

**Parsa Baghdadi**

# **Two-Dimensional Ethnicity**

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**Parsa Baghdadi**

***Two-Dimensional Ethnicity***

A STUDY OF THE MISGUIDED MAN IN MODERNISM, FINDING A SAVIOR IN REACHING THE UTOPIA IN SOCIETY  
OF THE CELEBRITIES AND CELEBRITYISM



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# **Two-Dimensional Ethnicity: A Study of the Misguided Man in Modernism, Finding a Savior in Reaching the Utopia in society of the celebrities and celebrityism**

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## **Introduction**

*The choice of the celebrity[ism ] phenomenon is as a fixed function merely a symbolic study to provide an overview of several abstracts and homogeneous concepts from different views in individual and collective daily life in a creature that according to scientific studies, is the most complex cosmic phenomenon known to date. Because his brain has ability to make non-instinctive choices, it is able to transmit experiences in the form of "dialectically and generationally classified information" and at the same time senses metamorphosis from within as a creature of ugliness and staff. He can also becomes self-aware and engineers his future. Man is a coerced social being, so in his daily encounters and contacts, he experiences many actions-reactions, and this is what determines his behavior and destiny. In the perception of the mass of people, "a celebrity " like other products of "modernity and modernism" is considered as a purely negative thing, and the pathology of this phenomenon needs to be examined more deeply in the human mind [good or evil]. Since critical and radical thinking has been one of the main philosophical foundations of Eastern and Western thinkers since World War II, we must be aware that what will brings us to a common conclusion is an approach agreement among thousands of scattered yet close views. Together they aim to reach a common approach at the local and global levels, and also three issues can not be ignored:*

*1- Denying the historical role of modernism in the relative well-being of human beings in relation to nature, creating various ways of informing that from strengthening non-governmental organizations such as Doctors Without Borders to the convenience of daily life: Realism and relativism are examples that should be considered to examine how "targeted behavior" of man act and because on the one hand this process is based on instincts, genetics and natural-historical structure, and on the other hand the collective behavior towards Historical changes, social, political and cultural structure and its effects on the human brain and habitual behavior also changes .Roles and practices that have always existed in historical collective culture, especially since the formation of civilizations, and are not considered contemporary affairs but have retained their role as "intellectual heritage" from generation to generation until today.*

*2 - A comparative history in the study of the evolution or change of collective and individual behavior of human beings seems necessary here.*

*3- In the study of various social phenomena, we need basic and statistical information as outputs of collective behavior that occur in economics and politics too. This is one of the most undeniable issues in today's world, in which the use of positivism and the acceptance of cultural pluralism are essential. At this point questions arise, such as whether this discrepancy between the progressive pace of modernism and tradition is a natural occurrence.*

*Following celebrities is part of the mythical nature of human beings and is it natural? Is it relative-cultural and regional or is it a plan for internal control - the collective unconscious in order to roboticize man? The historical study of celebrityism as a superior person and his followers must also be done in chronological order.*

## **Method**

*Social studies on the structure of modern human life based on the audience's behavior with mass media and celebrityism as one of the structural ways of mass society in the world and Iran as the first effected country in the Middle East .we have collected From historical, mental and psychoanalytic aspects, individual, social, economic views to explain a whole system to control the societies people and even .*

### **"Historical-Philosophical Study"**

***The role of the media in dictating sentences -***

***Human epistemology in instinctive freedom -***

***Reputation in universal laws and from the perspective of Lacan's third subject-***

*Famous people and media have always existed throughout the history of civilization . Before we start discussing about the history of media and meaningful symbols, we need to know that this phenomenon (celebrity), like other Contemporary social issues has a positive correlation (similar to the swing structure) with other social phenomena. There is a need for a historical study of the media in order to consolidate the prevailing ideas and maintain the political structure but it seems that the main format that has existed throughout history to preserve, disseminate and continue political traditions for the future can be divided into three elements. Summarized: **Systematic use of "art" [inscriptions, graffiti, visual arts, etc.] in the form of ancient and celestial sanctities for "mental control of the future" and for the "preservation and continuation of the structure" of power .***

*If we relate the structural similarity between empires to the principle of universality, then we must know that: universality is not only a matter of number [historical phenomena] but also a matter of time too. The word "universality" in Persian refers more to place than time, but universality is something that is true for everyone in any period and everywhere. (Ethics, Behpoor, 2010). From the Psychoanalytic Perspective of Jung (Carl Gustav Jung; born 1875 - died 1961), the founder of analytical psychology, in his metho, he performs cognition by exploring dreams, art, mythology, religion, symbols, and philosophy, and is one of the most important concepts. Presented by him was "Collective Unconscious" .According to him, the collective subconscious mind appears due to the existence of the same symbols and mythical bodies in different civilizations, and archetypal symbols are embedded in our collective subconscious mind, and when we are confronted with them so we naturally feel attracted to them. Thus mysterious symbols can have a tremendous effect on people, although many people may not be familiar with the symbolic meanings of symbols (Rouhani, 1991). In any social group, some people are distinguished from others by having certain physical, personality and social characteristics (desirable or undesirable), such as beauty, militancy, generosity, disability, cowardice, stinginess, etc. This distinction makes them famous .In traditional societies, people like; Warriors, sorcerers, freebies, inventors, thinkers, rebels, revolutionary leaders, and some kings have enjoyed such "fame" that some, such as Alexander the Great, Napoleon, and Nero, remain world-renowned to this day.( Rojek ,2001 ) . In these societies,*

*fame generally took three forms : The bestowal, attribution, and acquisition of famous human beings are essentially the same implicit holders of power and wealth at various levels, and we will illustrate how they function in one of the greatest empires in world history.*

### **"Historical example"**

*By this "writing on the inscriptions" Darius intends to triumph over time what he had dominated as truth in his time, because he knows that truth can only be truth when it is universal and beyond Time passes [for example] says Darius Shah Achaemenid: You, from now on, see the writing that I wrote on these statues, lest you ruin them. "Keep them as long as you can." Because his reading of history after him must also be the dominant historical discourse and must be in the rule of truth in order to establish the permanence of the empire after him. In fact, he addresses the "future", says Darius Shah of the Achaemenid dynasty : This is what I did, you who will read this text from now on, believe what has been done by me. "Do not think it is a lie." So the morality of truth is the same for everyone at all times, and it is through "jealousy" that the "power" of truth manifests itself in the form of universality. Darius's position is not merely historiography. Above all, he deals with the beliefs of his readers: "Darius Shah says: At the request of Ahuramazda and myself, many other things were done that are not written in this text. Thus, good thought, good speech, good deed will no longer be merely private and individual instructions, but through several intermediaries, these are the foundations of power and the foundation of the empire. (Ethics, Behpoor) Undoubtedly the motive for the formation of such a powerful political structure was its fundamental purpose and meaning of "power and monopoly". The form of social life in Europe since the intellectual renaissance has gradually undergone many changes in individual meaning .According to Charles Cooley, history is a social change that expands with eternal, progressive, and upward growth, and the expansion and evolution of society is a process of growth and debate between the individual and society through a "unity." "Ethical" manifests itself and creates collective feelings that lead to social consensus and segregation of group identity. " (Abolhassan Tanhaei, 1383: 416) . Therefore, it can be concluded that human beings living in empires have always been divided into two groups of followers and leaders, and at the same time, due to the uniform method of production and agriculture in the landlord system, there is no such thing as pluralism and multiplicity of different strata and classes. And human life has not been as dramatically different as we see it today .But today the story is something else, and to examine the behavior of modern man, it is better to provide a brief description of his daily life. The next question is: what does this biosocial way of life that continues today have to do with celebrity, and how do they operate? To arrive at the answer, one must hear the general contemporary situation in the language of "German Integrated Philosophy," as Erich Fromm (March 23, 1900 - died March 18, 1980) writes: [Due to the existing system] Man becomes a creature "from nine in the morning to five in the afternoon" and is part of the labor force or part of the "bureaucracy" of CEOs and employees. He can not take a step alone, they all do what is prescribed by the general structure of the organization. Even the mood is pre-prescribed; Happiness, tolerance, ability, trust, ambition, and the power to get along with others are all like that. Jokes and fun too . So it has a normal and regular flow, but not to that*



