

# An Overview of Social Identity Formation in High School Students

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## ABSTRACT

Social identity is a feature of all humans as social creatures. Social identity refers to ways that communities in their social relationships are distinct of members of other congregation. Students are in search of identity according to their concerns about the interests, attitudes and behaviors. In the social identities individual and collective affairs are place in one form. If we assume a social identity as a process may be able to avoid of clear distinction between the construction and operation. If these processes are assumed as dialectic immanent of two distinct internal and external factors, so it can be avoided of conflict between the subjective and the objective. Institutional order or at least part of it is a network of identities and everyday methods for the allocation of levels to individuals. There is a direct relationship between the distributions of resources and punishment in society and social identity. Identity is criterion for distribution and composition according to the distribution patterns. By recognizing internal and external factors identified, essential communication is establish between domination and resistance, and the process of social identification.

**KEYWORDS:** Social, identity, character, dialectic, students

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## INTRODUCTION

Since the crisis of identity begins during adolescence and a large part of high school students are in this age, therefore they are in search of identity according to their concerns about the interests, attitudes and behaviors and identity forms an important part of students; also their personal and social life is influence by this problem. In the today's world status of any country is determined by according to the structure, process, nature and function of two factors: first structural and functional elements of nature and the main constituent elements of the social system; and second circumstance and situation of the region and the world with that country (Saifullahi, 2002). Social identity is a feature of all humans as social creatures; terms of identity encompasses the world of the creatures, objects and materials that Is more extensive range of human. For this reason, identities meanings of words are worth a little attention and thus be the basis for achieve to the study of social identity. Identity means: divine excellence; existence; what is the person identified and partial truth. Identity of the persons or objects simultaneously both more likely to make contact, on the one hand, the similarity and on the other hand the difference. Identify the need for action, Is necessary to identify. This adds to the list we have two different meanings. Classification of objects and people to connect with something or someone; for example, a friend, a hero, a party.... Each of these meanings is determined identity and place in the practice and process fluctuations. In addition, a second meaning in the context of social relationships implies a degree of reflection. The identity can only be understood as a process. One's social identity, never a whole topic is resolved. Even with a picture of her death remains, there is always the possibility that after the death of the person review could be identity. The operational definition of identity can be said: If someone answers the following questions confidently and convincingly finds, in the fact, is regained its identity. Know dignity and ordering him what exactly? What is the definition? Be aware of what links, fields and their connection to the outside world, he makes his own? Understand what the role, duties and responsibilities towards themselves and others responsible? He must achieve a realistic understanding of own and others' expectations (Sharafi, 2001).

### Definition of social identity

Social identity refers to ways that communities in their social relationships are distinct of members of other congregation. In fact, define the similarities and differences between the individuals and the community. Similarities with differences are the dynamics of identity. Respect and esteem for human action is determined due to the similarities and differences between them. In fact cultural history of mankind can be constitutes history of conflict and efforts peaceful between these two concepts. Social identity is a game in which, "the game is face to face" Social identity is our understanding this matter that who are we and others? And the other side what is the others understand themselves and others? Thus, social identity is the product of agreement and disagreement (Jenkins, 2008). Public interest in the identity may mainly reflect the uncertainty due to rapid change and is cultural contact. Who we are confronted with the identity and nature of which is unknown to us. The changing faces of such language, traditions and lifestyles have changed the division of labor, of course, tragedy and modern tragedy is not no way. Consciousness of social identity, means what is the human? What is the meaning of a certain type of person? Does that seem to be the same man? Giddens, (1991) argues that, self-

identity is a modern design specifically, within which people are able to make as a reflection of a personal narrative that they allow themselves to be so dominant understanding of their lives and their future. In many pre-modern cultures head-dress primarily determined social identity and no personal identity. Certainly today's clothing and social identity are completely unrelated. And dressed shows gender, class, and occupational prestige as a developing initiatives staffs signify. In general, about the relationship between personal and social identity, the mind has been little research. Manner, by which cultural identities are combined, depends on the method by which the individual self is made. The sociological imagination enables its owner to someone who understanding larger historical scene in a way that people outside of professional life and inner is meaning. History of and the history and relationship between the two understood within the framework. Perhaps the most fruitful distinction with which the sociological imagination works is distinction between "personal problems of the environment" and "the public issues of social structure". According to Miles understanding, social is where the individual and collective affairs are mixed together and facing, and his view is the basis for understanding social identity. Perhaps the most striking difference between individual identity and collective identity is the identity of the individual differences and collective identities emphasizes the similarities. If identity is a necessary condition for social life, the reverse is also true. Individual identity separate from the social sphere is not significant. The only people who are different, but in ourselves, are made entirely in the community. Among the areas that are important institutions within the framework of their identification is important. Institutions established practice patterns are and cast them into the accepted sense. Institutions that are force "way of doing things" are interpretation. Institutionalized identities are distinct because certain compounds from an individual and collective. Here are those entities in which the sociology of organizations say they, are specifically addressed. Community organizations are organized and directed the task. In other words, organizations are in a group. They are members of a network of more differentiated authorities determined that individual identities are assigned. Moreover, it is concerned with the classification of social identity. However, it is necessary to classify individuals there are a reference category.

### **Theoretical discussions**

In this chapter a number of sociologists' reviews are suggested, which have addressed the issue of social identity and are associated with the objectives of this study.

