The Role of Identity and Political Culture in the Achievement of Cyberspace
(Case Study: Iran with emphasis on Habermas' Ideas)

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Abstract:

The resulting information technology and cyberspace are shaping the new conditions of psychological, sociological, and cultural studies related to the interaction of technology, culture, and human beings in general, and the interaction of cyberspace with culture, identity, and human relations. The present article tries to describe and explain the effect of culture, society and its traditions on cyberspace and the relationships and content within it, and on the other hand, the effect of cyberspace on culture, social actions, identity, attitudes and individual behaviors. And collectively, emphasize this point. Therefore, in this article, the important components of Habermas theory such as: public sphere, communication action, rationality, possibility of participation, open space, two-way communication and the ability to communicate in order to promote criticism and dialogue in political culture and the challenges that these components can create in cyberspace in the Islamic religious identity of Iran will be reviewed. Therefore, it is suggested that two principals were assumed in cyberspace cultural and social research; one of these: Habermas's theory of communicative action, which oversees the formation of public space, is considered an ideal situation (without focusing on the identity of countries) in political development. Secondly, both in theoretical and methodological dimensions, in the study of cyberspace in various cultural and social fields, it is not possible to rely solely on traditional views and methods, and there are new ways in terms of ideas, methods and tools. Habermas's theory of communicative action, which oversees the formation of public space, is considered an ideal situation in new ways. The formation of the ideal state of dialogue and the disruption of the former political order resulting from the traditional act of communication is a context that can address the indicators of political and cultural development in societies, namely the role of society in building political power, social participation and individual freedoms be influential. Communication action theory can affect the indicators of political and cultural development in societies, i.e., the role of society in building political power, social participation and individual freedoms., but from a practical point of view, the study of cyberspace is based on national identity, considering that cyberspace causes a crisis in national and religious identity, and this identity crisis causes identity inequalities in individual contexts, and in a way affects the social. The findings of this article show that the type of policy makers' view of social networks in Iran is not necessarily in conflict with the way users use it, but the cultural inefficiency of existing structures, lack of serious legal and managerial tools, and dispersion Decision-making methods have posed many challenges for social media policy-making Which has made convergence and homogeneity between decision-making institutions very difficult.

Keywords: Public Sphere, Communication Action, Rationality, Possibility of Participation, Identity, Political Culture

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Introduction

Today, the phenomenon of the communication revolution and its well-known product, the Internet, is making fundamental and far-reaching changes in the nature, forms and structures of power in various societies, both advanced and developing. And this has led researchers to question the extent and nature of these changes and the current and future effects of the Internet on the political life of societies and the relationship between governments and citizens. The synchronicity of this ability is due to features such as interactivity, pervasiveness, and decentralization of the Internet, which distinguish it from traditional mass media such as the press, radio, and television. Habermas's theory of communicative action, which oversees the formation of public space, is considered an ideal situation in political development. The formation of an ideal state of dialogue and the disruption of the former political order resulting from the traditional act of communication is a platform that can build on the indicators of political development in societies, i.e., the role of society in construction, political power, social participation and individual freedoms are influential. In this regard, the development of cyberspace as a new communication structure plays an important role in political development. The purpose of examining the theoretical perspective is to examine the role of cyberspace as a new field of communication action on political development through Habermas theory of communication action. This article examines Habermas' view of the public sphere as the starting point of the theory of communication action and analyzes its role on the three indicators of political development in the context of cyberspace. Therefore, attention to political development should pay attention to the role of various developments in social change and its effects on social self-awareness. And this is true of Iranian society, which has this structural diversity. Existence of multiple ethnic groups, different cultural and religious tendencies and scattered demographic characteristics (especially generational differences) and exposure to change and the major socio-political changes in the last century in the formation of different cultures and the reflection of this diversity in the political orientations of Iranian society is quite evident. Although Habermas' theory has found a special place in Western theories, the application of this theory, which has its roots in the European bourgeoisie, to challenges its application in a region such as the Middle East. In recent years and the increasing and dense presence of users of these networks, we are witnessing the formation of new patterns of interpersonal and social relationships and interactions. When people are online, they carry a wealth of positive and negative attitudes, experiences, and emotions into the network, while being influenced by the information, actions, and interactions of others online. And the acceptance of the pluralistic reality of cultures in the world has led to the recognition of such components. That politics is not merely a reflection of the economy and its structures, and attitudes and values are important in the transformation of governmental and economic institutions. From this approach, attention to political culture and its role, especially in political development, has been read and emphasized this article has a Main question: What is the role of identity and political culture in the performance of Iranian cyberspace?

And we answer this question with Main Hypothesis: The political culture of cyberspace in Iran, especially social networks, due to its non-indigenous origins and lack of awareness and sufficient aristocracy of political-security

elites in practice has not been able to promote and drive dialogue and public opinion towards Criticize, focus conversations and audience participation on common issues and lead and mobilize the public towards democratic and identity-building action.