*intensity and dryness ... How can a person who is caught in the network of this trajectory not forget that it is a human being who is a unique person who can live with Has all hope and despair, with sorrows and fears, with the desire for love and affection and the fear of nothingness and separation, been given to him only once? (The Art of Making Love, Forum, 1956) .It has never been the case that so many human beings in different countries - even educated or supposedly cultured people - are so mentally helpless caught in a whirlpool of conflicting, chaotic and uncoordinated ideas. Conflicting psychological insights have shaken us greatly, and much of this confusion stems from the growing cultural war. Essentially, efforts have been made to show that all types of evolution - cosmic, chemical, cultural, ideological, and social - are governed by a similar selection mechanism (natural selection) (Third Wave, Toffler). perhaps the reason for this confusion is the lack of attention of thinkers and anthropologists to an "objective and at the same time abstract matter" whose presence has penetrated into all aspects of human daily life and is hidden from our view, that is links. Among human beings who are embedded in the mass media or even in common instinctual motives .To dissect this, we must begin where the seeds of all the processes of the outside world, that is within our minds are. It should be noted that in order to objectify abstract concepts and determine their position as postmodern and universal, we must refer to the Hegelian concept of "Geist", but how? Since in the traditional system of philosophy the main contradiction ends in materialism-idealism so in more modern philosophy people like Hegel and other contemporary thinkers have also studied "a third omitted thing" and Hegel means something. More material than consciousness and at the same time more intelligent than matter, that is something between the two that appear in possibilities, possessions, intermediaries, etc in the real world. [ The third thing is what connects the two opposites, the mind and the object, as a mediator ] Which takes on an alternating role and causes them to change relative to each other. It can be concluded that there are other hidden intermediaries between the main operators and those who are managed, and what is positively correlated in the nature of the subject is that a celebrity has mental patterns; The definitions of superiority in the modern age and the tools required are also closely related to collective and historical issues, and what is the product of this contemporary process is rooted in individualism, and celebrityism can be considered its direct effects*

**Aspects of IndiIndividualism**  
**Traditionalism and celebrityism -**  
**Psychics and symbols in the imaginary -**

*Erich Fromm further points out that human individuality and inner prosperity have disappeared from any line in our time, and since the eighteenth century "history" and "the future" have replaced the paradise of Christianity: fame, infamy and even being fingered to the extent that it causes immortality, so it can be concluded that greed for fame is not just a vain and secular sense of secularism ... fame goes in the path of decay and "public relations" replaces the clergy It becomes new. (Forum, To Have or To Be, 1957) . In traditional societies, the only known alternative to collectivism is egotism or more properly "monotony." Monotheism is of course, a different concept from individuality. "Individuality" is the acceptance that a person has dignity, personal domain, and fundamental rights. While "monopoly" is the recognition of these rights only for themselves (or ultimately their relatives) and the deprivation of them from others who are usually seen as "rivals". The changes of the Industrial Revolution are closely related to the emergence of modern phenomena, contemporary thinking, protest and committed literature, multiple policies, the international market, and finally different internal-individual meanings in choosing different lifestyles, but the focus of this overall change must be found The growth of "individualism" after the industrialization of cities, in which the emergence of celebrity culture was not possible without breaking with traditional collectivist ties So if we consider tradition as the opposite of modernity, tradition is in the definition of the correct transmission of collective behavior and behavior that ensures the survival of the group. The tradition also transmits the social and spiritual experience of the group as well as the set of prevailing customs, beliefs, values and ideals. (Biro, 1370, 432) . The meaning of tradition includes culture and customs, values and even religion, and we ourselves are opposed to values. As Driesens (2013) says: Although the role of Western individualism confirms the growth of celebrity culture. However, he believes that individualism has been strengthened by the emergence of the ideology of "neoliberalism" in the 1980s and by the promotion of self-sufficient personality by this ideology. With the extreme growth of "individualism", all social bonds in society are shattered and individuals become susceptible to accepting new myths (see Young & Pinsky, 2006) and thus to individualism as a modern thing And the concept itself will be paradoxically instinctual. Therefore, it can be concluded that part of the issues of celebrityism is related to traditions, which have emerged in the form of moral and historical do's and don'ts and may lead to the formation of benevolent, humane, ideological and naturalistic groups and groups And so on. On the other hand celebrityism can be a rupture between traditions and the standards and ethics of today's generation as other definitions of ethics, lifestyle, and even clothing are emerging that conflict with traditions And it may lead to following celebrities whose behavior and indicators are in stark contrast to tradition, where celebrity can be a channel for people to focus on a particular subject or lifestyle. As a result the concept of "self" as a pillar of individualism is contrasted with collective traditions. For a more in-depth study of mental-psychological function, we should consider the audience as the main input and consider the internal structure as the main goal of loading all the activities of the outside world in the form of "behavior within". Because in the postmodern world all phenomena [including celebrity] are considered natural pluralism, and the "self" is the basis of everything, from an independent*

worldview to everyday life and its response to the issues around it. The concept of self which is considered within society is a kind of knowledge of the social world and is one of the components of a psychologist. This phenomenon has a reflective nature and we can overthrow valuable behaviors in the image of others that we are right to do, like a mirror. (Mohammadi Asl, 1388: 94) . This means that the individual has more authority in deciding to choose his personal ideas and lifestyle than before the Industrial Revolution and in relation to the industrialization and digitalization of life, the individual will have more authority to choose. To the extent that traditional beliefs remain a historical monument and lose their daily function, so "it has a reflective character like a mirror and as we overthrow our appearance, limbs and clothes in the mirror and are happy if they are neat and tidy. "Otherwise, we will be dissatisfied and in the minds of others we will have imaginative perceptions of our friends' appearances, goals, actions and personalities and we will be affected by them in various ways." (Mohammadi Asl, the same) . The result is that man stands in front of the mirror in which he looks at "celebrity", patterns are "shot" into his brain and sometimes he subconsciously believes and imitates behavior, words, lifestyle or even a particular moral creed Slowly . Explaining this process from the forum point of view (having or being, 24) can be explained as follows: The human being may become different subjects for himself and to "become" in a subject to stand for himself, approach himself and with Speaks for itself And so he is in a position of "interaction with himself." He does not confront himself in a mysterious way but only in the sense that he can introduce himself as a man, a student, and so on. To develop the subject and how this process occurs in humans, it is worth paying attention to Jacques Lacan (April 13, 1901 - September 9, 1981). After Freud, Lacan was one of the most controversial psychoanalysts who had the most authoritative and significant influences on thinkers in the field of psychoanalysis and caused advances in literary criticism, philosophy, feminism and cinema theory (Payne, 2004, 547).Lacan uses the Levy-Strauss (1949) view to draw a theory as a symbolic system. In his view language is an element that represents subjectivity. One of Lacan's three principles in the discussion of celebrityism is the "imaginary" and this is the most important aspect on the basis of which one can explain the process of celebrization in the mind and then the plural. [Injection of symbols through the five senses] : Imaginary matter in his view, represents the endless search for the "self" (Lacan, ibid.). Lacan explains that baby is born "immature." When he is about six months old, he tries to achieve this empathy and harmony. He overcomes this problem by seeing his own image in the mirror (meaning a mirror can be both a real mirror and another person's mirror). The image of the mirror calms the child because he does not have a complete idea of himself. He considers every part of himself to belong to another. The image of the mirror allows the child to get a complete picture of himself. He overcomes this problem by seeing his own image in the mirror (meaning a mirror can be both a real mirror and another person's mirror). The image of the mirror calms the child because he does not have a complete idea of himself. He considers every part of himself to belong to another. The image of the mirror allows the child to get a complete picture of himself. Is the audience's behavior toward celebrity a form of empathy, learning from unexperienced behaviors, a particular lifestyle, or a business-commodity relationship that arises in the audience in a vacuum of consciousness? There are also many similarities among followers in different forms and behavioral-intellectual styles with the "Lacanian child" : "It can be understood that the audience's behavior can be an immature reaction to another great (celebrity) and continues: he [the child] tries to look at other people's mirrors and pay attention to their movements, like them can make regular movements and Have a regular and accurate . The result is perfect like

them. This effort creates the "I or the soul" in the child, and because the "soul" is structurally disjointed and split between itself and its images, it will therefore always strive for another (image in the mirror or another person who has seen) to unite with himself. In fact, "I am desirable" is the core of the imaginary. It is an exaggerated image that one creates of oneself and is based on one's "desire". (Darian, 1978, 169). What is the place of the audience's self-esteem in celebrityism? Based on the desire and obedience of a particular person and based on a particular style of life or utopia, this needs to be considered. Accordingly the imaginary is an order that Lacan despises and says that the modern age represents the culmination of man's "imaginary" because he is busy with himself and conquering the world by his own hands or "his creations," so celebrity is like a mirror that symbolizes It brings the imaginary [known as Lacanian third concept matter] to the public through an intermediary called the mass media. In the more social case the mirror-like itself, which focuses on the social self or the "objective self" actually means the understanding of "us" from "ourselves" which is formed by a kind of looking in the mirror. On the other hand, the "mirror" is other people with whom we "interact."

