

Identity Conflict Between Tradition and Modernity from Giddens' Perspective in the Novel *The End of the Day*

sara abdoli

1. Ph.D. in Persian language and literature, member of Hekmat Kalema Research Institute, America. Email: s.abdoli@gmail.com

Article Info (213-230)		ABSTRACT
Article type: Research Article		Identity is a psychological necessity for humans and a prerequisite for any social life. Without a framework to define identity, individuals would become indistinguishable from one another, and none could meaningfully connect with others. Trust in one's environment is a vital component of social life, forming the basis of relationships. In its absence, identity conflicts and differences in the behavior of men and women, particularly during the transition from tradition to modernity, emerge. Social trust thus plays a significant role in human interactions, ranging from the micro level (family) to the macro level (society). This article aims to analyze and sociologically explain the factors influencing identity conflict using Anthony Giddens' theory. It examines the characters in the novel <i>End of the Day</i> by Afghan author Mohammad Hossein Mohammadi through a descriptive-analytical method. Giddens argues that to understand identity conflicts, one must first grasp the concept of tradition and its influence on identity structures, followed by an analysis of identity in the modern world. Tradition serves as a pre-established framework for shaping individuals' identities, and each person experiences a phenomenon of rupture in their quest for a new identity in the modern world. For the new generation of Afghan women, despite the limitations of the traditional world, this conflict and rupture have caused identity distress. However, compared to men, these women actively pursue modernity, even as they contend with the conservative restraints imposed by traditional women.
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Introduction

In the contemporary era, the rapid processes of industrialization, technological advancement, and migration have rendered identity a central focus of human psychological and social life. Identity, defined as the individual's sense of "who they are" amidst a complex web of cultural and historical elements, becomes particularly fragile during the transition from traditional to modern societies. The novel *The End of the Day* (*Payan-e Rooz*) by the Afghan author Mohammad Hossein Mohammadi provides a significant literary space to analyze these crises. This research employs Anthony Giddens' sociological framework—specifically his concepts of tradition, modernity, disembedding, and reflexive identity—to investigate the identity conflicts faced by Afghan migrants. The study seeks to address how these individuals, caught between the "environment of trust" in their traditional past and the "environment of risk" in the modern host society, experience identity fragmentation or reconstruction.

Method

This research adopts a descriptive-analytical methodology to interpret the characters and narrative structure of *The End of the Day*. The theoretical lens is Giddens' sociology, which contrasts traditional societies (where time is reversible and identity is prescribed) with modern societies (where time is future-oriented and identity is a reflexive project). Key analytical categories include:

١. **Tradition vs. Modernity:** How these two temporal orientations create conflict.
٢. **Discontinuity and Disembedding:** The process by which individuals are detached from their local contexts and traditional social ties.
٣. **Reflexive Identity:** The continuous, day-to-day creation of the "self" in the modern world.
٤. **The Paradox of Similarity and Difference:** The dual pressure on migrants to conform to host cultures while maintaining their own distinct identity.

Results

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- ξ. **The Paradox of Similarity and Difference:** The dual pressure on migrants to conform to host cultures while maintaining their own distinct identity.

Results

The analysis of *The End of the Day* reveals significant insights into the identity struggles of the characters:

- **Aya's Fragmented Identity (The Disembedded Protagonist):** Aya, as an undocumented migrant in Iran, represents an in agency, where women are often more willing to reconstruct their identities despite significant societal and psychological costs.