Identity and new forms of communication in the public sphere

The expansion of cyberspace following the development of Internet and fiber optic networks led to the formation of new communication tools in society. Cyberspace refers to a communication environment in which individuals can exchange information and have individual and group conversations based on their user accounts. The year 1962, when Habermas wrote The Structural Transformation of the Public Sphere, marked the beginning of the design of a new field in political theory. In this work, Habermas seeks to understand the conditions under which debate and dialogue can initiate an action by combining groups. Be political, because the public sphere, although it is a sphere for speaking and listening, is directly related to the exercise of power (Rajaei, 2001: 137)

Throughout the life of the public sphere, various views have been focused on it, from those who, following the feudalization plan and the re-staging of the public sphere and the propaganda of its main axis, namely the media, no longer gave it a role and function. To those who, along with various developments, believe that the general scope is still with us (Daglren, 2010: 21) And they have tried to re-define the public sphere as a modern concept in their scientific, research and applied works. Even Habermas himself believes that technologies make the formation of the public sphere possible (Habermas, 2015: 575)

In recent years, the concepts of media production and media distribution in cyberspace have undergone changes that are different from the traditional media model. These days, PCs, digital cameras, high-speed Internet lines, and a variety of low-cost, high-pervasive computer software are available to a large number of users. In recent years, the concepts of media production and media distribution in cyberspace have undergone changes that are different from the traditional media model. These days, PCs, digital cameras, high-speed Internet lines, and a variety of low-cost, high-pervasive computer software are available to a large number of users. (Mayfield , 2008:1)

The Internet is one of the technologies that gives all participants and users an equal opportunity to share, and some believe that this network can play the role of "Athenian agora" and Alinta Thornton in terms of revitalizing the field. The public refers to the following via the Internet

1. Ability of small stakeholders to find communication;
2. The ability of individuals and small groups to present points of view;
3. Achieving different points of view;
4. Survival and retention of information on the Internet
5. Two-way (Thorntonm, 1996: 25)

The diversity of political culture is especially evident in societies that have socio-cultural characteristics and religious, ethnic, political and group structures are diverse and diverse, and this is true of Iranian society, which has this structural diversity. Existence of multiple ethnic groups, different cultural and religious tendencies and scattered demographic characteristics (especially generational differences) and facing major socio-political changes and transformations in the last century in the formation of different cultures and the reflection of this diversity in the political orientations of Iranian society are quite obvious. Reviewing the discussion of the public sphere and

different views on it, it can be said that although Habermas' theory has found a special place in Western theories, the application of this theory, which has its roots in the European bourgeoisie, is challenging for application in a region like the Middle East, there are some challenges. For example, without a doubt, one of the major issues raised by officials in the years after the revolution, especially in recent years, is the issue of identity crisis, and it is necessary to pay attention to cyberspace policy in Iran. When an individual or society is not aware of its identity-building elements such as religion, language, race, ethnicity and culture, or identity elements lose their place as indicators of a society and other elements if their place is not known, the individual or society will face an identity crisis. In order to get out of this crisis, person must look for positive and lasting values in one's culture, religion or ideology, in order to get rid of the confusion and identity disorder that is constantly in torment, and the original identity, first should be released and then recover yourself. What has added to the importance of this crisis in societies like Iran today is due to the critical factors of the communication process. In the last three decades, a set of concepts on identity crisis has emerged at the micro to national level and at the global level. These issues are now uniquely addressed as the identity crisis, which, in Binder's view, refers to an identity crisis that is mentally based, but not always emotional, on membership in a political community. The most basic factors of identity crisis arise from the tension between cultural and psychological concepts, personal, group identity, political definition of society, prevailing attitudes and values, and prevailing contradictions and contradictions arising from mental identity and other identities. The problem of identity has arisen in different societies in different ways and today has become a serious concern in the field of politics. According to Binder, the crisis of identity is not necessarily the crisis of a country, but the crisis of our time. (Pie and Others, 2001: 92-93)

However, today's societies go through many crises in their transition process, including participation, legitimacy, distribution, influence, and identity. The important point is the complexity of this crisis in the post-industrial period. This period, with its special characteristics that arise from new communication processes, has presented a new type of identity crisis to societies (such as Iran). Identity crisis occurs when a society realizes that what has hitherto been unequivocally accepted as its physical and psychological definitions of "self-aggregation," even if it has been proposed and accepted in the public sphere. However, under the new historical conditions, it is no longer acceptable. On the other hand, gradual and non-exciting forces, such as the expansion of global communications, can shake the foundation of a formerly isolated society by making its people aware of a completely new world in terms of political culture. In fact, here the new form of communication has created a new identity among the people, and this identity expanded in the public space, changing the dominant forms of political culture.

