

## **The Impact of Youth Identity Crisis on National Security of the Islamic Republic of Iran**

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### ***Abstract***

In this study, the impact of youth identity crisis is investigated on the national security of the Islamic Republic of Iran. The research method is qualitative; the library method is used for data collection; and data analysis is carried out with descriptive-analytical method. The main research question is how does the identity crisis in youth affect the national security of the Islamic Republic of Iran? For this question, the hypothesis was that the identity crisis in young people would undermine national security by undermining indigenous values and beliefs as the most important components of identity. The findings of the study indicate that the identity crisis in young people is manifested through the lack of social security for them, the duality, and indecision in the fundamental values of the ruling system in the form of asociality, social alienation, mass uprisings and social anomalies, and it has threatened Iran's national security.

***Keywords:*** Identity Crisis, Youth, National Security, Islamic Republic of Iran.

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## **1. Introduction**

Identity is a very important issue for any society, especially for young people as the most important social assets. Identity is the image or cognition we hold of ourselves in relation to others. It is also the subjective meaning of values, beliefs, norms, symbols, attitudes, and awareness specific to one's or social "ego" and a sense of belonging and commitment to one's "ego" (Jenkins, 2002, p. 3). The problem that has threatened this important issue is the crisis caused by various factors in the process of globalization. In this process of expanding information and communication, various societies have faced this crisis as they face different cultures and norms. The most important age group at risk of identity crisis is the youth of a society. As a result of the emergence of the global identity crisis, the young Iranian community has also undergone cultural and identity changes in this process and has experienced an identity crisis.

The identity crisis often occurs in transition societies, especially among the youth of those societies. In Iran, during the period of modern life's confrontation with indigenous traditions, this issue has such an accelerating trend that it deprived the opportunity of cultural replacement and the formation of structures and institutions consistent with the temporal and cultural requirements. The process of identity crisis that took place in Iran during this period has been a continuous process. Therefore, the conduction of research in this field has been the focus of scholars and researchers, especially in academic studies. The sensitivity of this issue comes from the fact that the issue of identity is related to national security. Accordingly, this article examines the impact of the identity crisis among Iranian youth on the national security of the Islamic Republic of Iran.

## **2. Statement of the Problem**

The identity crisis in Iran emerged from the Qajar era gradually, as Iranians started to become acquainted with the earliest practices and appearances of Western civilization (Hunter, 2001, p. 211). After the Islamic Revolution, the identity crisis is still one of the most problematic challenges in Iranian society that can pose a threat to the national security of the Islamic Republic of Iran.

With this in mind, the main concern of the author is that the emergence of the inconsistency of identity, the inconsistency in the identity-maker norms of the Islamic Republic of Iran among the youth, the rising cost of security, and the persistence of identity irreversibility has undermined the pursuit of national interests in accordance with those principles of identity, which undermine in turn the national security itself, while exacerbating and deepening the crisis within social and cultural contexts and the weakening of the fundamentals of identity.

If the political system does not find a way out of this situation, the identity crisis will spread to a wider level, and a wide range of young age groups would suffer from this identity inconsistency and national security would be on the brink of red alert.

Considering the sensitivity of this issue, the author intends to explain how the impact of the youth identity crisis on the national security of the Islamic Republic of Iran over the years 2009-2017, with regard to constructivism theory. With this explanation, the question of this research is how does the identity crisis in the youth affect the national security of the Islamic Republic of Iran?

### **3. Research Method**

The research method is documentary and library method, which includes gathering information and library resources and documents, to test the hypothesis and answer the question of the subject matter. The data collection tool is the notes taken from study resources such as books, articles, dissertations and foreign resources. The research method is analytical, explanatory and the type of research is practical. The data analysis method is a descriptive-analytical method. In addition, in this method, the data are analyzed by reference to the documents, and rational analysis within the context of constructivism theory.