"The theory of itself is a mirror based on the idea that people care about their appearance because it belongs to them, so if our appearance is to our liking we will be pleased, otherwise we will be dissatisfied. We perceive and are influenced by the mental perception of others about our appearance and characteristics. The creators of each celebrity should be people who are just spectators and keep the sense of wandering and being aware of them in the vicinity of the celebrity. The three key principles of the Cooley theory of the mirror self are: 1- The perception of our appearance in the eyes of others 2- The perception of others' judgments about our appearance 3- And our final feeling of self such as pride or shame. Thus people's mental image of themselves reflects their perception and is obtained from the reaction of others to their appearance, state and behavior, because we see ourselves as others see them. In describing his contemplative nature, Cooley also compared it to a mirror and the destiny of each other is like a mirror that reflects him whenever he passes in front of it" (Dillini, 1989: 237). Now the question is how does this process apply to the celebrity relationship with the audience? One of the main reasons why the audience is in this game is: we always have a famous image of ourselves in mind that has achieved success and when we do not reach it in reality, we want to find people in the real world who are looking for that success. We have arrived, Those who follow celebrities more as entertaining social figures and those who show more intense personal feelings about celebrities, extremist worshipers who identify with celebrities more and more as a disease of romantic and enchanted behavior and They have famous faces (Kashmour, 2006). The question that arises is whether this collective behavior is due to a natural-instinctive behavior or a design to entertain the masses in circles to ignore the realities of society and celebrityism in various forms? And whether this aspect is in the category of "false needs" and is not necessary for everyday life and even the history of humanity?! The question is according to Freud's theory of displacement, can celebrityism arise from the false need to have a sense of immortality and meaning in this way? And if so what kind of repression at an early age could it be? So far the discussion has been raised on a more mental level and should be made more tangible. Perhaps one of the personal-internal reasons for becoming a celebrity is that man because of the phenomenon of displacement [Freud], is inherently an immortal and immortal being and instinctively seeks "meaning and immortality." Erich Fromm also believed that death does not worry us but our fear of pain before death and this fear is not in death but in the loss of what one has: the fear of losing one's body property

*and identity. Fear of falling into the abyss of anonymity and destruction (Forum, The Art of Loving, 34) . It's something like the use of drugs or other collective rituals [like mass prayers or football team support] that in other human instinctual meanings, address issues such as "fame, a sense of immortality and eternity and that there is only one way." There are ways to overcome the fear of death: not clinging to life, and not experiencing life as an asset (Forum, ibid.) The roots of fame and the sense of attraction can be found in this instinct of immortality and there is much evidence to prove the strength of this psychological background in man in the form of surviving works [from works of art, literature to ancient structures] that are evidenced by man. Inherently for the sake of immortality it is possible to do things on its own level in line with the social context of the class and stratum in question [albeit completely unconsciously and unintentionally] but how does this process take place in the real world in the form of celebrityism? The role of celebrity in instinctual-behavioral manipulation of the collective is the belief of contemporary people against definitions such as contentment, wastefulness, excesses, etc. in order to consolidate the existing structure and its expansion is something that should be considered in families and by the educational system. Sociology is about subjects that emphasize phenomena such as social systems, social structure, culture, roles, norms, and values and he believes that it is the people who define their behavior, not the larger forces. According to Blumer, society is not formed from social structures and culture (values) on a large scale, but the essence of society and culture (values) originate from human actions and reactions "(Ritzer, 1374: 159) . In order to better understand the subject of the celebrity phenomenon, it should be examined from the perspective of behavior and movement in the form of an individual, and thus it can be related to something in the outside world.*

### ***Celebrityism - A View of Social Interaction***

***Value judgment-***

***Symbolic exchange of concept -***

***- Digital competition and values***

*Edward Bernice, known as the father of public relations saw their behavior as irrational and in line with their "collectivist instinct." In his view, the masses need to be governed by an invisible government to ensure the survival of democracy, but how can collective values be used to consolidate the capital structure? It must be examined from the ground up as symbolic values, both orally and in writing are very important in the transmission of meaning in this process. But how can collective values be used to consolidate the capital structure? It should be examined from the ground up as symbolic values, both orally and in writing are very important in order to convey meaning in this process . In fact, from childhood a person learns under what circumstances to perform a certain behavior or value to respect what value or to react to what worthless behaviors. . On the other hand, in line with non-verbal value symbols which include the same movements, visual and audio images, it leads to communication, interpretation and meaning-making by others and is used in this process. (Kashmour, ibid) .In fact these values exist as the main content of socialization in relation to other content elements in socialization (symbols, norms, laws and customs, etc.) and as the main source of culture*

they affect human society And in the process of socialization, it plays a significant role in the process of assimilation and the process of human beings' interaction with society . In this way through "reciprocal and symbolic" connections between people starting from childhood, a person knows his social world and is taught values. It can be assumed that this process also occurs subconsciously in relation to celebrityism in adulthood, so that all interactions between human beings involve the exchange of symbols and the dynamics of history are based on human social thought and action, so human social thought and action. It is independent of culture and relies on the fact that it is called a symbol or symbol as the symbol is the main substance of culture and the basic unit of human behavior and the foundation of civilization. A "symbol" is generally an object that expresses a value or a meaning that is given to it by those who benefit from it. Therefore, the value and meaning of a symbol does not depend in any way on its physical form or material nature (Yousefian, 1989: 142) .The product of this process is that symbols allow us to take advantage of the process of "thinking", a process that other living beings do not have access to [because] we can exchange more information with each other through symbols. Because symbols enable us to share many of the more intricate details, diversity, and aspects of our experiences with others. In practice, we can use the information we obtain in different ways, record it, compress it, store it, and combine it or use it (Lansky, 1374: 78). The role of symbolism and its history in the existence of celebrityism based on human instinctive behavior such as pure obedience or unconscious influence on the masses should be examined in more depth . Considering the "historical-philosophical" section and the discussion of "determinism and free will", it should be considered that contrary to the traditional social ideas that interpreted the audience as a media tool, today there is a belief that the audience also chooses the content of interest. They have a direct role to the extent that most television and media programs are based on the tastes of the audience and the collective spirit of the masses And what is called "box office art" is a result of the collective taste of the people themselves. According to Erich Forum, a growing person who has to lose most of his independence, genuine desires, chooses desires and feelings that are not voluntary but are social and emotional patterns that give him Imposes . In this regard, society and the family as a psychological factor can play a pushing or deterrent role against the individual but society with a complex process of indoctrination, reward, punishment and appropriate ideologies, solves this problem so much that Most people think that their own desires will be fulfilled (having or being a forum, 73) . Continuing this process Toffler explains in his book *The Third Wave: The subconscious collective comparison of people with one another passes through a channel of a particular kind of designed life that encompasses individual, collective, international, and nationalist dimensions and incorporates new meanings and concepts. The issue of identity becomes individual and collective. After the collapse of the Ottoman Empire and the end of the First World War, new concepts emerged in the political structure of nations and as a result to this day, in the social and individual form, "deviation in internal valuation" is a hidden antagonism with the "self" and the other. It has manifested itself in the form of a wrong form of life or even vice versa, in some people it may show itself as a subconscious opposition to positive issues such as welfare, facilities and comfort. For example, showing the life of luxury in films that are belong to criminals and morally ruined human beings, as it has led the masses to make a completely instinctive choice of positive moral issues such as contentment, sacrifice, simplicity, etc., in the opposite direction. Now that a certain minority in different strata and classes have achieved a prosperous life with a very high income by using the same structure, now we want to know what is the place of celebrity in this structure.*