Identity, cyberspace and the possibility of participation

Cyberspace has increased the level of social participation. Thus, participation in campaigns, obtaining votes to pursue a specific policy in the social arena is more measured in cyberspace, in which case the emphasis is on increasing its effectiveness. Although there are still shortcomings in this area, especially in the specific organization to increase participation, especially in formal forms, social participation is one of the important

achievements of the expansion of cyberspace for the purpose of impact and development in society. Social media has facilitated and encouraged the sending of feedback from the audience and the cooperation and synchronization with the media. These media have blurred the line between the media and the audience. They have changed the discourse of participation among the people and no longer act as before, for example in the former discourse of absolute Pahlavi modernism, a complex set of Various elements such as the Iranian imperial theory, traditional patrimonialism, the discourse of Western modernization, legalism and populism. In this discourse, political culture was completely authoritarian and did not create a ground for political participation and competition. Authoritarianism, the illusion of conspiracy, the culture of violence and conflict were common features of the two discourses of political culture before the revolution. (Sharif, 2002: 103)

Of course, this issue has also changed after the Iranian revolution, the issue of participation discourse; For example, the term public and private and its participation in Western and Arabic discourse have distinct definitions (and these definitions become more complex and confusing when the question of religion, that is, what is woven into the fabric of the social fabric of the region) is raised. An issue that Habermas considers to be relevant to the private sphere of life and does not play a role in the public sphere. (Khamis, nawawy-el , 2012: 236)

The Internet has the potential to create new selves in partnerships. These things may not exist at all in the material world or the individual may not be able to achieve them. These make the use of cyberspace more attractive to users. In this way, the web becomes a place to introduce and display one's personality. Of course, this is not the end of the story; because it is possible that the image presented by a person on the web, will be interpreted by others in ways other than the form he wants. (Sloane, 2001: 156.)

It is even possible to introduce yourself in different sites in different ways. So that people can build a "multiple electronic identity" for themselves through participation. In general, Internet identity or virtual identity is not compatible with conventional views of identity. Conventional views on identity are sought to Generalizations about the concept of identity and its integrated representation, and consider its overall impact on the individual. (Bell, 2001: 114)

However, in cyberspace, it becomes difficult to use such definitions of identity, and with the expansion of identity boundaries, the demarcation of real and imaginary identities on the Internet and even the possibility of participation in political culture is distorted. This makes it more and more difficult to identify the originals. Alan Thorne has well described these seemingly contradictory human conditions. "We live in silence, we live in hustle and bustle, we are isolated, and we are lost in the sea ofcreation." (Thorne, 2001: 160)

In this sense, virtual identity can be related to the fundamentally modern process of identity formation through self-attainment of self-understanding and identity-finding. The individual is displaced in the modern age and his anxieties increase. The Internet not only changed that; but intensified it. at the same time, with the increase in differences due to the growth of public use of the Internet People's worldviews become more divergent. (Gibbins and Reimer, 2009: 78)

So, this kind of participation, as Haber Moss says, is in public affairs, but she knows identity and cultural affairs in private affairs. Today, we see good participation in public affairs in various virtual groups and channels in the

social, economic and political fields. On the other hand, increasing access to information in order to gain maximum decision-making power can bring participation along with individual freedoms. The Internet is like a communication market, which contributes to the multiplicity of identities and the growth of individuality, and diversifies the forms of personal expression, but at the same time it cannot be ignored that the means of communication gradually play an increasing role. In weakening the participation of real communities and fragmenting human societies. The Internet has also fostered a personal culture and is the product of individual imagination and imagination. This comes at the cost of reducing the influence of political totalities on individual identities and can lead to the formation of new sources of identity. The Internet has also fostered a personal culture and is the product of individual imagination and imagination. This comes at the cost of reducing the influence of political totalities on individual identities and can lead to the formation of new sources of identity. (Moini Alamdari, 2005, 114) Of Course, in a fair analysis of Habermas's thought, it must be acknowledged that Habermas, with his Marxist background, goes so far as to say that religion in the political arena should not only be forcibly expelled, but also as a fact in the field. The public can participate; it must be accepted.

Identity, political culture and cyberspace:
Most social media is open for member participation and feedback. They encourage voting, commenting and sharing information. There is rarely a barrier to the production and access to content in these media.

Also, the fact that the public sphere is based on a degree of tolerance and coexistence with different traditions and thoughts, while this is

a fact that in traditional society, especially the old tradition, tradition prevails, and is not very receptive to this. For example, a review of the Egyptian public sphere shows that the public sphere and civil society were weak under Hosni Mubarak, but they were not disappointed and there were factors that allowed people to create their own private space. Some people were able to interact in the political and economic spheres, but the main part of politics and economics was in the control of the state, and in privileged and successful positions it was in the hands of the army and the bureaucracy, and only as an opportunity for entertainment. The middle class and other classes were suggested and could be said to have had a closed political culture. As mentioned, the media, and especially the mass media, are very important in shaping the online and open public domain, because in fact the capacities of social media contribute in a symmetrical way to the free and critical dialogue of views, and this in Authoritarian regimes such as the Egyptian regime have played a special role with special media policies, to the extent that Wael Ghanim believes: Without social media, revolutionary developments in Egypt would not have been possible, and Mustafa Lahlali emphasizes: Social media has revived and encouraged the wide range of programs, critical discourse and rationality that were lost in the Arab public sphere. (lahlali,2011:66)

