

Eximia journal

www.eximiajournal.ro

Vol. 15/2026

PLUS
COMMUNICATION **P**



International
Communication & PR

The Identity based on Knowledge Generation. Highlight & Overview

Yassin Eltahir, Maha Fadlalsayed Abdallah, Elsiddig Yousif Mousa

King Khalid University – Business College (KSA)

Yeltahir69@gmail.com

Abstract. This study explores the role of knowledge generation methods—top-down and bottom-up—in shaping identity across cultural, social, and religious dimensions. Using empirical evidence from the GLOBE Project and Pew Research Center, the study finds that bottom-up approaches foster individual freedom in class- and party-based societies (e.g., Western Europe and North America) but result in societal instability and state violence toward "the other." Conversely, in tribal and sect-based societies (e.g., South Asia and Sub-Saharan Africa), bottom-up approaches lead to communal violence, with the state exhibiting tolerance toward "the other." The study hypothesizes that top-down knowledge generation fosters societal and state tolerance, creating a stable identity transcending individual and communal boundaries. The findings emphasize that cultural alignment (e.g., future orientation and power distance) and social structures significantly influence identity outcomes. By introducing knowledge generation as a critical variable, this research advances identity theory and provides a framework for practical applications in sociology, psychology, and policymaking.

Keywords. Identity; Knowledge generation; religion transitions

Introduction

The expression of identity in cultural, social, or religious forms represents the pinnacle of aspirations for both individuals and societies. It is a continuous pursuit to attain and preserve this identity. Human actions, emotions, and behaviors often serve as unconscious expressions of deep-seated elements that seek to reinforce belonging to an identity and to demonstrate respect for its symbols—whether cultural, social, or religious. This process generates a narrative from these components, solidifying and perpetuating a persistent sense of affiliation.

Given the significance of identity and its influence on past human behavior, its potential to provide insights into the future, and its immediate impact on contemporary presence, numerous approaches have been developed to study this subject. These include cultural, social, demographic, interactive, generational, and digital perspectives, among others. Collectively, these approaches aim to explain patterns that encapsulate individual and societal aspirations, as well as their evolutionary trajectories in shaping civilization and history.

The topic of identity encompasses both opportunities and risks. However, it appears that the risks have increasingly overshadowed the opportunities, as identity has become a source of instability, disorder, and violent expressions against the perceived "other," viewed as a threat

to identity. This has led to a reduction in the spaces for tolerance within society and its institutions. This study aims to shed light and provide a concise overview of the role of knowledge generation in shaping identity and its practice in everyday activities. It addresses a primary research question: How do methods of knowledge generation, whether bottom-up or top-down, influence the formation and practice of identity? Additionally, it explores several sub-questions, including: How does a specific identity create risks or opportunities based on the type and method of knowledge generation? What role does identity play in fostering violence or tolerance? And finally, is it possible to form a transcendent identity that encompasses both individuals and societies? The study hypothesizes that bottom-up knowledge generation generates an identity that emphasizes individual tolerance but fosters state or societal violence, with the nature of this tolerance or violence depending on the organization and social hierarchy. Conversely, top-down knowledge generation is hypothesized to create a transcendent identity in which both the state and society exhibit tolerance. The significance of this study lies in introducing a novel variable to the study of identity: the method of knowledge generation. This contributes to the theoretical literature on identity studies and offers practical applications for the proposed model in the fields of culture, social sciences, psychology, and politics. The study employs analytical and comparative methodologies based on available empirical evidence and theoretical literature. The structure of the study includes a review of the relevant literature, identification of the research gap, presentation of the proposed model, discussion of empirical evidence, and concluding remarks. This approach ensures a comprehensive exploration of how the proposed variable—knowledge generation—can bridge gaps in identity studies and provide actionable insights for future research and practical applications.

Literature review:

Erikson (1968) proposed that individuals pass through eight stages of psychosocial development from infancy to adulthood. Each stage involves a critical conflict that must be resolved to develop a healthy psychological identity. The fifth stage, "Identity vs. Role Confusion," is particularly pertinent to identity formation during adolescence. Studies have supported the sequential nature of Erikson's stages, demonstrating that successful resolution of earlier stages facilitates progress through subsequent ones. Longitudinal research indicates that individuals with a strong sense of identity in adolescence exhibit better psychological well-being in adulthood (Kroger, 2007).