Perhaps one of the instinctive reasons for pursuing commercial, social, and sometimes civic and political activist celebrities is that [they] feel are doing the "right" work that can be done in escaping the real self and taking refuge in someone who is sometimes Has taken on a meaning as an "intellectual guide." In this case, the individual sacrifices his or her individualism for ideological collectivism or sometimes entertainment without even considering whether it may be a business scenario, the social reputation of the personal interests of celebrities, or something beyond. But what are the consequences for the audience or followers? The dissolution of the individual and himself into a larger group gives him the feeling of "meaning, not alone and ideological convergence which consists of the combination of the individual, values, judgments, and morals with the group. As the phenomenon of ISIS proved to us how can modern spiritual and semantic gaps lead man to follow his "false saint" and his unscientific utopia, and how could he commit suicide in the cities of cities such as London and New York? Draw in dry deserts but how? the theory of symbolic interaction focuses on the question of what meanings people have learned to interact with others? How are meanings created? And how do others respond to these meanings? How should people communicate with each other? During action and reaction, how is the appropriate response to each other produced? "And how do people make sense of the world around them?" (Azad Armaki, Taghi, 2009) .How do interactions lead to "dissolution of the individual" in the community? The answer must be found in the values of popular culture .Actions are carried out in the form of common meanings and values of society, as Charles Coley considered values as the basic elements of society that play an effective role in increasing social awareness and rationalizing people's lives and this social phenomenon is evolving and evolving in society. It is also effective in the growth of collective feelings and the separation of group identities in society and the growth of moral unity of these identities along with "social adjustment". Thus, from the cooley perspective (1984): "Value is the idea of whether experiences are important or insignificant, or whether customs and even thoughts and actions are right or wrong and in a broad sense everything that is good or bad and it becomes a value. "(Roche, 2001: 50) . It should be further said: When this person is placed in the society, he feels the compulsion caused by the do's and don'ts and the collective indicators of being good , bad and seeks a way to prove himself" to the society. This hypothesis can be one of the examples of the reasons for celebrityism as following a famous person or conversely, a person who wants to show our passion and charisma in the form of a famous celebrity. It is possible that the tendency of the audience towards the culture of celebrityism will increase as the [perceived inequality] increases: because celebrity is the product of an individualistic society and it seems that the more individualism develops in a society, especially of the "particle individualism" type, the more Audiences are also growing for the culture of celebrityism as an alternative to "former social ties." (Third Wave, Toffler) And "narcissism" is one of the characteristics of a society with a bit of individualism. The creation of meanings that result from human social relations with others shows that meanings are social products. The creation of meanings that result from human social relations with others shows that meanings are social products. Although meanings react through social interaction, human use of meanings is based on an "interpretive" process. "From this perspective, the factors within a person (such as instinct and motivation) or external factors (such as cultural norms, social values and collective forces) are not the cause of forced behavior but behavior resulting from the social interpretation of internal and external stimuli and it is available (Sharpour, 2007: 162) . Therefore if actions and reactions are a factor of evaluation and judgment then the power of human choice is

obtained from his role in the power of judgment. Since building trust is the foundation of celebrity work the role of human judgment [in right or wrong] in the phenomenon of celebrity shows how values enter our social life: we love others based on value judgments , Examples of value judgments include "he is a real human being", "he is a really ambitious person", "it is respectable to me that he speaks candidly", "he is really beautiful", "what a good man". We also hate others based on the value judgments we make. Phrases like "he's wrong," "he's rude," "they're corrupt, they're lazy, they're savage" express this kind of judgment. In each case we create a value criterion and use it to judge others. Of course judging is not just about liking or disliking others, but deciding who should be punished, who should be promoted who is asked to die or who should live a happy life. Judgment is deciding who should change and who we should fight "(Sharon: 1379) . For example, as a member of a group, I have to believe in these values and judge others. I want to say that Sexism and racism are wrong in my opinion. Oppression of people is in any way contrary to the values I consider to be right. "These are the values I have decided to fight for, these are the values I use to judge the actions of others and tell them they need to change." (Ibid: 199). Leaders of cults and sects are the best example of this mechanism that they understand well the need of their followers for the structure and sincere relations and purpose and meaning and this is what these cults and cults give to their followers. What these sects initially show to individuals alone in the Green Garden is unconditional friendship. "If someone is alone, we talk to them. There are many lonely people who wander around aimlessly," said one Church member. The members of the group take care of the newcomer and love and respect him (Toffler, 1992). So in fact reactions to the statements of celebrities are an output and a consequence against a larger and more collective symbol and concept, such as the reaction of human beings to a particular flag whose homage to that flag is not to a piece but to the symbol and meaning of that flag. What is the process of internalizing these meanings? The role of the phobia of happiness and sacred masochism in their habituation to the structural meanings of religions and sects to endure the sufferings of life, excessive sacrifice should be considered from a psychoanalytic perspective . Because the learned meanings are created by social interaction between individuals, they cannot simply be made into their inner people or their mental queen, so individuals are empowered to do so through the process of interpreting these meanings or values. Hence a person may have learned to consider a flag as a symbol of positive or negative value and this is in fact the result of the actions that people in a society take in their daily life and in response to that symbol or value and this is like following It is a special group of a local custom that has been created throughout history. Thus its value and meanings can be interpreted as a positive or negative phenomenon and this value is what man has always done for himself during his daily life as "interpreting and following symbols." In fact in social actions in which actors interact with each other, value is considered as the symbol of "solidarity and cohesion" as the main unit of analysis and the observer must adapt it to the behavior of the actors he studies ( Cooley , ibid ) charitable activities, social movements, etc that are rooted in traditional forms are examples of collective activities based on fame and solidarity, so today the main competition of celebrities is not in what is their content but in the "digital" competition and number Followers appear as "insider forces".



## **"Collective Psychology Perspective"**

### **Reputation among the masses -**

**- Self concept**

**- Fame**

**- psychological mass characteris [ epidemic ]**

*In conclusion it can be said that every human being has a perception of his own existence, which can be called personal identity or himself. The set of these ideas unites in a more or less coherent whole and forms the "self-concept" of the individual. Self-concept is a set of human perceptions of one's inner and outer characteristics. Just as a person acquires an individual self-concept and gradually acquires perceptions of the society and culture in which he lives, it can also be called a collective self-concept. Individual self-concept refers to personal identity and collective self-concept refers to collective or national identity (Pourhossein, individualism). Now the question that arises is that if we consider this process as judgment, how is it possible for celebrities to place themselves in a trustworthy position without knowing the person and his nature? It is easy to understand that a person must live in a community to survive and there can be an infinite number of people with any lifestyle and worldview. Which stratum and which group has the largest number in society depends on social and statistical changes. Here we will suffice to examine how the individual finds meaning in the collection which begins with the definition of the index of homogeneity or heterogeneity as in a closed society where the phenomenon is socially opposed to others then in this society the domain of "self" includes [ ourselves ] values that have strengthened the homogeneous organizational structures of society . So it is possible that the profound transformation of the information shield in our time will reverse the work and cause our brains to change as well (Toffler, 145) .A provable fact is the "epidemic" that forms the theoretical basis of collective psychoanalysis, whose objective state is similar to the pollination of plants for reproduction or the yawning of humans to disperse sleep. The mass media plays a mediating role in shaping the epidemic process, which means that if something is implemented as a basis, things like the color of the year, fashion, and the like may have a social function. And this is not only for the market and trade, but also for the human spirit, and this epidemic is due to the sense of competition; Lack and guilt of backwardness .And this epidemic of competition; It is the lack and guilt of backwardness that sometimes shows itself in the form of competition in the number of followers and sometimes has excessive intimacy with the celebrity. There are similarities between the epidemic and the choices of audiences in the media and celebrities that should be considered in collective psychoanalysis. So in a situation where followers take on the role of a commodity, celebrity may also take ownership of their behaviors and reactions. Individual interests can lead to the formation of such in the form of individual sanctities and absurd weightings of celebrities, which from the point of view of the audience and the collective behavior of the followers can be understood without knowing the real function and intentions behind such gatherings and communications. They are addicted, but how? Toffler compares the subconscious of today's people to the channel of a particular kind of life, the extreme of which is based on materialism [ not in philosophy meaning but consumerism and possessing ] and the so-called more slang .in its deviant form ,it is hidden in opposition to what it considers its killer, such as well-being, fame and popularity, in which case one prefers to play the role of follower and audience [the positive and good character of the story]. Gustave Le Bon, in his*

book *The Psychology of the Masses* (French: Gustave Le Bon - (1841–1931) examines the actions and reactions of collective behavior and presents us with a often negative and ugly image of the masses, because it is always recognizable. It takes a brief look at the formation of a state of total "unconsciousness" and "escape will," and especially in its unbridled and destructive functions. He first enumerates the psychological characteristics of the whole mass:

1. One is "excitement" and "impatience", which can be translated as "atmosphere-making" in popular literature And he clings to the "illusions of the collective class" in which, in this case, one of the characteristics of the masses is its acute and intense daydreaming, which is in clear conflict with reason, especially in "rational reasoning."

- 2- It is a phenomenon of contagion and it is the spread of an opinion, belief, feeling and arousal, or excitement among the masses in the forms of discontinuous control and in the most severe form possible.

3. The third issue, from Lubon's point of view, is to indulge these people in a dream that the enchanting personality imposes on them and this paves the way for influence and indoctrination.