Hirschkand also believes that the emergence of blogging, the five types of which have been categorized and discussed in recent years, has been welcomed and has made it possible to link and categorize common interests, otherwise these issues will remain hidden or at least This could not be expressed in the course of political action. (Hirschkand, 2010:24)

Political culture in Iran develops with the emergence of the discourse of the Islamic

Revolution after the 1979 Revolution. In this discourse, the Islamic tradition was proposed as a solution to the problems of society and the modern age. (Bashiriyeh, 2002: 69) Dominant discourses have their own political cultures, while societal developments challenge these political cultures and introduce new political subcultures. In the field of political socialization in Iran, factors such as the government and its ideological apparatus, class and religious forces, the new culture of women and youth, the international media and the ethnic pluralism of Iranian society are involved. These factors are not contradictory in all areas, just as they do not always reinforce each other. For example: Individual freedoms can be extremely vulnerable to ideological societies and alienate people from recognizing individual desires. (Ghanei Rad et al., 2015: 31)

Among the problems of the open space of the Internet is the creation of cultural changes in the face of religious culture with the mechanisms of Western culture. This confrontation is represented in the political sphere of Iran in the combination of religious tradition with democracy and the resulting political culture. It provides citizens with facilities that are beyond the control of the national government; this inevitably leads to a change in political culture. It can be said that the open space of the Internet is one of the factors of globalization culture, at the level of globalization culture, global civil society has emerged. International protests on many global issues (war, environment, women's movement, etc.) illustrate this. In the Middle East, global and local overlapping waves - democracy and Islamism - can be seen, and these areas have transformed the virtual open space of former structures. This traditional structure has alienated the cultural and political masses of the masses from the political cultures of the dominant discourses. The consequence can be seen in what sociologists have called "social collapse." (Abazari, 2000: 41) Social decay at the micro level and in social relations can be seen in increasing mistrust, irresponsibility and social anomalies. In fact, cyberspace causes individual freedoms.

Of course, Habermas' view has been on real space in relation to action, but this framework can be explained in cyberspace, that is, on the one hand, the development of cyberspace has led to individual and political development, and on the other hand, this individual development in traditional societies is based on Creating identity and cultural changes in the face of religious culture has been confronted with the mechanisms of Western culture. However, cyberspace with the production of new concepts needs to shape individual and social awareness so that people are not harmed by this space.

Political culture and two-way communication:

Traditional media used to publish and send content to the audience, but in social media there is a space for dialogue and dialogue between the two sides and the flow of communication has changed from one-way to two-way Therefore, we will examine the theory of communication action in Habermas in detail so that we can analyze the communication action during communication in cyberspace. Habermas's theory of relational action is one of the new theories that explain the formation of new structures according to the action between people in society. Although the drawn space is mainly in the form of conversation, but this type of action can be extended to the public sphere in cyberspace. Habermas is a theorist who walks within the tradition of critical theory and has spent decades in his intellectual life trying to counter all kinds of domination, especially intellectual domination. The philosophy of communicative rationality

emphasizes the efficiency of reason in the pattern of mutual communication. "Language", which forms the heart of this kind of rationality, is used along with the ability to work and social interaction, as one of the fundamental characteristics of man. Language is seen there as a inductor through which human beings express themselves and give meaning to the actions and words of others. That is, in human ability, it refers not only to the participation in meaningful information, but also to the creation of social relations and to the realization of social interaction between each other. (Edgar, 2006: 77)

Habermas first introduced communicative rationality as a new and independent perspective in his two-volume book, named: The Theory of Communicative action. According to this argument, in order to survive and grow, a person must be able to control his natural environment (through science and technology) as well as be able to communicate effectively in order to distinguish himself from the efficient and complex social groups. Therefore, there, the communicative intellect, which plays the role of a hermeneutic model, is presented as a complement to the instrumental intellect. Communication intellect alone is not enough and needs to be supplemented with critical theory in order to be able to penetrate systematic deviations that have eliminated the possibility of communication due to political inequalities in society. The communicational of intellect is a reflection of the training and cultivation of a fundamental ability that exists in all human beings, at least potentially. (Hatemi and Roshan Cheshmeh, 2012: 102)

This fundamental ability is the ability to engage with another in critical and rational reasoning. Communication rationality is a rationality that, based on the premise of the possibility of dialogue, is based on the practice and cultivation of reason in a collective activity. Communication rationality is not primarily a hermeneutic process, but the result of a process in which participants in a conversation or in any social interaction deems it necessary to justify what they say and do. The process should be such that if the utterances are challenged by other people, the speaker will want and be able to provide the evidence and evidence needed to support his or her beliefs about the world and his or her legitimacy for the actions he or she is currently taking to present. But if, in the face of her reasonable challenges, she executes her command, for example through threats, then the communicative intellect will collapse. Elahi Manesh, Derivatives, Abdollahi, 2020: 68) The institutionalization of a developed and dynamic civil society requires values such as tolerance, other social acceptance, and the adoption of collective rationality. Values that group and sectarian culture lack and are fundamentally at odds with that. On the other hand, the emergence of particularity cultures and the weak foundations of civil society in the political arena can lead to political instability. Because political stability in the framework of a political system is the result of the cohesion, unity and unity of groups and subcultures. if these groups cannot come together peacefully and enter into a two-way political-social and economic exchange. Political stability will be weakened and shaken at the macro level.