Tajfel, et al 1979 Social Identity Theory posits that a person's sense of who they are is based on their group memberships. It emphasizes the role of social categorization, social identification, and social comparison in forming identity, leading to in-group favoritism and out-group discrimination. Tajfel's minimal group experiments demonstrated that even arbitrary group distinctions can lead to significant in-group bias. Numerous studies have replicated these findings across various contexts, highlighting the pervasive influence of group identity on behavior.

Turner, et al (1987) An extension of Social Identity Theory, Self-Categorization Theory focuses on the cognitive processes underlying social identity. It explains how individuals categorize themselves and others into groups, influencing behavior and perception based on the context. Research has shown that self-categorization varies with situational contexts, affecting group cohesion and conformity. Experiments manipulating group salience have demonstrated shifts in self-perception and behavior consistent with theory predictions.

Marcia (1966) Building on Erikson's work, Marcia identified four identity statuses based on the presence or absence of exploration and commitment: Identity Diffusion, Foreclosure, Moratorium, and Identity Achievement. These statuses describe different stages of

identity development in adolescents and young adults. Numerous studies have validated the existence of these identity statuses across cultures and their predictive value for psychosocial outcomes. Identity Achievement is consistently associated with higher self-esteem and lower anxiety .

Tryker(1994) Identity Theory focuses on the roles individuals occupy and the expectations associated with those roles. It emphasizes the internalization of social roles and how they contribute to self-concept and behavior consistency. Studies have demonstrated that role identities influence behavior across various contexts, including occupational, familial, and social domains. Individuals with multiple strong role identities exhibit greater resilience and adaptability .

McAdams,2001 Narrative Identity Theory posits that individuals construct a coherent life story, integrating past experiences and future aspirations to form a sense of self. This narrative provides meaning and continuity to one's identity. Research has linked narrative coherence and themes (e.g., redemption, contamination) to psychological well-being. Studies utilizing life story interviews support the theory's assertions about the role of narrative in identity formation

Markus,etal 1986 Possible Selves Theory explores the concept of individuals' ideas about what they might become, what they would like to become, and what they are afraid of becoming. These "possible selves" influence motivation and behavior. Studies have found that the clarity and attainability of possible selves are linked to academic achievement, career aspirations, and psychological well-being. Intervention programs leveraging possible selves have shown improvements in student motivation and performance.

Crenshaw,1991 Intersectionality Theory examines how various social identities (e.g., race, gender, class) intersect to create unique experiences of oppression and privilege. It emphasizes the complexity of identity beyond single-axis frameworks. Research has demonstrated that intersectional identities significantly impact individuals' experiences in areas such as education, employment, and healthcare. Intersectional analyses reveal disparities that are not apparent when examining single identity categories alone (Crenshaw, 1991).

Kahn , etal 1964Role Identity Theory focuses on the multiple roles individuals occupy (e.g., parent, employee) and how these roles contribute to self-concept. It emphasizes the expectations and behaviors associated with each role. Studies have shown that clarity and prioritization of role identities are linked to better role balance and reduced role conflict. Role ambiguity and overload have been associated with stress and decreased job satisfaction (Kahn, Wolfe, Quinn, Snoek, & Rosenthal, 1964).

(Brewer, 1991) Relational Identity Theory posits that identity is fundamentally shaped by relationships and interactions with others. It emphasizes the dynamic and co-constructed nature of identity through social interactions. Research indicates that close relationships significantly influence self-concept and behavior. Studies on social networks and interpersonal relationships support the notion that identity evolves through ongoing relational exchanges (Brewer, 1991).

Spencer,2000 Identity Capital Theory conceptualizes identity as a collection of personal resources that individuals invest in their social identities. It emphasizes the role of human capital (skills, knowledge) and social capital (networks) in shaping and maintaining identity. Research has linked identity capital to career success, educational attainment, and social mobility. Studies show that individuals with greater identity capital are better equipped to navigate social structures and achieve personal goals.

Stets & Burke (2000) Identity Process Theory (IPT) integrates symbolic interactionism and cognitive theories to explain how individuals maintain, protect, and transform their identities. IPT emphasizes the dynamic processes of identity construction, including identity verification, assimilation, accommodation, and identity continuity. It posits that individuals strive for identity consistency, distinctiveness, and self-esteem. Studies have applied IPT to various contexts, including organizational behavior, mental health, and social interactions. Research demonstrates that identity verification processes are crucial for psychological well-being and that disruptions in identity processes can lead to stress and identity crises (Stets & Burke, 2000). Additionally, IPT has been utilized to understand identity changes in response to major life events and social transitions.