- 4- The fourth indoctrination and retreat of conscious and critical thought. Under the influence of these multiple cases, the individual's "conscious personality" collapses and consciousness, determination and will give way to ignorance and automatic actions and escape will. That is why the masses in many cases make decisions or take actions that are contrary to the personal positions and interests and private interests of each of its members, because the masses have a "collective soul" according to their special characteristics. In itself, it is a "shared subconscious" a set of instinctive and involuntary behaviors. All of these make up the "psychology of the masses" and play a decisive role in ensuring the existence and functioning of the masses, especially as an "entirely unconscious group phenomenon." As a result, what rules in the mass world is "dreaming" and "indoctrination", "excitement", "imitation" and "daydreaming", and finally turning to the practice of indoctrination instead of contemplation and thinking and enlightenment. In him there is no more signs of the self-governing character and the command itself, nor of the awakened conscience and the ability to discern, clean and reason (enlightened, from Lubon to Freud). If we want to explain the necessity of such an atmosphere more clearly we must expand the field of view, as LeBron continues: People have goals when they act in situations as well as in front of them, and we define situations, we choose our goals, and then we act on them. In fact values behave according to the situations that people have in society or in society at the regional and world level and based on these situations, values take on a special meaning at any time and place (Sherbatian, human Cognition and culture) . In social actions in which actors interact with each other, value is seen as a symbol of "solidarity and cohesion" within a core structure and the observer must adapt it to the behavior of the actors he or she is studying. In fact the researcher should consider the symbols and value behaviors that are one of the most important basic concepts of the action analysis unit in the form of customary patterns such as clothing, makeup, fashion and appearance and as indicators of self-image and intimacy. This behavior can also shows itself in ideological or humanistic and benevolent groups. The question is, what role can this framework play in celebrity as a key function on the one hand and the audience as a dependent variable on the other? These frameworks are principles for organizing that define our experiences. One hypothesis is that everything we humans see in the social world has a framework that may have originated from "personal gaps," and without such frameworks our world would probably be nothing more than a collection of turbulent events and realities. It

was not disjointed and separate. Frameworks are mainly rules or regulations that establish interaction (Ritzer et al., 2012: 336), in which rituals can be considered as an objective example. In fact, the importance and value of rituals [as a larger collective and traditional unit that has been forgotten] is that it creates opportunities for us to assert the legitimacy of the individual position in the modern social structure. It is a kind of appointment mechanism that through social subordinates, largely confirms the higher positions of their superiors, and the amount of rituals in a society reflects the legitimacy of the social structure of that society because of the dignity it bestows on individuals through rituals. Be a sign of prestige for those who take on roles. In general rituals are among the important mechanisms through which daily life and the social world in general are systematically constructed and strengthened (Sherbatian; *ibid*). In this regard, he refers to two types of games.

1. The stage of simple play or individual games 2. The stage of collective play In the stage of individual play, the individual with the development of mind and self-awareness is consciously acquainted with the social values that play in the form of various roles. Recognizes his own values with the values of others with whom he interacts . It can be concluded that a society is involved in the emergence of a phenomenon or an individual [whether constructive or destructive] and the idea of a free market economy suggests that until society feels the need, there will be no supply, so the audience should be seen as Examine the main receptor for "concepts shot into the brain." So one of the most important characteristics of celebrity culture is the relationship between the audience and the fans, so that basically celebrity culture is inconceivable without an "audience". Audiences of celebrity culture differ from those of celebrities in traditional forms of fame. According to Rojek (2001), in celebrity culture, mutual emotions are generally created without physical interactions. According to him "the general form of interaction between a fan and a celebrity is formed in the form of a consumer who absorbs mediated images. Similarly, celebrities may meet their fans at public gatherings and events or through face-to-face interactions, but this communication is generally "abstract" and not through long-term or direct face-to-face interactions, but rather than It is established through the mass media "(Rojek 48: 2001). Therefore, the intimacy created between the audience and the celebrity, which can sometimes take an extreme and pathological form, is a second-degree intimacy. Laken (2009) argues that the concept of celebrity is essentially based on a kind of illusion of intimacy (Laken 13: 2009). To summarize the impact of the audience, we refer to Sharon (November 24, 1939 - September 7, 2018) Asked how their community typically treats values and judges others, he points to two specific issues that could be the answer to the missing link in why audiences are influenced by celebrities.

1. Humans tend to believe that their own values are real and right. They regularly defend their values and try to persuade others to consider them good. For example I have learned in my social life that equality of opportunity and individual freedom are important. When these values are violated, I get angry and try to convince others to believe in values. I also sometimes condemn those who act against these values .

2. All human beings have values and all human beings judge others based on those values. I have value and I judge others. These values and judgments are made socially. What is the relationship between celebrityism and the use of judgmental values such as closeness, intimacy, and trust in the virtual world? How can the role of the two mentioned cases of Sharon be interpreted in the algebraic influence of the audience? Because in addition to the fact that

*coercion and discretion are important in collective decision-making, celebrityism must be considered as a phenomenon as a result of complex media actions and reactions; It arises socially and sometimes politically and the study of the causal cause of this problem is due to the neglect of the dialectical principle in the study of phenomena as mutual relations in all matters. We have to know What is the psychoanalytic view of the aspect of free will in the trap of celebrityism ?*

### ***Celebrityism in Sociological Perspective***

#### ***the structural functionalism-***

*If we move forward this definition, we will encounter a community of millions of celebrities who connect with almost everyone who has access to a mass media, from popular TV networks to all kinds of social media on Android phones . The question is who is really called a celebrity and does it have to do with the nature of the followers? And what specific system and function is it related to? What is the connection between this phenomenon and individual, social and political issues? Are they purely economic and commercial phenomena or a widely used resource in political games? To understand these questions, we need a theory that can speak more comprehensively about the structure of society. RoJack (2001) considers the decline of organized official religion as one of the factors creating celebrity culture in the social structure. According to him, the decline of court society in the seventeenth and eighteenth centuries led to the delegation of cultural capital to self-made men and women, and as modern society developed, celebrities created a vacuum as a result of the decline of popular belief in the divine right of kings and the death of God. Have been partially filled for different strata in different classes. According to him, in the new age, celebrities have replaced monarchical systems as new symbols in cognition and belonging, and with the decline of faith in God, they have achieved immortality "(13: 2001, Rojek) . Gabler (1998) also considers the growth of celebrity culture as the reaction of secular society to the decline of religion and witchcraft in Western society. To understand the totality of the structure in which celebrityism as a fixed function and symbol of human beings whose social existence is formed away from proper education and as a result of proximity to the world around them. One has to ask the question, are celebrities just people related to artists and actors who are looking for an audience and being seen? Is economic interests a fundamental factor in the emergence of celebrity or is it an inevitable and cultural phenomenon in the form of a multi-faceted audience following virtual popular celebrities in different strata and classes? Or does it include more strata from politicians to intellectuals? The idea of functionalism is one of the best topics in the identification community that has been able to provide a comprehensive picture of the general map of society despite the serious criticism it has received. Despite the sociological long-standing disregard for the subject of celebrity, there are seeds of attention to the subject in classical texts. The concepts of class, status, and party Weber (1966), in addition to his focus on individual charisma as a source of power (1968,215), all have contemporary applications for the subject of celebrity. Which includes people with special characteristics . In this article,*

*the statements of social experts have been used that the common features that are observed between different opinions on objective aspects such as status; the fame ; Wealth; New forms of status in the capitalist system to more idealistic concepts such as pride and individual responsibility; A threat to democracy and even the most dangerous creatures . The empty puzzle is in the full understanding of the existence of phenomena such as celebrianism in the lack of accurate knowledge of their function in our lives and the whole system . "Function" means the role or effect that each phenomenon leaves in a chain of phenomena to which it is related. Dour Kim uses function in the same sense in his book The Division of Social Work .he uses function in the same sense in his book The Division of Social Work. Social functionalism is one of the views that is rooted in traditional liberalism and believes that the components of a society are institutions such as economic system, political system, religious family system and educational organizations without which there will be no society without their necessary and regular functions. And the result of the absence or disruption of these components is the endangerment of the life and survival of the whole social system. All of these institutions [system components] are interrelated, and each of them, in order to play its specific role, must have the appropriate size, capability, structure, and act in a way that is compatible with the other components. Other classical social theories, inspired by natural naturalism of the 18th century, consider society as a living structure and try to express the positive aspects of the usefulness of things more than its negative aspects and the choice to choose. Leave it to man, and this view is based on the organic allegory between society and the living organism [rooted in 18th century naturalist thought] .From this perspective, society is a system consisting of countless members and components, each of which must perform specific functions for the overall survival of the system and its other components. The incompatibility of the components of the social system will cause its disintegration and conflict between the other components and will cause its destruction. Example: If a city does not have a cinema, it is because the cinema loses its function due to the unwelcome attitude of its residents, then the main guarantor of the compatibility of the system components is the compatibility in the common values that cause this phenomenon and it Becomes [celebrianism]. This social view holds that society is like a large biological organ in which the various organs each perform a specific function and task, which in relation to the function of the other organs and components helps the whole body to perform, and the functions of each in turn It is necessary and inevitable because it helps to maintain and maintain the system as a whole . Each of the social phenomena can be positive, negative or even dysfunctional. Going to university, for example, on the one hand leads to an increase in awareness at the community level, but on the other hand spreads documentarianism in the community. It can be concluded that the existence of celebrianism is a natural and even necessary event in the social and class structuralist system for two reasons:*