### **4. Theoretical Framework of Research**

#### **4.1. Theory of Constructivism**

Constructivism emphasizes the priority of immaterial variables and specifically norms, cultures, identities, and ideas when explaining actors' behavior

(Griffiths, 2009, p. 204). By focusing attention on the importance of concepts such as culture, identity and rules, the constructivism theory emphasizes the importance of normative structures and the role of identity in constructing interests and actions (Moshirzadeh, 2007, p. 659).

In the view of constructivists, immaterial dimensions such as identity affect national security. In fact, immaterial things are interconnected with material dimensions. Their separation, without regard to one of them, makes us to misunderstand some of its important aspects, and makes the analysis of existing things difficult and even impossible (Bahoosh, Fardaghi, 2017, p. 109).

Paying attention to the element of national security in this theory does not mean to assume it, because in this theory, theorists do not consider the government as being influenced by different and unified elements and elements; and all entities are involved in its creation and orientation; Security is also a multifaceted phenomenon in which non-material dimensions have been involved (Hymans, 2002, p. 7); it can reinforce or weaken national identity and thereby strengthen or weaken national security.

Constructivists see the source of security and insecurity in the way actors think about phenomena, especially benefits and threats, and believe that security rests on a shared understanding of actors form each other rather than relying on material factors of power (Dehghani Firouzabadi, 2008, p. 46); such norms also make the sense of security.

In the constructivist view, a process in which the values of a part of society are merged with, or neglected by the cultural values of other societies, due to the negligence or any other reason, those values will go through a process. When it comes to tangible social domains, it seeks an opportunity to impose its distinct identity on the identity of the ruling system, and then the security of space becomes a matter of concern.

Although imposing security constraints is a solution for governments to overcome the problems, but it is not necessarily successful and ideal, and can in turn create consequences for governments such as undermining democratic practices and enhancing security measures (Waver, 2002, p708). This shows

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the connection of national security with identity in the constructivist perspective.

#### **4.2. Identity and Identity Crisis**

The identity is generally studied in two aspects: the individual aspect (personal identity), in order to create the personality of the individual and prepare him for the future life, beginning at birth and when a name is given to him, and call him with it. The identity we are referring to means "self-awareness of the individual," which usually appears in adolescence, reaches perfection in youth and leads to the development of social identity in adulthood. Another aspect of identity is the social aspect (social identity) and the effect it has on pushing society towards national and social unity. However, the personal and social identity, especially today, affected by the technology and communications environment, has been exposed to threats and has led to the phenomenon of identity crisis. An identity crisis is a situation in which a person or community loses consciousness and remains uncertain and unstable (Rabbani, 2002, p. 23). Psychologists have given different definitions of the individual and community identity crisis. For example, the "failure of adolescent" in shaping one's own identity, whether due to childhood experiences or current undesired circumstances, creates a crisis called identity crisis or bewilderment (Sharafi. 2001, p. 18). Socially, individuals do not understand their role in the group, and at the larger level, the society itself fails to carry out its function and become confused, and social institutions fall out of balance.

#### **5. The Importance of Existence of Identity in Youth**

Desirable access to identity on an individual level, especially among the younger population, raises both the hope for the future, gains the trust of social institutions, especially the government, and guarantees social life for decades to come. Thus the quality and degree of individual identity can play an important role in the development of national and religious culture in any country, including Iran. However, the identity crisis shakes the foundations of any meaningful and identity-maker belief. This shaking is in fact a shaking of the foundations of belief (D. Lyon, 1999, p. 78). The identity crisis in youth

undermines the social values, and fuels the alienation and separation of youth from the whole community, which is, in turn, a threat to national security.

### **5.1. Identity Crisis in Youth and the Alienation or Separation of the Individual from the Whole Community**

According to sociologists, socializing patterns hold society responsible for the alienation of individual. In their view, the socializing patterns of modern society act in such a way as to bring the individual under the guidance of others before making him to identify himself. It is in such a situation that one loses a fundamental connection with one's institution and experiences a kind of identity crisis (Fekr-Azad, 2003, pp. 84-63). In addition to marginalizing individuals in society and spreading isolation, it can also be the source of issues such as disregarding community values, promoting alien culture, promoting consumerism, and imposing unnecessary costs on families and the government. Alienation in Iranian society arises from the superiority of modern values over traditional and religious values. This phenomenon is more prevalent among young people because they accept new values without differentiating their effects, which leads to the avoidance from religious values and the increases in breaking the social norms. (Rahmati, 2010, p. 90). The overall result of is alienation from one's own culture and avoidance from intra-cultural norms.