Bowleg, L. (2012) Building upon Kimberlé Crenshaw's foundational work, modern Intersectionality Theory examines how multiple social identities (e.g., race, gender, sexuality, class) intersect to create unique experiences of advantage and disadvantage. Contemporary frameworks emphasize the fluidity and complexity of intersecting identities, moving beyond static categories to consider the dynamic interplay of various identity dimensions.

Recent studies utilize intersectional approaches to investigate disparities in areas such as healthcare, education, and employment. For example, research by Bowleg (2012) highlights how intersecting identities influence health outcomes among minority women, demonstrating that single-axis analyses often overlook critical nuances. Intersectional methodologies have also been applied in qualitative research to capture the lived experiences of individuals navigating multiple identities.

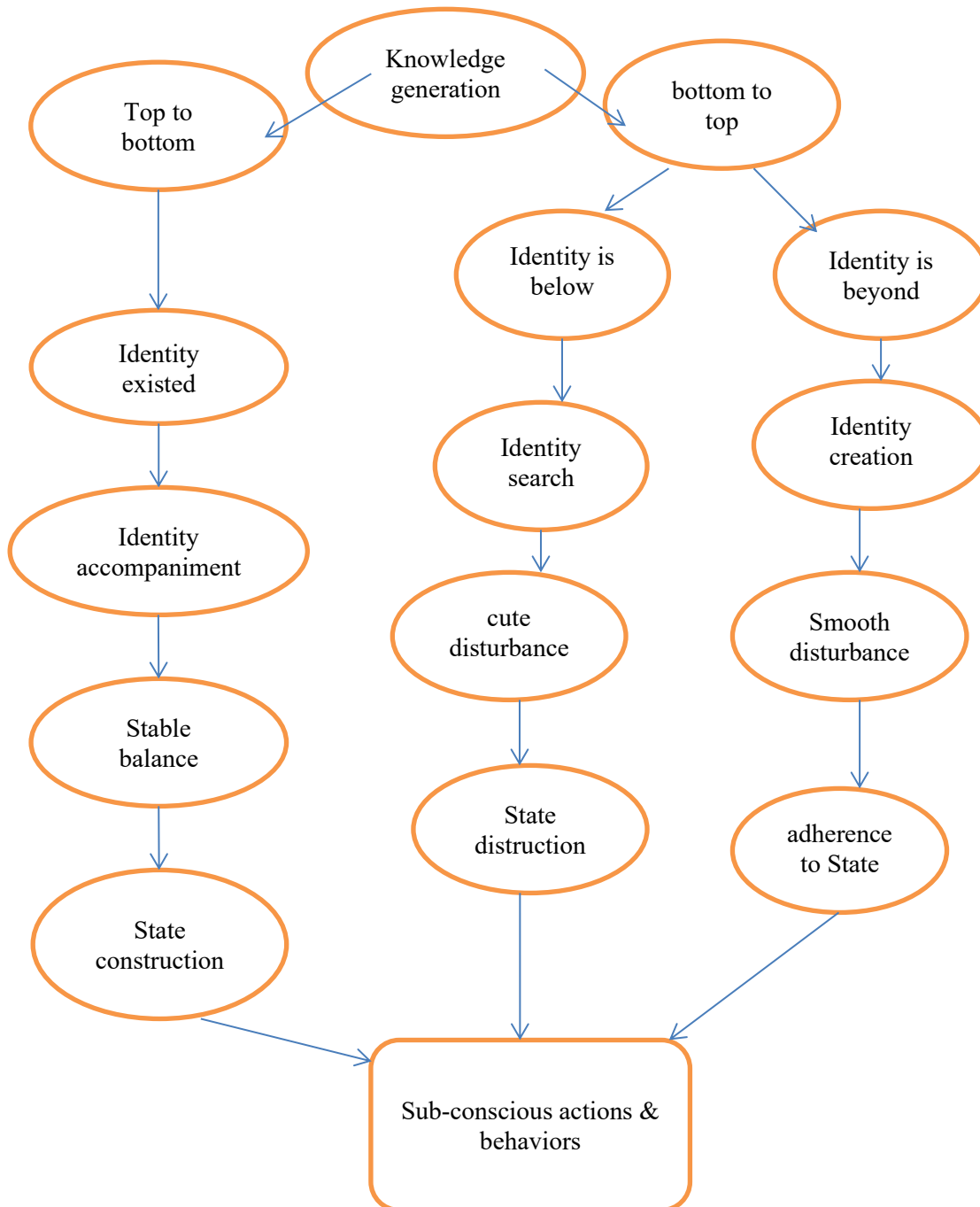
Zhao,etal (2008). Digital Identity Theory explores how individuals construct, present, and manage their identities in online environments. It examines the interplay between online and offline identities, considering factors such as anonymity, self-presentation, and the impact of digital platforms on self-concept. The theory addresses how digital interactions shape and are shaped by personal and social identities. Studies have demonstrated that digital identities can both reinforce and challenge offline identities. Research by Zhao, Grasmuck, and Martin (2008) found that individuals often adopt different personas online, which can influence their real-world self-concepts and behaviors. Additionally, investigations into social media use reveal that curated online profiles contribute to identity exploration and expression, impacting users' self-esteem and social relationships.