*1- In the functional system, everything has properties and necessities .*

*2 - The phenomenon that is in demand in society as a result of supplyism will also exist, otherwise it will lose its function.*

*To continue the discussion, we refer to Goffman's theory (1922 - 1982 - Erving Goffman). Everyday people do indirectly that is affected by their discussion . As a result of this interest in acting, Goffman turned to dramatic behavior or a view that views social life as a series of theatrical performances, such as role-playing. (Ritzer, et al., 2012: 27-326) .Therefore, in order for individuals to have a significant share in the production of value and to be able to develop their ideas into a valuable collective phenomenon in society, they must be able to play*

*a role in front of others and share their values with the audience in continuous and daily interaction with people. To encourage the audience to accept and do it as a valuable behavioral phenomenon, to encourage learning and performance . Some of the class differences and stratified distinctions at the community level indicate that each person has a special dignity and status that is considered valuable in the form of an objective symbol, such as (neighborhood, type of housing, car, school, children, Associations or clubs to which people belong, clothing, type of entertainment, place of rest, language, etc.) which appear as an indicator, sign or symbols of the base that the person occupies . The power it exercises has a degree that expresses values that can be interpreted and made meaningful to others and placed in front of society through reciprocal communication (Ijtihad, New Media Quarterly, ibid.). value in any society is a part of the collective identity, then these values are shown in the form of objective symbols in the form of shooting at collective memory and finally in collective behavior that is sometimes rooted in the history of that society and from generation to generation. The next generation is transmitted and based on them, human interactions of the day are exchanged . Symbolic value in the form of collective identity [or collective memory] is seen as a strong factor in the social solidarity of people in society and these symbols are very meaningful and have a collective emotional burden and a source of psychological and biological solidarity and explain the current state of society. . [Ritter, 16, ibid.] .The result is that the relationship between celebrities and followers is a linear, top-down relationship with feelings of intimacy and voluntary behavior in pursuit of celebrities. Now we need to know what features and indicators a celebrity has that can have such a function !?*

### **"Celebrity Features"**

*To understand the role of celectritanism in society, a more radical definition of it must be provided. In order to understand the consequences of the current structure of society in the individual and their personality building, the forum speaks of a state in which the person also loses himself for example characters who have a market character do not even have themselves. Because they are constantly changing their "self" according to the principle "I am what you want". Those who have a market character have no purpose other than mobility and doing work with maximum efficiency. If they are asked the reason for this type of mobility and activity, they will not have a logical and convincing answer. "It will say, 'In order to create more jobs or to keep the company growing.' They do not pay much attention to philosophical and religious issues, such as what is the purpose of life or why do they just choose one direction and do not realize another goal? The identity crisis in today's society stems from the fact that members of society have become tools of anonymity whose identities depend on companies, just as the identities of primitive people depended on their membership in the tribe (Art of Loving, Forum). The close and parallel relationship between individualism and modernity in the present age has left people more free to choose who they want to be, even though before the Industrial Revolution, the individual did not have the meaning of today's philosophical and legal definition. Perhaps the most comprehensive definition is: Celebrityism is a new form of fame that has emerged under the influence of some social changes such as the media, the decline of organized official religion, the decline of the authority of authoritarian groups and*

commodification. This new form of fame is distinguished by having five special features of the set of fame. Axis mediator, audience axis, high speed and wide range, diversification and displacement. However, celebrity culture is not possible without the presence of celebrities . But this culture extends beyond celebrities and the audience also embraces the corresponding values and attitudes and the intermediary media. Intermediaries generally include: mass media, social networks, advertising agencies, publishers, marketers, businesses, photographers, bodybuilding clubs, fashion industry activists and program managers whose main job is to forge or Managing the presence of celebrities in the public arena is related to communication: Another of his values at the community level is for the growth and pace of change and he believes that communication channels can create psychological conditions and emotions among individuals to gradually move from the vacuum of that society gradually from closed to open Movement (Abul Hassan Tanhaei, 1383: 424) . Explaining this process, it should be said: Unlike traditional forms of fame which were generally formed spontaneously without the presence of organized intermediaries, today no celebrity can achieve fame without the help of cultural intermediaries, and in fact it is the intermediaries who are the scene of celebrity presence. They manage people in front of the public view and eyes . [The third social issue that plays the role of a link] The media have an undeniable power over the fame of celebrities, so that they can make a person famous overnight, or vice versa, and someone who works in a supermarket this week can do so next week To be known to a nation. The next characteristic of a celebrity is his "reputation" that the repetition of an issue in the media increases the importance of that issue to the people, and it is the interference of the media that makes a celebrity famous. "Media personality character" is an apt term that reminds us how a celebrity as a category depends on the media to create and publish a character. The media has a lot of influence in these cases and uses it to advance its goals and the political goals of the government by popularizing a celebrity and showing his statements correctly. Fame has become a social feature with the help of media (Kashmour, 2006) . So mass media, including newspapers and magazines in large numbers in all mass media; From newspapers and radio to cinema and television so that we can once again see a reflection of the basic principles of the factory (information shield) (Third Wave, Toffler, 1950) . "Fans or audiences" are the third most important feature of a celebrity. Contrary to traditional forms of fame, celebrities are so dependent on the audience for recognition by fans that celebrities "remain famous only as long as the audience remains interested in them" (Cashmore, 2006: 8). In other words, "a celebrity is formed in interaction with the audience" (Deflem 16: 2016). Of course, this interaction is different from the form of interaction in traditional forms of fame while in traditional forms there was a "direct or indirect personal interaction" between the celebrity and the audience that affirmed his fame, the connection between the celebrity and the audience due to intermediaries. Knots are established in the form of "trans-social interactions." (EkteshafiNia, 1398, 120, New Media) . In such a way that the factors influencing the creation and consistency of the culture of celebrityism is what the current situation demands for the survival of the system. Also in explaining the general structure of this situation in recent historical developments, there are two categories of "necessity" and "accident", both of which have an impact [in individual life] and perhaps a small blow can bring about great changes in a system. A similar scientific proof can be seen in the theory of chaotic physics . As future developments are the result of conflict not spontaneous progress. In the theoretical literature, celebrity culture, especially from a sociological perspective, can be identified in three macro-social processes affecting the growth and strengthening of celebrity culture. it can be said that a

*celebrity is not just a celebrity but a celebrity, as Charles Wright Mills declares that fame and success often overlap, and considers celebrity an American model of public honor (1956 . 71) . But he believes that not all successes are equal. He identifies a class he calls "professional celebrities" and that their mere visibility is key to their reputation. Their mere visibility is key to their reputation - and this visibility serves the "distraction" of the enthusiastic masses while the more successful economic, political, and military elites actually move things forward (1956, 93).*

*"Domino phenomenon in the form of modern cultural phenomena and celebrityism "*

*"First we need to know what socialization is: a process in which desirable patterns of behavior, norms, and enduring values are considered desirable and one learns and accepts them in one's culture." (Darsler et al., 2009: 129) . "collective valuation" is one of the main stages of transition from mental and abstract concepts to objective matters in the form of uniform behaviors, and socialized value itself as a subjective and abstract thing has no function in the whole social structure. For example the behavior of soldiers in a military barracks is the best example of it in the form of coherent, synchronous and systematic collective behavior to implement values in thought and action to the extent that instinct loses its function and "beyond" plays the first role , Priorities change, and all members of the barracks, in every class, intellectual, and taste situation, come together on a single level to advance values, and the values there take precedence over any other individual value, however sacred, historical, and human. A systematic circle can be a manifestation of a class system in which a "larger other" assumes the control and leadership of his volunteer subordinates. Following a person whom the majority of people have not seen up close can be done with sanctifying behaviors and a mirage-like fantasy, and no one but the followers completes this two-way game (Toffler, *ibid.*) . As a result in organizational, ideological and community gatherings that lead to the establishment of "structure," individuality literally loses its function, and here collective, organizational, group beliefs take precedence slowly over individuality, and even instinct and emotional issues . According to Toffler, what is its role in celebrityism, what are the characteristics of celebrityism ? And what is the connection between human nature and controlled and emerging phenomena for celebrityism ? In the course of the sociological study of the subject, one must ask: where is the social status of a celebrity with all his psychological characteristics and personality structure in the structure of society? The (socio-economic) structures that nailed the second wave countries - in transition from industrial society to digital - were all based on one fundamental concept: the concept of representation (the third, Toffler). But how celebrities fit into this structure requires a specific definition: Celebrities exert social influence on their audiences in unusual and skillful ways - what Weber calls both coarse and subtle tools (27, 1966) and ultimately the same. Other forms of charismatic influence in a celebrity usually do not last long (Weber 1968, 24). Because for most people, the way of gaining fame is not important, and the nature of the culture of fame is such that the social response, whether it condemns or expresses empathy, whether it expresses disgust, or approves of subjects, usually grows bigger in public opinion.( Kashmir, 2006). How is this process possible? In an age of rapid information exchange and access to scientific and information resources, are communities also experiencing an "epidemic of illusions"?*