Culture is the basic foundation of the national identity. The result of the alienation of the youth is a departure from their own culture and a lack of consolidation of national values; with the expansion of alienation, the national identity will be weakened and forgotten (Ghorbanzadeh Savar et al., 2016, p. 129); this may undermine the values of a nation and put a threat to national security.

The identity crisis among Iranian youth is caused by various factors, especially in the period 2009-2010 which is affected by the undeniable role of the media, especially social media, which has been discussed in the following, because of its importance.

### **6. Impact of Media on the Formation of the Identity Crisis in Youth**

The media, in particular, the social media, beyond their advantage, have had a significant impact on the identity crisis of Iranian youth in recent years. The

use of the Internet, and especially social media among young people, has increased significantly, and surveys show that the trend continues. The Internet is widespread, especially among Iranian youth. According to a generational segmentation, the third generation is the largest Internet user in Iran and more than any other generation is exposed to Internet-related effects, including identity issues and identity crisis. Regardless of the gaps created by the modern media process, the current generation gap caused by structural and demographic changes in Iranian society has made it difficult to transmit values and teachings in the form of tradition from generation to generation. On the one hand, this phenomenon damages the process of culture transfer and, on the other hand, disrupts the historical memory and thus, it is difficult to transfer the political and cultural experiences of the earlier periods to the present (Rabiei, 2008, pp. 165-166).

Therefore, we are witnessing a kind of identity crisis in Iran, especially among the youth, which is often shaped by electronic communications and interaction with cyberspace. In the meantime, old traditions are rapidly fading away and a sense of identity confusion has formed in a number of social groups. The use of the Internet and social networks has had a profound impact on the values of young people and has led to the needs that were previously met by the family today being met by this new medium; For example, in the past, finding new friends was done under the control of parents, but nowadays some young people are able to get to know different people and different cultures by using dating, chat, and the like. Unlike the first generation who used to work in real space, internet users are now engaged in cyberspace. Accordingly, many of the family's functions in socializing individuals are accomplished by this interactive medium in a virtual environment (Bourbour Hossein Beigi, 2004, p. 56).

The issue that poses an identity challenge in cyberspace and social networks is that the cultural environment in this space arises from a nature that conflict with Islamic-Iranian culture.

It is an environment created by those who impede the identification of youth based on indigenous culture, by presenting a Western-based cultural discourse.

Religious and Islamic values are one of the most important indigenous sources of Iranian identity but by viewing the profiles of young users we often find that they choose images that do not conform to Islamic values. For example, the majority of young girls and teenagers tend to present themselves without hijabs. Other users use images that show signs of foreign cultures. One example is the images of users who have used the symbols of Satanism in their outfits.

By examining the content of messages sent among users, we will see sexually explicit texts that do not fit into our cultural values. Some problems are as followings: the prevalence of illicit friendships and relationships, the prevalence of false love especially among adolescent girls and boys, the propagation of various sects including Satanism, the prevalence of shamelessness and the eradication of the taboo of illegal relationships, the consumption of alcohol and the use of its symbols in the messengers, the emergence and spread of family disputes, the publicization of family life and privacy, cyber addiction, and lack of time management, depression, the prevalence of distrust, and so on.

In this regard, a study has been conducted, which suggests that family members' ignorance of the negative impacts of international networks and messengers, ignoring the security issues in joining social networks, the maximum use of these networks among adolescents and youth, reflection of users' negative behaviors and attitudes in the real community, disengaging the new and even older generations from social interactions outside of the internet and immersion in self-made virtual cyberspace, and promotion of shamelessness among teenagers and young people are some of the negative consequences of these networks and messengers.