Hall, (2008) Identity Fluidity Theory posits that identity is not fixed but rather dynamic and constantly evolving in response to personal experiences and social contexts. This theory emphasizes the flexibility of identity, allowing individuals to adapt and reconfigure their self-concepts over time. It highlights the role of agency in identity formation, where individuals actively shape their identities through choices and interactions. Research supports the notion of identity fluidity by showing how major life transitions, cultural shifts, and personal growth contribute to changes in self-identity. Studies by Hall (2008) illustrate how globalization and multicultural experiences lead to more fluid and hybrid identities. Additionally, longitudinal research indicates that individuals often experience shifts in identity traits and priorities as they navigate different life stages and social environments (Kroger, 2007).

The previous literature review highlighted several theories of identity from various aspects and dimensions, such as society, culture, gender, and other dimensions, across different time periods, both ancient and modern, until the emergence of studies on digital identity. This study identifies a gap to address, which is the exploration of the concept of identity from the perspective of knowledge generation methods. Specifically, it examines the influence of bottom-up versus top-down knowledge generation approaches on shaping the concept of

identity and their effects on dimensions such as culture, society, and religion. This constitutes the gap in previous studies or theories that have addressed the concept of identity. The approach proposed by this study could contribute to the theoretical understanding of the concept of identity, in addition to its practical applications in fields such as sociology, psychology, and other knowledge disciplines.

The Proposed Model (Eltahir, 2019)



The proposed model for studying identity is derived from macroeconomics, presenting a vision for addressing economic issues through the concept of maximum or optimal capacity, which is achieved through equilibrium. The main assumption is that there is a maximum energy or capacity that the economy cannot exceed. The role of governing variables is solely to assist the economy in reaching this capacity or energy. In this context, the variables' role is to accelerate this process because the phenomenon inherently tends toward this path or capacity, which cannot be altered through control or direction. Therefore, the model assumes that governing variables do not have full freedom to steer the phenomenon toward the desired goal or policy; instead, their role is to host the phenomenon and help it reach its intrinsic tendency or maximum capacity.

Based on this premise, the model posits that the maximum capacity of the phenomenon cannot be changed and that any phenomenon has an inherent tendency to achieve its maximum capacity and follow a predetermined path that cannot be surpassed but can be accelerated. Hence, the idea of independent variables exercising full control over a phenomenon is excluded in this model. From this assumption, the model derives the concept of knowledge generation—whether through control or hosting. Steering the phenomenon through independent variables is considered control, while accelerating the phenomenon's path through independent variables is considered hosting. Accordingly, knowledge can be produced in two ways: either by directing phenomena and reaching their primary roots or by letting them seek their maximum capacity, only hosting and accelerating their path through independent variables.

The foundational pillars of the model revolve around the concept of top-down versus bottom-up knowledge generation. The first approach, top-down, is based on the idea that a phenomenon has a maximum capacity that cannot be exceeded but can be accelerated until it reaches equilibrium. The second approach, bottom-up, which is more dominant, relies on guiding the phenomenon by reaching its primary roots or determinants and directing it toward a specific goal pre-determined by policymakers or decision-makers.

Each method has implications for the mindset of individuals. The bottom-up approach fosters a sense of freedom among individuals using this method, while the top-down approach cultivates a sense of submission when used for knowledge generation.

Societies that adopt a bottom-up approach to knowledge generation or seek the primary roots of phenomena align themselves socially along the axes of class and party—where class may be social or economic—and sect and tribe or similar affiliations. The first type of society, based on class and party, views the state as a refuge and protector of its security, future, and development. The second type of society, based on sect and tribe, perceives the state as an existential threat. Meanwhile, the stance of those who produce knowledge in a bottom-up manner toward the state remains untested in practice.

Societies that align around class and view the state as one of its manifestations perceive identity as something ahead of them, constantly striving to reach it. In this context, the individual continuously attempts to innovate their identity by transcending and moving away from the past, always focusing on the future where their identity resides. This process is accompanied by a dominant sense of freedom, which drives the individual to create and produce their unique identity under the protection of the state. These societies are referred to as modern and post-modern societies.