The crisis of identity and the formation of online communities

Social media enables communities and groups to form quickly and communicate effectively. These online communities can be formed around common interests such as photography, a sports team, or a television program. These online communities experience a kind of identity crisis, to explain the identity crisis

in cyberspace, pay attention to one point Important is essential. Societies in transition, largely going through and facing identity crises of their historical period, were equivalent to the period of European industrialization. However, they are inevitably confronted with the phenomena of globalization and cyberspace in the process of modern communication. The new historical period also carries with it a kind of identity-critical element and the problem of developing countries becomes more complicated because these countries simultaneously experience nested identity crises without during their historical period. This is due to the collapse of two historical periods. According to Castells, identity policies need to be examined in their historical context. One of the important factors in history and geography is the component of cyberspace and its power, which is the consolidating force of identity and many other historical, social and cultural phenomena and products. Globalization is also a historical process and a conceptual transformation that brings about changes and developments in the perceptions, beliefs, ideas and tastes of nations and its scope has also covered cultural identity. Globalization and cyberspace are constantly and extensively changing their beliefs, ideas, beliefs, values, perspectives and even needs in a variety of ways and data. any believe that the most important factor in creating identity is "meaning", which means that in the information age, the historical memory of societies is constantly changing, although gradually. Castells given the importance of meaning in the information age and the efforts of various social actors to achieve a particular meaning contrasts it with the old concept of "function" applied by the dominant institutions. This identity is derived from social norms and depends on the relationships and composition of individuals, institutions and organizations in society.

Identity is the source of meaning for the self-employed and is created by them through the process of individualization. (Castells, 2001: 23)

Identity, Facebook and the public sphere

In addition to the Internet, virtual social networks such as Facebook seek to create virtual communities. These virtual communities naturally have different cultural, political and social values based on their structure and definitions. So that these virtual communities have been able to redefine concepts such as "friend", "relationship", "family", "identity" and even minor issues such as how to greet. Although their users play a significant role in shaping these communities, the laws of these virtual communities and the discourse that governs them play an important role in influencing and shaping the identity of their members. This is the most basic effect of Internet social networks on users to challenge his current identity. The user is first emptied of the real self and then given the opportunity to express his or her ideal, while subconsciously; this new self is created in the social media discourse space. Social networks provide a scene where users of all genders, ages, social classes, races and ethnicities can appear and play their desired role. At this level, virtual social networks lead the user to a form identity with unique characteristics. In fact, with virtual social networks, the individual is given the ability to redefine and narrate himself in any way he wants, beyond his real identity in the physical world. Richard Barthel argues that virtual worlds provide people with a mirror that any individual The more familiar she finds her image with the real or ideal self, the more she relates to it (Richard Bartell, 2004: 164). In fact, the secret to success for a major website is to see the user in the mirror of the virtual world ahead. Thus, in the case of identity in the

virtual world, the question is how much the user likes the reflection of his image in this mirror. Once upon a time, it was thought that the identity of individuals in cyberspace is an unknown and multiple identities, but now users follow the continuation of their defined identity in cyberspace offline or in offline activities in many cases. They define a name and a mark for themselves. Thus, the previous equations of identity have evolved. Thus, the redefinition of individual and social identity in cyberspace can be examined in various dimensions. In this space, the convergence of the consumer society and the professional expertise of producers and traders have led to the re-creation of human concepts such as maturity, age and different stages of life. It may come as a surprise that human concepts with biological dimensions such as maturity also find new interpretations in the virtual world, but the root of the transformation of these concepts is due to the strong influence of cyberspace on the way users think. (Katz and Marshall, 2006: 44)

As Bartell (2004) points out: "Identity is the product of thought that manifests itself in various forms (in action or in words)." And with the development of the Virtual arena of human life, it is an undeniable fact that this virtual space is a two-way communication with the user; it affects the way he thinks and in return provides a wide range in which the user expresses his identity based on his preferences and appears on the scene. In other words, today's cyberspace is not the only mirror that reflects the user in front of him, it also largely defines the quality of its user. Cultural critics once thought that because cyberspace is an area built by technical engineers rather than cultural engineers, its weakness is its lack of It is a narrative. (Bell and Kennedy, 2000: 234) But today, the virtual world is so intertwined

with human life and the process of identity formation that not only are countless narratives understandable, but these narratives have surpassed the real-world narrative and in the words of Angel Adrian: "As e-commerce is not separate from commerce, electronic identities in cyberspace are not recognizable from real identities" (Angel Adrian, 2008: 366).