In addition, other negative consequences of these messengers and virtual networks from the perspective of the aforementioned experts are: incompatibility of Western culture with Iranian family culture, imposition of Western ideas and goods and expanding the need for network among family members, lifestyle change in Iranian family, prevalence of social abnormality, social deviance, civil anomaly and transfer of experience in these areas, reduction of emotions and the quality of relationships between family



members, intensifying modernism and consumerism, addiction to virtual networks and its various psychological consequences for family members such as depression, embarrassment, loneliness and tendency to stay out of the community and reduction of self-esteem, marital disputes, prevalence of extra-marital relationships and unauthorized relationships, coldness of relationships between couples, sexual disorders and abnormal relationships and prostitution, ethical disobedience, encouragement of sexual interest and the emergence of virtual sex (Khojir, 1396: 123); All of these are in conflict with Iranian identity norms and put the youth identity in crisis.

Some negative effects of the identity crisis in Iran are: creation of the feeling of emptiness, loss of self-esteem, alienation, loneliness among the community, search for negative identity, etc. If a teenager fail to showcase their roles through positive identity and responsibility, they will turn to negative identity, which is exactly the opposite of what society expects them to do. As a result, society's view of him changes, not with a positive way but with a negative one. Inattention and confusion are other complications of the identity crisis (Kavousi and Hossein Zadegan, 2011: 112).

### **7. The Most Important Manifestation of the Youth Identity Crisis: the Destruction of Religious and National Identities**

Religious and national identities in Iran today are each faced with some form of identity crisis. In other words, the most important aspect of the identity crisis in Iran is the loss of religious identities in individuals, especially youth. One of the negative effects of the identity crisis on individuals is the uncertainty in religious matter and the value system. In particular, as the crisis of identity grows, the power of abstract thinking develops in the youth, and they become interested in inference, and consider rational aspects in answering religious questions. This doubles the problem itself. In this critical situation, he, in derision and aggression, rejects the role and duties deemed appropriate by the family and society. The young person is more likely to be exposed to danger and deviation, especially he is instigated at this age by sexual instincts, threatening his religious identity. Even if he does seem to accept religious identity, this personality and psychological imbalance also affects religious

identity and manifests itself as extremism, sometimes capturing him in a complex contradiction. In particular, according to psychologists, adolescence is a period of value evolution and doubts about value concepts. It seems that the system of values is established in the vicinity of the world of science in young people and helps to regulate their behavior and to shape their beliefs (Ahmadi, 1993, p. 51).

If a person in his teens had overcome the "crisis of puberty" well enough, and his personality had grown sufficiently, he would have characteristics such as confidence, independence and ingenuity, self-identification, intimacy, desire for greatness. It is a feeling of perfection (Shariatmadari, 1993, p. 515). He is responsible and hopeful for the future and loves goodness and virtue. The creation, growth and crystallization of these characteristics in individuals, especially young people, depends on having an efficient and comprehensive education system. If, in this system, the young person's needs and expectations, such as expressing affection, self-expression, belonging to a group, purposefulness, etc., are met, he will achieve this growth (Shariatmadari, 1988, p. 157), otherwise, it will have an identity crisis. In the crisis of his identity, he is severely anxious and mentally disturbed so that he cannot organize the various aspects of his personality into an acceptable and harmonious self, and he has difficulty in self-concept (Kalms, Alipour translation, 2001, p. 25).

It should be added that since the Islamic Revolution of Iran, value system of Iran followed the national, religious, and revolutionary norms. This national value system was threatened and ambiguated among the youth and destroyed their revolutionary values and beliefs. We emphasize that values and beliefs, and above all the religious beliefs, are important constituent elements of the human personality. If young people have high social security in society, they can think more deeply about the religious and national values that are at the heart of society's high values. In this case, the growth and flourishing of these values in the youth will increase (Rahmati, 2010, p. 98). But when one does not have social security in society, he will doubt about the prevailing value system. Problems and factors affecting the identity crisis have affected the psychological and social security of people, including their job, future, etc., especially during the period of 1396-1386. Consequently, anomalies have

arisen and questioned the prevailing normative and value system. Many of the religious and revolutionary values, especially in the youth, have faded away, leading them to an identity crisis.