*Considering that in the age of modernity, with the arrival of more advanced tools and the advancement of technology, it has had a profound effect on daily life, the most important of which can be considered the mass media and this phenomenon is a turning point to*



*differentiate today's generation from all generations Let's be Before beginning the media discussion, an introduction to brain function seems necessary.*

*"Brain cells in the collective unconscious"*

*Prigogen [structural biology] believes that in any complex system from the molecules in a fluid to the nerve cells of the brain or the traffic of a city, the components of a continuous system undergo small changes, that is they are in a constant flow. Every system is constantly arised from within due to fluctuations, so it is always possible for new mechanisms to emerge from within "instability" and we really have an open world. So the new culture which tends to diversity, change, and growth, tries to integrate a new approach to nature, evolution and progress, new and richer concepts of time and place and a combination of segregation and totalitarianism in the new causality. According to this statement, it can be interpreted that in every human being, there are memories similar to computer memories, whose job is to record our whole life in all its details; It is constant (even scenes and sounds that we do not pay attention to directly). What happens in a person's life from first day is that it all starts to gather in our minds and the accumulation of this information and their integration into each other makes our destiny. What happens in our minds and subconscious is the result of unpleasant events that are not digested; They are suppressed and deposit in a hidden place and as time goes by those deposits may take the form of mental cancer and sometimes paranoia; schizophrenia ; Chronic anxiety; Pessimism and fear of the opposite sex; society or even life itself . According to Freud's theory of displacement, it can be concluded that indoctrination and psychological firing from the outside into the mind can lead to issues such as reputation, consumerism, market character or other positive or negative human traits: This part of media power over the brain can be Explanation is using the theory of emphasis and the important principle in highlighting is repetition (Tancard & Surin, 1992) so it directs public opinion. So celebrityism may be rooted in many psychological and behavioral issues, such as fear of loneliness or the enjoyment of virtual companionship. Now what is the connection between this issue and the mass media and the transmission of values and meanings?*

### ***The function of the " media " for celebrity***

#### ***Definition of mass media***

*Since modernism is an obvious and always present thing for our generation, the difference between today's man and centuries ago may not be noticeable to us but the man we see today is very different from previous generations. In the age of communication no accident, even if it is in the farthest reaches of the world, is not limited to one geographical region [Toffler, ibid.] (Zamiri, 2002) . Today all aspects of human life, individual and social, have permeated the media and from the most private human behavior to the greatest changes in social, cultural and political institutions and structures are presented through the media. It can be used to convey visual or audio messages directly to the audience: television, radio, cinema, internet, satellite and magazines, books, etc are considered as mass media. Commenting on the importance and role of the media, Judith Lazarus argues that the media play a variety of roles*

*in social life, including creating a scene in which political life is portrayed and cultured. New styles and norms of life are emerging. So the media is more than just a simple mechanism for disseminating information. In fact They are complex organizations and important social institutions that interact extensively with the audience of various economic, social, political, social events and happenings. Mass media refers to all non-personal means of communication through which visual and audio messages are transmitted directly to the audience (Jacks, 2004). The process of celebrity media "mediation" is one of the most important steps in understanding the structure of media-power, as Noel Neumann (Elisabeth Noelle-Neumann, born December 19, 1916 in Berlin - died March 25, 2010 in Alinsbach) claims in the "spiral of silence" theory : "Mass media has three characteristics : density, ubiquity and universality and the combination of these three characteristics can have a strong effect on the audience and these three characteristics make them look at the subject in a way that the media wants" (Tancard & Surin , 1992) In the literature, the role of the media in celebrity culture has been emphasized a lot. It should be borne in mind that the consequences and results of the existence of mass media have emerged in smaller and more cohesive societies (subcultures) and as a result we are witnessing different forms of lifestyle and ideology in different circles as seen by Edward Bernice (crystallization of popular thought,1923) . Intelligent and conscious control of the habits and thoughts of the people is an important key in a democratic society. In fact those who run this invisible mechanism of society are the ruling powers of the country and have formed an invisible government, but what is the reason for the governments' full support for such a process? As Matthew Lipman points out: This process is aimed at socializing and institutionalizing functional phenomena in society and the masses that occur as a result of the confrontation between "tradition and modernity in everyday life." Example: Some Turkish Romance serials on Iranian Society Observing the Breaking of some families Ugliness and Its Effects in the Middle east as More traditional nations. today, the Internet, websites and social networks (such as Facebook, YouTube and Instagram) Have made it possible to produce a variety of self-made celebrities "(Sternheimer, 8: 2011). According to Turner (2004), "we should not be deceived by the pluralistic and democratic appearance of the celebrity, but should pay attention to how and who produces the celebrity in society, something that clearly has ideological consequences." Because we first mentioned the relativism of human issues, here we must adopt a scientific approach to the pathology of this issue too, because in the absence of relativism ,we have erased the face of the issue, but according to the rule of positivism and objectivity we must Let's face human issues realistically.What has led to the establishment of the whole structure is rooted in what according to most contemporary sociologists and thinkers is "political economy" which has a direct and intangible relationship with the intellectual and cultural system to survive in society, so it should be Examined the economic-class perspective.*

## ***"Celebrityism in economic and class perspective Modernization - " Commodification and commercialization of cults***

*If we imagine the main role of the audience in "reaction" and the celebrity behavior in "action", then its output will lead to the continuity and persistence of today's system and structure and the mass media. As Toffler puts it: Audiences help to produce celebrities by responding to the embodiment of their dreams and needs in the stars - the stars emerge through the economic "elections" held by the producers, and the audience votes. Statistical and field study of this issue requires the use of pure economics, which in this article we will only examine it from the perspective of political economy and from a social point of view, we will examine it in the discussion of "commodification". In the individual case, many have expressed grief over their celebrity status: "As soon as I became the first person, everything got awful. "I have evolved from a person to a product!" He was not exactly the first celebrity to say that he had become a commodity when rock star Sinead O'Connor made the complaint in an interview with the Guardian. (Gambor, 1994). The history of this complex process has been and continues to be a great global project in the form of globalization and a new world order as predicted by Istvan Mazaroush in the 1990s. In this regard, Alvin Toffler (October 3, 1928 - June 27, 2016) He was one of the authors known in the fields of digital revolution, communication revolution and technology singularity. Toffler is credited with being one of the world's most famous futurists, who especially successfully predicted the movement of industrial society from the stage of commodity production to the information age and the domination of computers over economic and social life. In his famous book *The Third Wave*, he categorizes several changes and events in the information age that we refer to in the sections of this article, including the changes that he describes:*

*1- core family consisting of father, mother and a small number of children. [Shrinking families, single children, and lack of wider emotional interactions]*

*2- Public education:*

*It was designed on a factory basis. The three most important lessons of this system (education) are: (a) chronology, (b) obedience, and (c) repetitive parrot-like work. Factories need men and women who are slaves to the machine or office. (Factory schools)*

*3- Commodification and philosophical confusion*

*From Toffler's point of view, every civilization has hidden rules, that is, a set of rules or principles that flow in all its activities as a recurring pattern. The second wave civilization has six principles which are: Standardization (matching). The principle of standardization pervaded all aspects of life: standard size, standard money.*

*4 - Specialization: Specialized jobs and professions and Scheduling activities (clockwork)*

*5 - Condensation: Condensation of energy, population, labor, large prisons, hospitals, capital, large concentrated industries, and...*

*7 - Maximization: obsession with bigotry,*

*8 - Concentration: Concentration of power in the hands of the government, the central bank, and...*