In contrast, societies that align around sects or similar affiliations perceive identity as being behind them, rooted in cultural and social heritage. Individuals in these societies search for their identity in a sanctified past, holding on to and venerating it, while viewing the state as a threat to this past—provoking and alienating them.

For those who produce knowledge through a top-down approach, identity is seen as coexisting with them, residing alongside them. Here, the individual neither invents their identity in the future nor seeks it in the past; instead, it exists as a constant companion, parallel and intertwined with their present.

The first type of society moves toward modernity and its inspiration, while the second type moves in opposition to modernity and its manifestations, looking back to the past, where identity and heritage reside. Meanwhile, those who produce knowledge through a top-down approach embrace the present, living in proximity and harmony with their identity. In this case, movement occurs horizontally, neither upward nor downward, as the individual already possesses their identity rather than inventing it in the future or seeking it in the past.

Cultural Manifestation of Identity

In societies that produce knowledge through a bottom-up approach and align along social, political, and economic classes, the cultural manifestation of identity reflects an inspiration drawn from modernity through various cultural components, such as different forms of art. In such cases, the individual becomes a project of cultural creation based on modernity and its expressions. Here, the drive to look toward the future and innovate one's identity serves as the foundation of the individual's cultural project.

In these societies, identity is perceived as being ahead of the individual, with progress directed upward, toward creating and innovating identity. The tools of culture as a whole focus on building the individual's cultural project according to the mechanisms of modernity, transcendence, and forward-looking perspectives toward the future—leaving the past and present behind in an attempt to highlight the individual's identity as a cultural project.

In societies that produce knowledge through a bottom-up approach and align themselves along sectarian, tribal, or denominational lines, cultural manifestation is centered on looking to the past to discover and preserve identity. The tools of culture, including arts and creative expression, revolve around the past as a means to uncover identity and maintain it. The movement is directed downward, seeking the primary roots of the individual, which are considered the reservoir of their identity and belonging.

In this context, culture elevates the importance of the past—its events, commonalities, and history—as central to the individual. The past becomes the individual's focus and ambition, where they continuously find themselves disconnected from the future and present, which are perceived as threats to their identity and creativity. Here, identity exists behind the individual, to be discovered and consistently preserved.

For individuals who produce knowledge through a top-down approach, or based on the maximum capacity of phenomena, cultural manifestation reflects coexistence with identity, as identity is always aligned with creative expression, neither ahead nor behind the individual. In this context, artistic and creative tools are employed to elevate the present as a refuge for the individual, resulting in cultural innovation that perceives the present as the ultimate sanctuary. Identity is present, inherent, and aligned with the individual's consciousness—it is neither distant in the past nor elusive in the future to be created. The individual perceives themselves not as a project or repository but as a continuous being existing in the present. Culture meets the needs of this being, enabling the individual to interact positively with the reservoir of the past and the aspirations of the future in harmony and balance.

Social Manifestation of Identity

In societies that generate knowledge through a bottom-up approach and align socially along class and party lines, the state is perceived as a guardian and carrier of identity, with its institutions adopting a supportive stance toward individual identity. Individuals see their identity as embedded within the state, fostering identification with and attachment to the state as a symbol of their personal identity that upholds individual freedom.

Conversely, in societies that generate knowledge through a bottom-up approach but organize socially along tribal, sectarian, or denominational lines, the state is viewed as a threat to communal freedom, and social institutions cultivate a sense of freedom within individuals. The state is often seen as a danger to identity, leading to efforts aimed at fragmenting the state and building local communal identity based on the frameworks of tribe, sect, or denomination.

In societies that generate knowledge through a top-bottom approach, social organization and hierarchy are based on entities transcending both the individual and the community, surpassing the narrow frameworks of class, tribe, sect, or denomination. The state is viewed as a neutral entity, and its institutions serve a transitional role in facilitating the shift toward trans-individual and trans-local structures that prioritize global values and interconnectedness.

Such societies and individuals adopt a mindset of submission and move horizontally rather than vertically. Vertical movement upward glorifies the state and its institutions, while vertical movement bottomward undermines and dismantles them. Finally, horizontal movement respects state institutions, viewing them as a bridge or transitional phase toward a global framework that transcends individualism and localism.

Religious Manifestation of Identity

In societies based on class and party, which produce knowledge through a bottom-up approach, the religious manifestation of identity adopts an oppositional stance toward religiosity. This is because religion is perceived as a serious threat to individual identity, which is founded on the principle of freedom—a principle that rejects any constraints from external sources. Consequently, the stance toward religiosity ranges from secularism at its minimum to atheism at its maximum.

