.18	0.030
	Ethnic Identity	0.12	0.01	9.70	-0.27	-0.12	-2.38	0.018
Family Income	National Identity	0.08	0.01	16.27	0.00	-0.08	-4.58	0.116
	Ethnic Identity	0.06	0.00	9.81	0.00	-0.06	-1.16	0.245
Welfare Status	National Identity	0.13	0.20	15.93	-0.98	-0.13	-2.62	0.009
	Ethnic Identity	0.09	0.01	9.72	-0.43	-0.09	-1.98	0.005

To examine the relationship between the variables namely gender and marriage status and two variables of national and ethnic identity, t test was used. As seen in the following table, given the t value and obtained significance level, there was not a significant relationship between gender and national identity, white the relationship between gender and ethnic identity was significant. In addition, there is a significant relationship between marriage status and ethnic and national identity.

Table 2-The test of average difference between national and ethnic identity of the participants according to gender and marital status

Variable			Frequency	Average score of national/ethnic identity	S D	T value	Significance level
	Man	National Identity	199	139.62	16.57	-1.324	0.186

Gender		Ethnic Identity	199	52.21	8.93	-2.47	0.014
	Woman	National Identity	201	141.74	15.49	-1.324	0.186
		Ethnic Identity	201	54.60	10.39	-2.47	0.014
Marital Status	Single	National Identity	194	138.73	16.27	-2.397	0.018
		Ethnic Identity	194	51.61	10.27	-3.825	
	Married	National Identity	206	142.53	15.66	-2.379	
		Ethnic Identity	206	55.10	9.17	-3.825	

To investigate the relationship between the variables including religious adherence, social interaction and social confidence with national and ethnic identity, bivariate regression was used. Based on the following table, the values of R and Beta coefficient shows that there is a positive correlation between the variables religious adherence, social interaction and social confidence with national and ethnic identity. R^2 level explains the changes in the dependent variables namely national and ethnic identity due to the independent variables. Therefore, according to the values obtained for t and the significance levels observed in the table, it could be inferred that the relationship between these variables was significant at the level of at least 95%, and the relevant hypotheses are confirmed.

Table 3: Correlation between religious adherence, social interaction, and social confidence, with ethnic and national identity

Variable		R	R2	Standard error	B Coefficient	Beta	T value	Significance Level
Religious adherence	National identity	0.59	0.35	12.94	0.88	0.59	14.71	0.000
	Ethnic identity	0.24	0.06	9.48	0.22	0.24	.934	0.000
Social interaction	National identity	0.25	0.06	15.27	0.67	0.25	5.12	0.000
	Ethnic identity	0.13	0.02	8.86	0.22	0.13	2.68	0.000
Social Confidence	National identity	0.55	0.30	13.42	1.04	0.55	13.14	0.000
	Ethnic identity	0.23	0.05	9.50	0.27	0.23	4.78	0.000

To investigate the relationship between the use of mass media and national and ethnic identity, bivariate regression was used. As it can be seen, to evaluate more accurately the effects of mass media on national and ethnic identity, such media were listed under distinct categories including local audio-visual (radio and TV), external audio-visual (foreign radios and satellite), writing (books, newspapers and magazines) and virtual (internet). Based on the observations in the following table, R value and Beta coefficient show that there is a positive correlation between the variable namely the use of mass media with national and ethnic identity in the ethnic group under study. R^2 values also represents the value of the dependent variables caused by the

independent variables. Thus, according to the obtained values for the T and significance levels observed, there is a significant relationship between the independent variable namely use of mass media and the dependent variable was significant at the level 95%, and the relevant hypotheses are confirmed. Among the respondents in ethnic group under study, foreign and virtual audio-visual media had the highest correlation with national identity, and written mass media had the highest correlation with ethnic identity, which the correlation between the two categories is negative. In addition, written media had the lowest correlation with national identity and its explanation, which the correlation is not significant given the significance level observed in the table, and the relationship between domestic audio-visual mass media and national identity is not significant at the level 95%.

Table 4: The correlation between the extent of the respondents' use of mass media with ethnic and national identity

Variable		R	R2	Standard Error	B Coefficient	Beta	T value	Significance Level
Mass Media								
Domestic Audio-visual	National identity	0.10	0.01	15.59	0.13	0.10	2.00	0.046
	Ethnic identity	0.07	0.01	9.74	0.05	0.07	1.42	0.157
Foreign Audio-visual	National identity	0.37	0.14	14.90	-0.70	-0.37	-0.85	0.000
	Ethnic identity	0.14	0.02	9.67	-0.16	-0.14	-2.48	0.005
Written	National identity	0.03	0.00	16.07	-0.04	-0.03	-0.50	0.620
	Ethnic identity	0.24	0.06	9.48	-0.22	-0.24	-4.92	0.000
Virtual	National identity	0.14	0.02	15.91	-0.31	-0.14	-2.48	0.005
	Ethnic identity	0.15	0.02	9.65	-0.20	-0.15	-3.03	0.003
Total	National identity	0.13	0.02	15.93	-0.20	-0.13	-2.67	0.008
	Ethnic identity	0.16	0.03	9.64	-0.06	-0.16	-3.27	0.001

The following table shows the relationship between national identity and ethnic identity, and given the obtained significance level and Pearson coefficient, it can be seen that the correlation between two variables is significant. Thus, unlike the primary hypothesis, it could be observed that these two types of identity have a direct and positive relationship with each other. In other words, as can be seen in the area of previous issues, by an increase in ethnic identity of the respondents, their ethnic identity is increased, and vice versa.