Identity and ability to communicate
Most social networks are constantly expanding their connections and connections with other sites, resources and people. Collaborative media including blogs, wikis, RSS feeds, movie sharing services, photos and music, podcasts, digital storytelling, virtual communities, social networking services, virtual environments and video blogs Collaborative media including blogs, wikis, RSS feeds, movie sharing services, photos and music, podcasts, digital storytelling, virtual communities, social networking services, virtual environments and video blogs but they are not limited to these cases. These media are characterized by three common and interconnected characteristics. (Rheingold, 2008: 100)

Public voice can be described not only as active but also as "fertile". A "public" appears when it defines itself by creating certain texts in some media. By writing a blog list about a topic, a blogger brings together people with common interests and creates a relationship between strangers that might not have been possible in any other way. Creating a wiki on a local issue has the potential to generate public speed that can inform and engage in discussion, and can even organize collective action. .(Rheingold, 2008: 102)**.** Knowledge in its entirety is not found in any single mind, but each known mind has a special interest that we must try to provide the ground for dropping that interest and also to join these interests and

start the stream of knowledge. The rationale within this practice lies in the fact that an agreement reached on the basis of communication must ultimately be based on reasoning. And the rationality of the person who participates in this act of communication is determined by whether they have been able to provide reasons for their statements when necessary and under appropriate circumstances or not. (Habermas, 2003: 85). Identity in the virtual environment is significantly different from identity in the real environment; because there is a difference between environments. A person is free to use his real identity in the virtual environment or not. In the virtual environment, a person shapes his or her identity in a way that he or she wants to display in front of others. In other words, he imposes his identity on others. Tamba expresses three characteristics of the Internet and social networks: space-time compression, not feeling the place and boundaries that have disappeared, and the community that has changed We must keep in mind that it is essential that every human being be in a specific space or time. (Proprotnik, 2004: 1) Identity plays a key role in virtual communication. Some argue that the ability to establish a bodiless identity is independent of the most valuable aspects of online culture, allowing people to explore roles and relationships that are different. But others argue that it encourages anonymity, irresponsibility, and hostile behavior. Virtual reality allows for a variety of mental experiences that could interrupt or stop modern forms of domination. The ability of virtual reality lies in its own process and individuals can recreate themselves and the world through a special computer-mediated environment. Thus, virtual reality and the functions of this method can act to make the hypothesis about given natural identities abnormal. Thus, virtual reality and the functions of this path can act as an abnormality about the given natural identities. In virtual chat rooms, people can become exactly "what they want to be" or "exactly how other people want to see them" (Propotkin, 2004: 3)

The nature of place and space in the digital world has completely changed. Today, the real world is so intertwined with the virtual world that it is very difficult to separate the two. Time does not have the spatial meaning of the past. Cultures are highly integrated and have lost the spatial and temporal purity of yesterday. Therefore, it is natural for identity to be in crisis in place-time and place-and-time culture in the new space. (Propotkin, 2004: 37)

Perhaps the crises of anonymity can be divided into two categories: one is the general crises caused by human exposure to cyberspace, which is called digital anxiety, and the second is the crises caused by cyber identity. Divides anxiety into three periods: natural, industrial, and digital anxiety. Digital anxiety is the anxiety that results from the emergence of the simultaneous communication industry and the explosion of information and the encounter with a multitude of known and unknown things that afflict humans with inability to manage communication and imbalance in both interpersonal and interpersonal communication. It constitutes the external and objective world of man. He continues: The virtual world within itself has confronted man with new spaces that are understandable to some and for a large part; the world's population is a source of confusion, homelessness, loneliness, conflict and confusion. In addition, the inconsistency of the virtual world with the real world is the basis for new anxieties that have not been experienced in the past. (Ameli, 2003: 48)

Crisis of artificial identities arises from the fact that a person usually has the opportunity to choose other identities that seem more desirable or special to others. In this case, when

using virtual communication facilities, the person abandons his real identity, which he is involved in throughout real life, and encounters a new identity. In this way, new meanings enter the individual's mind, and a new identity emerges alongside his or her true and old identity, which engages the individual's mind and causes a crisis; Because these two identities are in a state of contemporaneity and the person cannot easily adapt the concepts and characteristics of the new identity to his old and permanent identity. Or there may be a conflict between them. This crisis brings with it the possibility of fatigue, stress, nervousness and failure. This crisis is especially acute for those who make a lot of identity changes in cyberspace, and it becomes more difficult for them to adapt and synchronize these changes with the real identity. Also, those who in the real world do not have the possibility of some abnormal social behaviors or special relationships, in this space, get this possibility and may be in a situation where their actions in the form of virtual identity with social norms of real-life Intensity in conflict; In this way, they will have a bigger crisis. (Khelghati, 2008: 3)

Analysis of communication action theory and its virtual frameworks

Communication action theory is one of Habermas' best-known ideas in which actors interact with each other to achieve a common understanding through reasoning, agreement, and cooperation In fact, through this theory, Habermas seeks to prove that social strife should ideally be resolved without violence, and to achieve this, a social system must be established in which decisions and implement them through reasoning. (Mahdavi et al., 2006: 3) To reach this idea, Habermas begins with the concept of rationality. Rationalism, for him, means removing the barriers that distort

communication, but in a more general sense, it is a system of communication in which thoughts are freely expressed and have the right to defend themselves against criticism. During this type of argument, a non-binding agreement is developed. To understand this, he draws on the concepts of the biological world and the system. In his view, the coexistence of societies depends on the existence of a balanced relationship between the processes of the biological world (cultural-social) and the system (economics-politics). (Nozari, 2010: 21)