### **8. Impact of Youth Identity Crisis on Iran's National Security during 2009-2017**

In the context of the impact of the crisis of personal identity on national security, one can point to the inextricable link between social security and national security. Social security in Iran consists of two aspects: objective and subjective security. In objective security, more attention is paid to economic issues and to the safety of crime. In mental security, which constitutes a higher stage of people's needs, more attention is given to the collective values or the elements on which national identity is formed (Rahmati, 2010, p. 78).

A society where social security (the objective dimension) does not exist is witnessing the spread of poverty and unemployment, social disruption, increased voluntary fringe-dwelling, housing shortages, the prevalence of malnutrition, the spread of mental illness and thousands of other economic and social problem. Each of them can threaten and endanger the peace, security, prosperity and vitality of that country. Therefore, any disregard for these issues will not only jeopardize the process of development, but also political stability and social security, and the country's integrity and unity (Rahmati, 2010, pp. 76-74).

On the subject of mental security, as another component of social security in Iran, it should be noted that this security dimension protects the socially accepted values of Iranian society. This level of social security is in fact more related to the values of national identity. Indeed, at the national level, there are values that are of high value to the nation and are regarded as capital that will undermine the stability and sustainability of society if they are weakened. Threats that cause youth identity crises undermine their objective and subjective security. As a result of the loss of their individual security, the values of society that are most important after national security are threatened.

How does social security affect the identity crisis and national security?

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Social security is considered one of the most important examples of national security. One aspect of social security is social discrimination (jobs and opportunities and lack of social justice). Social discrimination, including employment status, lack of equal opportunities, and lack of social justice in society, cause a loss of community value and an identity crisis in individuals. One of the components of social security is the right job for individuals. According to scholars, job identity forms an important part of the dominant identity of both young and old people (Powell Henry et al., 1991: 48). Career identity, quite simply, begins to form from childhood. In fact, in the second half of adolescence (15-20 years old), the issue of job choice is gradually being raised as a serious issue and become definite in the young ages (Lotfabadi, 2008, p. 12).

In view of the above, it can be argued that the issue of achieving a coherent occupational identity for adolescents and young people is the main issue of their individual and social life. In contemporary societies, coherent job identity is one of the acquired roles. These acquired roles, especially the job role, constitute the major part of the young person's identity (Chalapi, 2005, p. 98). It should be noted that the success of young people in achieving perfection depends not only on the integration of religious, cultural, intellectual and individual identities, but also on the formation of social, economic and professional (occupational) identities. Proper employment and earning a living is one of the basic preconditions for achieving social and economic perfection (Lotfabadi, 2002, pp. 29-30).

In Iran, especially during the years 2009-2010, we have seen a huge rate of unemployment of young people, especially the educated. This has led to various forms of depression and problems, including lack of job identity for youth and adolescents, which disrupted their individual and social plans. It should be added that jobs play an important and effective role in ensuring the safety and security of individuals in the community. Because the absence of an efficient and dynamic occupation equals the lack of basic necessities necessary for the survival and continuation of human life. Failure to meet these needs equals hunger, suffering, and death, which undermines the comfort, safety, and comfort of individuals and causes anxiety and anxiety. The existence of jobs

for every human being in society is one of the means of establishing peace and tranquility in human existence. Therefore, job security is a form of social security; by providing jobs for a just effort, one's peace and comfort is guaranteed (Lerney, 2004, p. 36). Lack of social security can thus put national security at serious risk.

Another important aspect of national identity and security is the efficiency of the system and accountability. A problem that has diminished in the period under study in Iran. This issue is discussed below.