Table 5: Correlation between ethnic & national identity

Variable	Number of Respondents	Pearson r Value	Significance Level
Ethnic Identity	400	0.31	0.000

Multivariate analysis

Among the ethnic groups studied and the aforementioned variables, five variables including religious adherence, social confidence, foreign audio-visual media, ethnic identity and local audio-visual mass media, have been entered multiple regression equation. R^2 values from the first to fifth stage show that, with the arrival of each variable in the regression equation at each stage, how much the dependent variable was explained. R^2 value at the fifth stage shows that these five variables were able to collectively explain 50.6% of the changes in the dependent variable namely national identity for this ethnic group. R^2 in the first step shows that the variable namely adherence to religion alone has accounted for 3.35 percent of the dependent variable. T values and significance levels show that, at all of the five stages, the relationship between variables entered into the regression equation and the dependent variable of national identity is significant at 95% level. The data also show that, in the third stage, the correlation between the independent variable namely foreign audio-visual mass media and the dependent variable is negative.

Table 6: Stepwise multivariate analysis to predict the dependent variable (national identity)

Stage	Entered Variable	R	R2	B	Beta	T	Sig
1st	Religious adherence	0.549	0.353	0.523	0.348	8.126	0.000
2nd	Social Confidence	0.672	0.451	0.642	0.337	8.212	0.000
3rd	Foreign Audio-Visual Media	0.695	0.483	0.352	-0.189	-4.907	0.000
4th	Ethnic Identity	0.704	0.469	0.185	0.111	2.939	0.003
5th	Domestic Audio-Visual Media	0.712	0.506	0.131	0.103	2.835	0.005

Of the aforementioned variables, six variables included in the above table are entered into the multivariable regression equation. R^2, from the first to sixth stage, shows that with the arrival of each variable in each stage into multivariable regression equation, how extent of the dependent variable has been explained. R^2 values in the sixth stage show that these variable have accounted for 19% of the changes in the dependent variable namely ethnic identity for the ethnic group. R2 in the first stage shows that the variable namely religious adherence alone has explained 1.6% of the changes in the dependent variable. The data also show that there the correlation between the variables and the dependent variable in the second and third stages is negative. T values and significance levels show that, in all four stages, the relationships between the variables entered into the regression equation and the dependent variable namely ethnic identity is significant at least at 95% level.

Table 7: Stepwise multivariate analysis to predict the dependent variable (ethnic identity)

Stage	Entered Variable	R	R2	B	Beta	T	Sig t
1st	Religious adherence	0.247	0.061	0.153	.1700	3.243	0.001
2nd	Written Media	0.349	0.122	.204-0	-0.219	4.298-	0.000
3rd	Individual's Education	0.390	0.152	-0.469	-0.159	-3.260	0.001
4th	Domestic Audio-Visual Media	0.407	0.165	0.095	0.125	2.551	0.011
5th	Social Confidence	0.425	0.181	0.151	0.132	2.522	0.012
6th	Age	0.436	0.190	0.106	0.097	2.042	0.042

Conclusion

In general, the findings show that there is a positive and significant correlation between the respondents' ethnic or national identity. The reality is the opposite to some common views proposed in the area of social sciences that consider national and ethnic identity as two distinct categories with a reverse correlation. As the results from the present study and similar research (Ahmadlou and Afrough) show, there is a positive relationship between these two types of identity. Thus, it can be said that these two forms of collective identity are not against each other, but also are consistent with each other.

Bivariate regression analysis shows that there is a significant positive relationship between age and religious adherence, social interaction and social confidence of the respondents, and their national and ethnic identity. In addition, the results of this test indicates there is a significant negative relationship between education of the respondents and the use of mass media with national and ethnic identity. In addition, there is a negative relationship between family's welfare status and national identity. The results of t test indicate that there is a difference between the average score of national and ethnic identity of the single and married respondents. Furthermore, the relationship between gender and national identity was not significant, while there was a significant relationship between gender and ethnic identity.

Multivariate regression analysis showed that religious adherence values, social confidence, foreign audio-visual mass media, ethnic identity and domestic audio-visual mass media totally accounted for 50.6% of the changes in the respondents' national identity, and religious adherence alone accounted for 3.35 percent of the changes. The test results also show that variables namely adherence to religious adherence, written mass media, education, domestic audio-visual mass media, social confidence, and age accounted for a total of 19 percent of the changes in the respondents' ethnic identity, and the variable religious adherence alone accounted for 6.1 percent of the changes.

Iranian society is in a transition. In such society, we are witness of the presence and domination of traditional values and norms. In some cases, family, kinship group and tribe determine the fate of the person. On the other hand, since the familiarity and extensive contacts between Iran and the West, particularly in the recent years and under the influence of globalization, we have witnessed some very serious alterations in Iranian community. Some of the most prominent factors that all have extended the scope of the changes include the development of public education, increase academic centers all over the country and providing access to higher education, especially for women and girls and their further entrance into social and economic activities, increase the range of radio and television networks across the country and increase the TV channels and their manufactured programs, increase public access to the telephone, newspapers, books, mobile, satellite and the internet, and thus facilitate communication, enhance communication with the outside world, increasing international exchanges,. As a result, Iranian identity, willingly or unwillingly, has been affected by these changes. As the results showed, we witnessed the weakening of the role of family and its relevant background in determining national and ethnic identity of

people. In contrast, communicating with individuals and groups, social confidence, both domestic and foreign mass media, played a prominent role in the formation of social identity, whether national and ethnic. In addition, the results also show that people can have multiple identities at the same time, without the identities' conflict with each other. As was observed in the present study, there is a correlation between national and ethnic identity of the respondents. As a result, planning for making individuals and nations a unified whole could not play a role in strengthening the national identity, while observing the rights of individuals and the preservation of their ethnic identities can increase the amount of their national identity and satisfaction.

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