On the other hand, in societies based on tribe, sect, or denomination, which also produce knowledge through a bottom-up approach, the religious manifestation of identity adopts localized versions of national religions or popular religions with a local character. This stems from the prevailing mindset, which emphasizes communal freedom in establishing identity.

In societies founded on trans-individual and trans-local organization, which produce knowledge through a top-bottom approach and promote a mindset of submission among individuals and communities, the religious manifestation of identity adopts universal religions that transcend local and national boundaries. Here, religion is global in nature, with individuals affiliating with it from a global perspective, in contrast to societies that adopt localized or national religions or societies that oppose religiosity altogether by embracing atheism or a diluted form of secularism. In such contexts, the generative mindsets associated with specific methods of knowledge generation unconsciously shape the type of religious belief that individuals aspire to.

State and Identity Dynamics

In societies where the state is perceived as the guardian and guarantor of identity, and which emphasize individual freedom, as in class- and party-based societies, the state adopts a violent stance toward the "other" when it comes to protecting individual freedom, while the society itself remains tolerant toward the "other." This dynamic arises because the state's institutions are viewed as protectors of individual freedom.

Conversely, in societies based on tribe, sect, or denomination, which also produce knowledge through a bottom-up approach, the state is seen as a threat to communal identity. In these contexts, the state adopts a tolerant stance toward the "other," while the society itself becomes violent toward the "other" because the society's institutions take on the role of protecting communal identity and fostering communal freedom.

In societies based on global and trans-individual organization, where knowledge is produced through a top-bottom approach, the state is perceived as a neutral entity that creates a balance between society and state institutions. This dynamic results in social and political stability, as there is harmony between state institutions and a society that embraces a mindset of submission. State institutions act as transitional or intermediary mechanisms toward global organization and alignment. In such societies, both the state and society remain tolerant toward the "other."

Stability and Identity

In societies that produce knowledge through a bottom-up approach, there is instability and disorder, with the intensity of this instability varying from class-based societies to sect- and tribe-based societies. This instability is seen as one of the risks or challenges of identity.

In contrast, societies with a global perspective, which produce knowledge through a top-bottom approach, experience stability, which is viewed as one of the opportunities or benefits of identity.

Empirical Evidence

Data was collected from two studies conducted in the second decade of the 21st century: one by the Pew Research Center, which focuses on religious studies, and the other by the GLOBE Project, which specializes in cultural and social studies. The available evidence consists of surveys, polls, and projections. According to the proposed model, identity is presented across three levels or dimensions: culture, society, and religion. Two cultural regions or groupings were selected for analysis:

1. The first reflects social organization and alignment based on class and party, which includes Western Europe and North America.
2. The second is based on tribe, sect, or denomination, covering South Asia and Sub-Saharan Africa.

The indicators or evidence reflecting social and cultural alignment, as defined by the GLOBE Project in the selected regions, include future orientation, gender equality, and power distance.

- Future Orientation refers to individuals' readiness to plan for the future in a scientific manner, rather than being confined to the present or focused solely on immediate needs. This dimension is stronger in scientifically advanced societies and declines as modernity and science lose influence within a community.
- Gender Equality measures the extent to which individuals are granted equal rights regardless of gender. This indicator is higher in modern and urban societies and lower in traditional and rural ones.

- Group Orientation reflects the degree to which individuals lose their individuality within a collective unit, such as a tribe, sect, or denomination. This dimension is strong in traditional societies and weak in modern societies centered around the individual.
- Power Distance refers to the acceptance of unequal power distribution. This dimension is high in traditional societies and low in modern ones. In societies with high power distance, authority shifts away from the individual to tribal or sectarian leaders.

• **Culture dimension**

Region	Power Distance	In-Group Collectivism	Gender Egalitarianism	Future Orientation
Western Europe	4.5	4.0	4.5	4.5
North America	4.0	4.2	4.7	4.8
Sub-Saharan Africa	5.5	6.0	3.5	3.5
South Asia	5.8	5.8	3.5	4.2

• GLOBE project (2014)

Religion Type	Current Population (2010)	Net Conversions	Percentage	Key Observations:
Christianity	2,168,330,000	-66,050,000	- 3%	Mostly to unaffiliated
Islam	1,599,700,000	+3,220,000	+ 0.2%	Mostly from folk
Unaffiliated	1,131,150,000	+61,490,000	+ 5.4%	From all religions , mostly charistainty
Hinduism	1,032,210,000	+10,000	0	N/A
Buddhism	487,760,000	-2,850,000	- 0.5.3%	Mostly to folk
Folk Religions	404,810,000	+2,610,000	+ 0.65%	From christianity, mostly buddhism
Judaism	13,860,000	-310,000	- 2.2%	Mostly to unaffiliated

• PEW research centre (2017)

In the first indicator, Future Orientation, the data shows that this dimension is strong in Western Europe and North America but weak in South Asia and Sub-Saharan Africa, reflecting cultural differences between the two regions. The same holds for Gender Equality.