### **9. Inefficiency of Ruling System and Lack of Accountability**

The weakness and lack of efficiency is a serious threat to any political system. Iran is failing, according to senior officials and intellectuals, in management; obviously, with the expansion of communications, citizens are comparing their country's efficiency with those of other countries. The increasing needs and expectations due to the young population of Islamic Iran, the existence of crises such as unemployment, as well as the negative propaganda of foreigners, make the dimensions of these inefficiencies more inescapable; Therefore, paying more attention to the dangers of inefficiency and the necessity of theoretical and practical confrontation with it is more important and urgent (Akhavan Kazemi, 2005, p. 28). As mentioned, the set of factors mentioned are involved in the formation of the youth social identity crisis. The identity crisis at this level threatens national security with the disruption of social cohesion. The crisis can be manifested in the form of mass riots and street clashes. Considering the multi-ethnicity of Iran and its young population, one of the most important potentials in Iran, namely the potential of ethnic mass uprising, can be pointed out.

### **10. Mass ethnic riots**

The multiplicity of ethnic and religious minorities in Iran has historically made the country vulnerable to ethnic, religious and cultural differences. Ethnic differences, and ethnic identity among youth, can become a political phenomenon in Iran and thus threaten national security. According to Michael Hatcher, "marginal nationalism" emerges when residents of a distinct cultural

territory resist to centralized government and attempt to preserve their identity markers. In the light of this, the cultural and identity markers of ethnic and racial groups take on a political dimension (Hatcher, 2005, p. 60). Ethnic identity and ethnic politicization is a historical phenomenon of transformation that is associated with numerous factors at different scales (Giles, 1997, p. 16). These numerous factors, on the one hand, politicize the ethnic phenomenon and, on the other, endanger national security. Population youth, in addition to poverty and deprivation in these areas, exacerbates this phenomenon. Young population of ethnic areas, the increasing level of public awareness and university education of ethnic groups following higher education in the country have led to an increase in ethnic self-awareness and have led to the emergence of diverse and delayed ethnic demands ( Hassanpour, 2003, p. 93). Ethnic threats are exacerbated if these demands are not met.

Street fights, abnormal behavior of social groups, social alienation, various social deviations such as mass riots, social inequalities, street clashes, sexual harassment, etc. are signs of "social inhumanity" or identity crisis. If people who are disjointed in personality and society is not treated as a balanced and normal human beings come together to form a group, they will create a variety of social deviations. For example, if young people who do not have the right jobs are brought together, they may create a state of turmoil in the community, causing a variety of deviations and social harm. Due to the problems and crisis of youth identity, especially in the period of 2009-2017, the lack of psychological and social security of people including jobs, the future, etc., and consequently the formation of anomalies, and the questioning of the normative and value system in place, many of the religious and revolutionary values, especially in the youth, have faded away, leading them to an identity crisis. The crisis manifested itself in the form of street clashes along with other political demands. In this regard, it can be noted that the first and foremost aim of violence and anomalies was to undermine the foundations of the legitimacy of the Islamic Republic which has threatened and threatened the national security.

Finally, youth identity plays a crucial role in the field of culture, society, politics and economics, creates solidarity and legitimizes the socio-political system, and plays a major role in the stability and durability of Iranian political

life; therefore, it can be said that the topic of identity is an indicator to determine the country's political stability. For this reason, youth identity crisis and its security pathology are of particular importance. Some mechanisms must be considered to resolve the identity crisis. Among the mechanisms to counter the identity crisis at the three levels of identity is the emphasis on the role of the political elite in policymaking in various cultural, economic and social areas to revive Islamic and revolutionary values. In this context, one of the most important mechanisms is the emphasis on the values of religion, as the basic normative principle of identity formation in the Islamic Republic, in resolving the identity crisis, especially among the youth.

### **11. Mechanisms of Identity Crisis**

One of the emphases of constructivism theory is the emphasis on norms and values in the consolidation of identity. As such, one of the mechanisms of resolving an identity crisis can be the restoration of forgotten values. Since one of the principles that constitute identity in Iran at different levels is religion and religious values, so this can be one of the mechanisms of crisis. Thus, the emphasis on religious identity can be considered as one of the appropriate mechanisms in the present age.