In modern societies, this interaction has shifted in favor of the system and has caused a crisis. The solution to this crisis is to restore this balance and focus on the public sphere, which will be revived by creating Communicative action Mutual. (Habermas ,1972: 8)

In general, Habermas sought to establish a relationship between the micro and macro levels by pursuing this relationship through the creation of Communicative action Mutual between actors, and making Communicative action as the center and principle of her theory. According to Habermas, society is a place where actors can communicate with each other without distortion and openly communicate with each other and reach a common understanding and express their differences through an argument that is free and free from restrictions and pressure. To be eliminated According to Habermas, society is a place where actors can communicate with each other without distortion and openly communicate with each other and reach a common understanding and express their differences through an argument that is free and free from restrictions and pressure. To be eliminated. n other words, Habermas revived the public sphere to provide the basis for Communicative action between actors. Cyberspace is an arena for the

exchange of information and the possibility of communication individually and in groups, paving the way for the formation of a new domain. Cyberspace is an arena for the exchange of information and the possibility of communication individually and in groups, paving the way for the formation of a new domain. In other words, cyberspace is independent of the technical and software levels Created and communication between members of society is in a new communication structure.

Although at first glance, cyberspace is less trusted by citizens due to its infancy in societies, cyberspace, due to its level of equality and the possibility of dialogue and even group dialogue, explains the public sphere. (Jafari et al., 2014: 130) In shaping the public sphere, which is the starting point of his theory, Habermas paid less attention to the infrastructure of communication during that time, and shaping this sphere in human society, it was very difficult which is based on face-to-face communication and in to form party formats. Cyberspace can be a platform for the communication action that Habermas envisions. The possibilities of cyberspace were well explained by this construction, so that even cyberspace crosses the fence of nations and takes on global and transnational capabilities. The possibilities of cyberspace were well explained by this construction, so that even cyberspace crosses the fence of nations and takes on global and transnational capabilities. In addition to being free of authoritarianism, even individuals can easily post fake profiles and express their wishes and opinions. (Cavelty, 2007: 146) In other words, individuals in the public sphere through communication and reasoning and in situations free of any internal (voluntary) or external (coercive) pressure, urgency or coercion, and on the basis of freedom and interactive awareness and on equal terms for all parties. Participating in the public

sphere produces a set of value and normative behaviors, positions, and orientations. Which ultimately act as an effective tool to influence the behavior and performance of government, especially in the rational construction of government power. (Habermas, 1984: 81)

Accordingly, cyberspace is a communication platform that, by forming virtual and occasional chat rooms on political and social issues, can produce the possibility of rationalizing and influencing government behavior based on social will. Although it used to seem idealistic to talk about such a public space, now with the development of cyberspace, this ideal has been realized to a considerable extent.

Cyberspace and identity crisis in Iran

As noted, Habermas's theory of communicative action can lead to rational behavior of governments based on social will, but it should also be noted that cyberspace infrastructure is developed by governments. And there may be restrictions and controls on it, most of which can be examined by governments in creating identity crises through cyberspace. In examining the identity crisis caused by the cyberspace of social networks in Iran, it is not possible to identify the identity crises caused by the transition period of Iranian society. In examining the identity crisis caused by the cyberspace of social networks in Iran, the identity crises caused by the transition period of Iranian society cannot be ignored. In my opinion, Iranian society today is facing two types of identity crisis with two different origins and causes. Extensive studies on the crises of the industrialization era in different societies show that such societies are exposed to crises caused by structural changes in the economic, cultural, political and social spheres. Today's Iranian society, while carrying the identity crises caused by a historical

period, in the last three decades has faced the crises of the post-industrial historical period without having entered this period naturally.

Most research on the Internet shows that the majority of Internet users in Iran belong to the younger generation. According to a generational division, the third generation is the most Internet users in Iran and more exposed to the effects than other generations. From the Internet, including identity issues and identity crisis.

Regardless of the gaps created by the new media process, the existing generation gap due to structural and demographic changes in Iranian society has caused the transmission of values and teachings in the form of tradition from one generation to another to be disrupted. This phenomenon, on the one hand, damages the process of cultural transmission and, on the other hand, disrupts historical memory, and thus, the transfer of political and cultural experiences of previous periods to the present is difficult. (Rabiee, 2008: 165-166)

One of the essential characteristics and needs of the young Iranian society is the acquisition of social identity (religious and national) and the social identity of the youth is acquired if the social system through the intermediary institutions of family, school, mass media and government, background. Provide the necessary resources to acquire their social identity. In this case, individuals in society will feel a sense of social identity towards their social system and, naturally, their tendencies which is divided into three levels: (cognitive and value), action (normative and behavioral) and symbolic (apparent) will be formed based on the patterns and norms of the social system. (Aut and Schumacher, 1997: 98)