On the other hand, in the indicators of Group Orientation and Power Distance, the dimensions are strong in South Asia and Sub-Saharan Africa but weak in Western Europe and North America. This aligns with the cultural differences between the two regions: the first group is organized around tribe, sect, or denomination, while the second group is organized around class and party.

Linking Knowledge Generation with Patterns of Identity

The connection between knowledge generation and identity patterns in the two groups was observed through religious shifts and potential transformations. It was noted that net positive religious shifts occurred in the following order:

1. From religiosity to non-religion or igonsticism ,
2. From traditional religions to folk religions,
3. Toward Islam.

In the first group (Western Europe and North America), which predominantly uses a bottom-up approach to knowledge generation by exploring the foundational roots of phenomena, the shift toward non-religion or igonsticism was largely driven by individuals transitioning from Christianity, with smaller percentages leaving other religions.

In the case of folk religions in South Asia, the net positive shifts primarily involved individuals transitioning from Buddhism to folk religions. In Sub-Saharan Africa, most of the shifts toward folk religions came from Christianity.

For Islam, net positive shifts were primarily due to individuals transitioning from folk religions. Regarding net negative religious shifts, they occurred in the following order:

1. Christianity,
2. Buddhism,
3. Judaism.

In both Christianity and Judaism, the shifts primarily resulted from communities transitioning toward non-religion or igonsticism. For Buddhism, the shifts involved transitions to folk religions in South Asia.

Identity Patterns in the Two Groups

In the first group (Western Europe and North America), these shifts reflect a concept of identity that is perceived as being ahead of the individual, with progress oriented upward. This is linked to the cultural and scientific modernization of these societies, where individuals innovate their own identities. This aligns with the religious shifts in these societies toward non-religion or igonsticism.

In the second group (South Asia and Sub-Saharan Africa), identity is perceived as being behind the individual, with a focus on exploring roots. This is consistent with the religious shifts in these regions toward folk religions.

Although both groups primarily use a bottom-up approach to knowledge generation, the focus differs:

- In the first group (Western Europe and North America), the emphasis is on the individual.
- In the second group (South Asia and Sub-Saharan Africa), the emphasis is on the community.

In both groups, the dominant mindset is one of freedom due to the bottom-up knowledge generation approach. However, the differences in social alignment reflect the cultural distinctions between the two groups and the associated identity patterns.

Concluding Remarks

The prevailing method of knowledge generation in the two selected groups in this study—the bottom-up approach, or the search for the foundational roots of phenomena—has led to two different types of religious transformations due to variations in social organization and alignment between the groups.

In Western Europe and North America, the focus is on the individual, and thus, the identity project is characterized by an upward trajectory aimed at innovating identity. This is reflected in the pattern of religious transformations toward non-religion or igonsticism.

In contrast, in South Asia and Sub-Saharan Africa, the focus is on the community, and identity is perceived as being behind the individual, requiring a return to cultural practices or a backward movement to rediscover it. The method of knowledge generation interacts with social organization and alignment to influence the type and pattern of identity across cultural, social, and religious dimensions, as indicated by the empirical evidence available from the GLOBE Project and the Pew Research Center.

The identity formed through the interaction of the bottom-up knowledge generation method and the social organization in the two selected groups has both advantages and risks.

- In Western Europe and North America, the advantages of identity include societal tolerance in accepting others, while the disadvantages lie in state violence toward the "other," as exemplified by colonial conquests.
- In South Asia and Sub-Saharan Africa, the advantages include state tolerance toward the "other," while the disadvantages lie in societal violence, manifested in rebellions against the state and civil wars.

The first group views the state as a protector of identity, which leads to state violence against the "other" when the identity, centered around the tolerant individual, is perceived as threatened. The second group perceives the state as a threat to identity, which is centered around the less tolerant community.

The top-bottom approach to knowledge generation, or the search for the maximum capacity of phenomena, has not been observed in any communities or groups in this study. However, hypothetically, based on the study, it is expected that groups adopting this approach would exhibit tolerance from both the state and society, resulting in a stable identity without disruptions. This hypothesis, grounded in the theoretical foundations of the study, requires further empirical investigation through surveys to validate.