Accordingly, one of the mechanisms to counter identity crisis is the revival of religion to prevent or resolve the identity crisis, especially in youth. In this respect, it should be noted that the onset of the decline of modernism in two ways could give rise to new opportunities for Islamic identity throughout the 21st century. The first opportunity is based on the analysis of theorists who regard the era of globalization as the era of the return of religions. Considering the crisis of meaning in today's world stemming from the intrinsic contradictions of Western modernism, as well as the identity crisis stemming from the intersection of cultures with the expansion of intercultural communication, many theorists of globalization mark the age of globalization as an era of the return of religions. George Wiggel claims that we are witnessing today the widespread formation of a kind of religion-revivalist government, and the struggle against secularism in the world (Robertson, 2002,

p. 186). In principle, religion has a position of affirmation and acceptance regarding the components and elements of identity in its broad spectrum.

By revitalizing religion and religious values, as a top discourse at the top of social values, we can use them as a meaningful resource for society. Therefore, the reproduction of Islamic-revolutionary discourse to respond to the legitimate needs of the young generation and to harmonize that discourse with the conditions of time (Ghaedi, 2007, p. 23) is an appropriate mechanism to counter the identity crisis. In addition to the above, by raising the awareness of the community, especially the youth, by utilizing knowledge and methods of community support, strengthening the spirit of interaction and coexistence among youth, various ethnic minorities can be employed to counter the identity crisis, and to gradually eliminate the phenomenon of alienation by means of related institutions. Transparency in governmental decision-making, and determination of some regulations for public and private institutions related to the government is a very important issue that needs to be sufficiently precise to reproduce the trust-based relationship between reference groups and the younger generation, in order to strengthen the hope to the future of the youth and respecting the dignity of the young people. In addition, some of the legitimate and political responsibilities and privileges should be given to the young ethnic-religious elite (Ghaedi, 2007, p. 23).

## **12. Conclusion**

Since the identity is inextricably linked to national security and has a broad role in the continuity of the political life of a nation, the issue of identity is a strategic issue that must always be carefully monitored for its objective and real status. It must be borne in mind that young people should not, in the case of government negligence or inaccurate policies, base their values on new identities, thoughts and behaviors; because, in this case, this enormous social capital will be duplicated and an identity crisis will arise, and it will pose serious threats to national security. In Iran, we are witnessing the youth identity crisis, especially in the period under study, which is affected by various factors, including social media.



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At the beginning of 2009, the factors causing the identity crisis came mostly due to the use of Facebook and Twitter social networks; and later with the expansion of other social networks, the impacts of these effects became even wider. The consequences of using this messenger are the alienation and disassociation of youth from society as a whole, lack of political participation and evasion. We are also witnessing the spread of corruption in society, which has an undeniable impact on the youth identity crisis. If corruption prevails in society, the unity of the young population in support of religious rule will be destroyed. Corruption and its continuity reduce the social credibility and prestige of the administrative system, the loss of youth's trust and respect for government institutions and administrative apparatus, as well as the creation and widening of the gap between governors and youth. The weakness and lack of efficiency is a serious threat to any political system. Iran fails at management level; clearly, by expanding communications, citizens can easily compare their country's efficiency with those of other countries. In addition, because of the youthful fabric of the Islamic Iranian population, rising needs and expectations, crises such as unemployment, as well as negative foreign propaganda, the dimensions of these inefficiencies appear to be, inevitably, more pronounced. This has led to the loss of religious and national identities among the youth. In this regard, it is very important to create employment and remove economic barriers. Transparency in government decision-making and the formulation of the regulations for public and private institutions related to government is a very important issue that needs to be sufficiently accurate to reproduce a trust-based relationship between reference groups and the people, especially the younger generation. The mechanism of bringing people cultural values into conformity with the values of government, either through identifying the factors that create a gap between the nation and the state, and the strategic and operational problem-solving in different subject areas of the country is a strategy that should be at the forefront of government policy making.

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