In fact, in today's world, where the information explosion has taken place and a large part of human beings, especially young people, have been exposed to its consequences, it has lost its original identity and meaning, and the intensity and scope of change. The identity of the new generations is such that in some cases it has created identity challenges and crises and unlike in the past, the process of identity transfer is more influenced by virtual networks, the media, the culture industry, peers and other young people than by their parents in terms of values, beliefs and behaviors and their identity. Social networks are a factor affecting the social identity of young people and by increasing the duration of membership, usage, participation and activity and realizing the content of the content provided in these networks, the national and religious identity of users is weakened. (Qaderi Abbas, 2011: 62)

With the increasing spread of new media such as virtual social networks, especially in societies in transition, the process of modernization is weakening traditional links. These media can influence the attitudes and behavior of citizens and reduce empathy, sense of national belonging and social cohesion. (Koohi and Hassani, 2012: 96)

By proposing the concept of silent revolution, Inglehart believes that the rapid introduction of new values and ideas through new information and communication technologies can create serious ruptures in the foundations of society's identity. As Castells has argued, satellite and the Internet play a key role in transforming and shaping citizens' cultures and national identities by fundamentally changing the nature of communication. (Castells, 2001: 383- 384) In addition, Pasteur emphasized the role of the Internet in promoting culture and identity and the new way of building national identity. In this regard, he has analyzed the process of globalization of the media with the

decline of national identity. (Pasteur, 1998: 52)

Another important phenomenon that arises from identity crisis is a combination of individual and social identity crisis. Evidence shows that when people are exposed to cyberspace, they develop some form of self-concept. This crisis seems to be the basis of political and social crises in developing societies.

Conclusion

In this article, an attempt was made to address the role of identity and political culture in the functioning of cyberspace in Iran based on Habermas theory of communication action. Habermas's main focus is on the theory of communicative action around public space and the formation of the ideal state of dialogue, which sees this transition as a disruption of the traditional and feudal order for the political development of societies. What is considered in the public sphere is the possibility of communicative action and structuring of the biological world as the logic of action and social consciousness, which in the capitalist and feudal structures is occupied and marginalized by the system. Cyberspace as a means of communication in societies is the basis for the formation of dialogue and communication action that is less faced with spatial and temporal constraints. What is considered in the public sphere is the possibility of communicative action and structuring of the biological world as the logic of action and social consciousness, which in the capitalist and feudal structures is occupied and marginalized by the system. Cyberspace as a means of communication in societies is the basis for the formation of dialogue and communication action that is less faced with spatial and temporal constraints. Hence, cyberspace, by creating communication infrastructures between members of society in the formation of public space in society,

paves the way for society to play a role in political construction. In other words, cyberspace has a distinct effect on the characters of political development, including the role of society in political construction, through the formation of public space. On the other hand, cyberspace creates the ideal situation for dialogue, so that people can be members of interest groups by choosing an individual and can freely comment and criticize on issues and at the same time now listen to the opinions of your opponents. This environment, as Habermas emphasizes, is a kind of lack of authority and coercion against the freedom of individuals and the will of individuals. Frey freedoms are an important element in development and excellence, which can be expressed in terms of creating the necessary conditions and social infrastructure for choice. The findings of the present study show that "sub-tribal political culture", "multi-ethnic political cultures", "populist political culture", "religious political culture", "political culture focused" To the identity of youth and women "are the most important types of political culture in contemporary Iranian society that have a decisive influence on the political actions of the people. Cyberspace, by expanding and accelerating the formation of public space and the ideal state of dialogue, has disrupted previous orders, especially in the traditional form, and produced indicators of development, including the role of society in building power, social participation, and it becomes individual freedoms. Habermas public space is generally considered idealistic, but with the development of cyberspace, one can move to public space and ultimately to indicators of political development. Of course, it should also be noted that cyberspace infrastructure is developed by governments and may be restricted and controlled, most of these controls by governments can create crisis's identity by cyberspace.

Although virtual identity is considered a fictitious identity, it can sometimes be a real identity or something like that. Virtual identity crisis occurs when a person is confronted with a new meaning and identity that is made by him and is placed next to the real identity at the same time due to the possibility of changing the real identity in cyberspace. Identities are far apart, especially when a person is able to perform some actions contrary to social norms through virtual identity, a virtual identity crisis is formed. In fact, due to the increasing expansion of social networks in the world and Iran, the use of the Internet by Iranian adolescents and young people is expanding, which will cause a lot of damage to the excessive entry of young people into cyberspace. Social change with contexts due to structural and demographic changes, along with changes due to semantic effects in the social network cyberspace, has created a thought-provoking situation of social identity crisis. Another individual and social crisis is self-concept due to users' interaction with cyberspace. In such situations, like a social syndrome, provokes identity crises, and this will lead to many political conflicts. It seems that considering the process of globalization and the confrontation of the dense generation of young Iranians with cyberspace, it is necessary to examine the consequences of this confrontation in creating identity crises. Especially Iranian society is in a special historical period, in addition to the identity crisis of the industrial historical period, also experiences the identity crises of the post-industrial period and cyberspace.

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