#### **Emile Durkheim**

The concept of collective consciousness is one of the Durkheim's key concepts, which is collection of common beliefs and sentiments in between the middle of a community. Extensive shadow of collective conscience is cast over all people, and does not differ from culture to culture. In other words, culture change and being new generations does not change on collective conscience and remains unchanged. The only difference on intensity may provide the public conscience. Durkheim to show how the transformation of collective consciousness and its intensity, concepts of mechanical and organic solidarity is applied to the two organizations representing different social; he believed that much more mechanical correlation due to their similarities and commonalities, the stronger will be the collective conscience. With the increasing population and the development of moral and social connections on the community mechanical solidarity to organic solidarity gradually become. The collective conscience of the society will be weakened due to their distinction from each other, spread of individual freedoms and everyone is free to act in accordance with your wishes (Aron, 1998). Monitor the influence of trends in society on the individual, it lost its effectiveness and the people themselves will be assigned. Durkheim's position in the new communities, called anomalies, and is to seek solutions to get rid of the crisis. Obviously, his solution is to strengthen the collective conscience, which is generated through membership in trade groups. According to Durkheim, one of the factors influencing on people's religious is identity, participation in religious ritual. Holding religious rituals, has a mass rally with are shared values and beliefs. This rally, brings strengthen community spirit, cohesion and unity of believers to that religion. He believes that all sects, political, economic or religious meeting periodically to be sure. To their members, with a view to their common faith in between the aggregate to give it new life; besides the main function of the concentration of people in a religious ceremony, Joy and fun of the religious ceremony is provided. So is that of Durkheim, and the close link between the unspeakable and the feast day, holy days and holidays, happy holidays, and is established. Because of this expansion and the honoring of holy days and religious rituals are religious cause correlation and coherence.

#### **Talcott Parsons**

Parsons sees the social world in terms of public opinion, especially values and norms. According to Parsons human actors' acts in the context of social system, but his action has an intentional and ethical aspect and have creativity, autonomy, and evaluation force (Tavassoli, 2001). He provides the cybernetic model and there four sub-systems where include: cultural, social, personality, and behavior of organisms. The first sub-system, cultural system is composed of ideas, thoughts, desires, beliefs, social beliefs and social customs, which person has learned from his past and present society. Cultural system says to people what to do, what not to do. What is true and what is false. Mediator of interactions between individuals and interconnected Personality and social systems, I.e. culture, norms and values are embodied in the social system and queen of the characters are

actors in mind. The second sub-system is a social system (Terms functional building society imposes on the elements of social institutions). Important for Parsons because of the socialization of the social system and the system is being built; It is transmitted to people by their values and norms. Socialization and social control mechanisms of the system by them can maintain their balance (Ritzer, 2009). The third sub-system is the personality system that influences on the choice of routes and achieve goals through a two-dimensional format option values. In terms of Parsons and Schiller wishes units need major motivation actions that are formed by social context. The overall role of personality that the energy resources of the organism to mobilize behavior have provided and to guide them towards the goals set. Personality in its relation to the social system is in need of assistance and personality and social systems must also be approved. Character of the social role of in social system finds and it makes the next character that can be called a social identity. Parsons glance at his personality subsystem in the analysis of the concepts of "agency, upon its own" personality Freud has analysis and believed by the person is in connection with biological organisms. For this reason the function of adaptation to similar places. "Own" function is responsible for mobilizing and directing resources to the character and the aim is to achieve the same functionality in terms of function. "Post own" and is responsible for the coordination function, which is possible through the internalization of social roles. In other words, the superego, the unity function plays in character. He believes that in addition to this three sub-systems, there is a fourth system, which Freud did not predict it. This next character is the function of preserving the cultural patterns, which character of the cultural universe of values, ideologies and institutions connected. Parsons calls this function the Fourth of character and identity.

### **Max Weber**

Max Weber in his book "Capitalism and the Protestant Ethic" is in seeking answers to this question: what factors led to the rise of capitalism in the west that does not exist elsewhere? Weber turns to the construction of human subjective and believes that western thinking which is due to their culture, created capitalism in the west. He believed guidance and direction of human behavior is responsibility on the individual culture. In his opinion, religion is part of culture in society and is able to direction human behavior according to its Position in the culture. It should be remembered that the orientation culture the character, without forming a coherent, it is not possible in the human mind. In other words, through the process of socialization, culture is internalized and according to Weber, their worldview is formed. This worldview shaped by in human mind which is responsible for directing and controlling human behavior. "Command of our authority and intentions are in the hands of our worldview". According to Weber, inconsistent value system (culture) with the economy, culture is changing and world-changing culture change (making subjective) human. The conflict between his religious knowledge proofs of knowledge in the contemporary world is clear example conflict of the value system and the economic system (Aron, 1998). This spread of conflict in the contemporary world religion and the spread of instrumental rationality are cut being. Weber traditional pre-capitalist society, capitalist society compares and then refers to the growth of instrumental rationality and rational action based on general terms and promotion of collective identity (Abdollahi, 1996).

### **Symbolic interaction**

This view as one of the dominant perspectives of social psychology is in trying to suggested theoretical foundations of identity in form of social structure. Identity theory is linked to symbolic interaction. The basic premise in the symbolic interaction is that people linked the symbolic meanings to the objects, actions, themselves and others, and to transmit these meanings within the interaction. Thus, the meaning and the identities are formed during the interaction are developed, thus, a common feature in symbolic interaction perspective, the importance of the social environment in shaping caught. Interaction-oriented approaches to identity are divided into two categories: structural interactionist and process interactionist. Structural interactionist figure is "Manford Kuhn" founder "Iowa School" According to Kuhn ((own)) which is located in center of sociological theory and forms in social interaction with others of his own inner perspectives being. His response to the question who am I? To be divided into two groups, consensus and semi-consensus. Social responses, responses regarding the identification involve which is obvious to others, or may be disclosed such as religion, gender, class. But the responses of a semi-consensus are on the identification of those responses that are considered more private such as happy or sad, pessimism or optimism.

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