References:

- [1] Bowleg, L. (2012). The problem with the phrase women and minorities: Intersectionality—an important theoretical framework for public health. *American Journal of Public Health*, 102(7), 1267-1273.
- [2] Brewer, M. B. (1991). The social self: On being the same and different at the same time. *Personality and Social Psychology Bulletin*, 17(5), 475-482.
- [3] Burke, P. J., & Stets, J. E. (1999). Identity theory and social identity theory. *Social Psychology Quarterly*, 62(3), 224-237.
- [4] Burke, P. J., & Stets, J. E. (2009). *Identity Theory*. Oxford University Press.
- [5] Collins, P. H. (2015). Intersectionality's definitional dilemmas. *Annual Review of Sociology*, 41, 1-20.
- [6] Crenshaw, K. (1991). Mapping the margins: Intersectionality, identity politics, and violence against women of color. *Stanford Law Review*, 43(6), 1241-1299.
- [7] Eltahir, Y. (2019). Accommodation Versus Control Suggested Model to Macro-Economics. *ECONOMICS-INNOVATIVE AND ECONOMICS RESEARCH JOURNAL*, 7(1), 95-110.
- [8] Eltahir, Y. (2023). Miscellaneous applications to the accommodation versus control model (Approaching Suggested fields via economics Model). *INFORMATICA*.
- [9] Erikson, E. H. (1968). *Identity: Youth and Crisis*. W. W. Norton & Company.
- [10] Hogg, M. A. (2006). Social identity theory. In P. A. M. Van Lange, A. W. Kruglanski, & E. T. Higgins (Eds.), *Handbook of theories of social psychology* (pp. 378-393). Sage Publications.

- [11] Hogg, M. A., & Abrams, D. (1988). *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes*. Routledge.
- [12] Kahn, R. L., Wolfe, D. M., Quinn, R. P., Snoek, J. D., & Rosenthal, R. A. (1964). *Organizational Stress: Studies in Role Conflict and Ambiguity*. Wiley.
- [13] Kroger, J. (2007). *Identity Development: Adolescence through Adulthood*. Sage Publications.
- [14] Kroger, J. (2007). *Identity Development: Adolescence through Adulthood*. Sage Publications.
- [15] Luyckx, K., Schwartz, S. J., & Goossens, L. (2008). Identity development, adjustment, and well-being in adolescence and early adulthood: Change trajectories and their correlates. *Developmental Psychology*, 44(5), 1309–1323.
- [16] Marcia, J. E. (1966). Development and validation of ego-identity status. *Journal of Personality and Social Psychology*, 3(5), 551-558.
- [17] McAdams, D. P. (2001). The psychology of life stories. *Review of General Psychology*, 5(2), 100-122.
- [18] McAdams, D. P., & McLean, K. C. (2013). Narrative identity. *Current directions in psychological science*, 22(3), 233-238.
- [19] Oyserman, D., Bybee, D., & Terry, K. (2006). Possible selves and academic outcomes. *Journal of Early Adolescence*, 26(1), 113-131.
- [20] Spencer, M. B. (2000). *Racial Identity, Status, and Achievement: Cultural Resources for Success*. Psychology Press.
- [21] Stets, J. E., & Burke, P. J. (2000). Identity Theory and Social Identity Theory. *Social Psychology Quarterly*, 63(3), 224-237.
- [22] Stets, J. E., & Serpe, R. T. (2006). The identity leadership theory. In *Leadership and Identity* (pp. 99-126). SAGE Publications.
- [23] Stryker, S., & Serpe, R. T. (1994). Identity theory. *Annual Review of Sociology*, 20, 1-23.
- [24] Syed, M., & Azmitia, M. (2008). A theoretical framework for identity capital: A multivariate perspective on ethnic and social identities. *International Journal of Intercultural Relations*, 32(3), 204-222.
- [25] Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin & S. Worchel (Eds.), *The social psychology of intergroup relations* (pp. 33-47). Brooks/Cole.
- [26] Turner, J. C., Hogg, M. A., Oakes, P. J., Reicher, S. D., & Wetherell, M. S. (1987). *Rediscovering the Social Group: A Self-Categorization Theory*. Basil Blackwell.
- [27] Zhao, S., Grasmuck, S., & Martin, J. (2008). Identity construction on Facebook: Digital empowerment in anchored relationships. *Computers in Human Behavior*, 24(5), 1816-1836.