*These principles in turn strengthened each other and eventually led to the emergence of a bureaucracy, creating some of the largest, most inflexible, and powerful bureaucracies the world has ever seen, in which the individual in the world Kafkaesque is full of giant organizations, wandering and abandoned. To understand the connection between celebrityism*

and this general historical change, one must refer to the views of several sociologists who have commented on the nature of celebrity from a class perspective, including Pi. David Marshall (1997) who was one of those who developed the idea of celebrity as a commodity. He believes that the commodification of the celebrity is just a sign of the high power of capitalism to commodify everyone. Thus, celebrities embody the two dominant ideologies, "individualism and capitalism" in the market in contemporary Western culture, and act as signals through which these ideological discourses are transmitted to the population as the "audience." As Richard Dyer put it: "the Stars (1979) is both a product of capitalism and a necessary embodiment of its ideologies. Produces as a commodity [but] it is the audience that consumes them. This is why it occurs in class societies: In societies with high economic inequality and difficult and limited ways to achieve material success, celebrity culture gives people the illusion of "getting rich quick". In fact in these societies, celebrity culture acts as an "illusory ideology"; It instills in people that the path to vertical mobility is open in society, and its examples are celebrities who have quickly gained a lot of wealth and power. (Sherbatian, *ibid.*) . Sternheimer (2011) also considers one of the main functions of celebrity culture to be "reaffirming the claim of the American dream that vertical mobility is possible for hardworking people" (Sternheimer, 2011: 6) . Accordingly, celebrity culture is one of the prominent manifestations of "commodified" culture. As Marshall (1997) : celebrities represent the high power of the capitalist system in the commodification of social life. Rojek (2001) also believes that celebrity culture is part of the capitalist semantic system which is built to reproduce goods and increase consumer desire and capital accumulation. According to Moran (2006), "Celebrities are both objects and carriers of consumption. They are through product verification; They give credit to and encourage consumer culture " (Moran, 269: 2006). Kashmir (2006) also confirms the link between celebrity culture and commodification. In his view, celebrity culture creates the illusion among Americans that vertical social mobility is possible in the United States by bestowing much wealth, power, and prestige on celebrities, and that celebrities are models of the feasibility of the American dream. The reason for this structure is that technology and economics are always able to get out of the western geographical space faster than the technician and economist thinker and to nationalize their networks and build a new communication space in the world These visible phenomena create new necessities that have laid the foundation for modernization in non-Western countries. Thus modernization is a new development that occurs in non-Western countries in the field of structure and construction. (Hoodashtian, 2001, 75-74) and it penetrated in middle east and iran too but has localized shapes . What is the reason for the lack of synchronization of technology and collective thinking in issues such as celebrytism and the repetition of history? The impact of audience behavior on the collective face of digital capitalism can be seen in following celebrities in buying something, inviting them to circles, different internet marketing trainings, and other new ways of "earning money" as in a surge. Third (Toffler, 1957) Two things open the way: First moving towards the transfer of society to a higher level of diversity, that is demassification of mass society and second acceleration: it means a historical transformation that is realized more rapidly. Together these two put enormous pressures on individuals and institutions, fueling and intensifying the great conflict. Individuals and institutions (eg, families) that are accustomed to low diversity and slow change suddenly find themselves confronted with high diversity and rapid change. Crossing pressures are beyond their ability to make decisions and react. The result is a future shock. There is only one way left for us: we have to rebuild ourselves and our institutions to face new realities (Toffler, *ibid.*). It can be concluded that the changes that have

taken place, especially in the virtual world and celebrities, are inevitable and universal, that anyone who has access to mass media, satellite and the Internet will inevitably be exposed to all kinds of "brainstorming". If we consider celebrityism as a part of the consequences and sufferings of this situation, it should be said that personal relationships, family ties, love, friendship, neighborhood and social circles have all faded or been ruined in the brutal onslaught of personal business interests and have been drawn. Greed for money, goods and objects is not a reflection of capitalism or socialism but a product of the industrial system. There was a big gap between men and women. The man was from there moving towards the future and the woman remained in the past. This separation created a rift in personality and psychological life. The industrial way of life made men objectivist and women objectivist. The differences between the sexes deepened. As it has neither a masculine nor a feminine attitude, but they try to look at the world from both perspectives. This is the beginning of the emergence of objective subjectivism and subjective objectivism. Look for a definition of how and why to control the masses through the media and sometimes celebrities. In the introduction to *The New World of the Future* in 1958, Aldous Huxley paints a rather frightening picture of society. He believes that society is governed by an unidentified force; "The ruling elite that controls the minds of the people in various ways." Unknown forces seem to be forcing us in every way to move towards the nightmare of the "New World", while we are unable to face it, and these unknown forces have been significantly intensified by the representatives of commercial and political organizations. At the same time, these commercial and political organizations have developed new methods for controlling the thoughts and feelings of the masses for the benefit of the minority. In the class nature of the social structure, it can be said that the celebrity plays the role of a temporary leader for the supporters and the masses of people who, according to different strata and tastes are producing content and controlling it with a number of people who have been able to attract people. Take control of yourself and sometimes In that case, we lose the ability to think about everyday issues and accept and understand what the celebrities vaguely say is based on them. Those things are always imitations of celebrities and the culmination of the problem is where we form our values based on them, and the values that previously existed for us are gradually disappearing. (Abdullahi, 2019). If we assume this level as a kind of "informal ownership of man over man", then we can say that a phenomenon such as celebrity, like other social phenomena have interrelationships (dialectical). If we consider the collective reaction as the ultimate goal, then celebrityism is ultimately a collective matter that manifests itself in different forms, so in order for the third wave civilization to become a healthy and democratic civilization, it must be able to give order, purpose and meaning to life. We need more people who can help people get their daily lives in order, even in the simplest of ways. Religious organizations, philanthropists, vegetarians and other groups can be encouraged to form local groups so that they can put people's lives in order and order. Then he points out why different types of IRGC should not be created for social services? These corps can be formed by municipalities, schools or even private companies and provide useful social services on a contract basis and hire young people who are willing to live together under strict regulations for a salary equal to the salaries of the army. "Pollution Corps", "Health Corps", "Paramedical Corps", "Corps to Help the Elderly" can be very useful for both the local community and the individual (Toffler, *ibid.*) What needs to be said to complete Toffler's talk becomes critical. That celebrities can somehow destroy time, minds, and people for their own purposes or that of their social organization, and that we encounter the phenomenon of "wasting time capital" in such a way that before technology and mass media come into life,

*relationships The basis of face-to-face touch and perception has been in the direction of a specific goal. Evidence shows that the harm that celebrities can inflict on people through celebritanism is a waste of time and then a lack of focus on true self-knowledge. Work in their place and role like some ads about bet websites . It can be concluded that the individual and society are not two fragmented things but are so intertwined that the destinies of both sides are intertwined. Before pathology we need to know what is the reaction of the whole system to the behavior of people in society? The answer is that positive feedback can distract the system a little or strike a blow, amplifying it so much that it becomes a huge blow that breaks the whole structure. If the first type of feedback in the form of change is reductive and inhibitory or negative, the second type is a set of processes that amplify the change or positive and both should be considered equally. Positive feedbacks can solve the problem of causality in many complex and confusing processes . This means that the law of chaos (butterfly effect) which is widely used in physics, is also used in sociological and philosophical issues. Now considering the stage of "postmodernism" we can say: all phenomena and every movement In the form of "accident and probability" it plays a role in determining the next stage of the nature of each subsequent phenomenon [Domino phenomenon] . So positive feedback is any process that motivates itself. The result is that if we combine positive and negative feedback, we will see how these two different processes in complex organisms such as the human brain and the economic system interact and interact effectively with each other, and what insights An unexpected result emerges from this relationship (ibid.) [The dialectical and reciprocal relationship of celebrity, audience and government] . Also, the general role of mass media in its application today is remarkable in that today all technologically advanced societies are collapsing and the result is a growing plague of loneliness. Thus in contrast to the traditional form in which extended families, face-to-face communication and the "analog world" were the only means of communication, and much of the indigenous proverbs of each region emphasized convergence, unlike today when "individuality" in "philosophical loneliness" Has been merged. According to the formula that Toffler also predicted from the new age: Third Age life (the digitized world) is a systematic and factory style that encompasses all aspects of individual life, and if this system is uniform in areas Psycho-cultural-social-political and economic does not collapse if it does not act (Toffler; ibid.) . Next, it can be imagined that: Whenever a society is confronted with two or three giant waves of change at the same time so that none of them are completely dominant, [then] the image of the future becomes confused and collapses. Naturally, however, it becomes very difficult to understand the developments and conflicts that follow . In the West and East, singles clubs and discos have become lustful markets, the only home for frustrated singles whose knife has reached their bones and it Takes place. For example, it is interesting to note that young people who do not have a structured and orderly life turn to drugs to fill their empty lives. Life without a complete structure is like a broken boat moving aimlessly. Lack of such a structure will lead to complete destruction. Rollo May; Psychologist; "Heroin addiction imposes a lifestyle on young people," he says. A young man who has suffered from constant aimlessness now has a structure with addiction and a preoccupation has been created for him. Today, the sudden change of social constitutions, the disintegration of roles and the disappearance of differences of status and the uncertainty of the sphere of authority and the loss of human dignity and immersion in a transient culture and above all the collapse of the great intellectual system, the industrial reality, that image. It has shattered the minds of many people in the world. As a result, most people around them and see nothing but chaos. They suffer greatly from feelings of personal helplessness, aimlessness, and*

*emptiness. Only then can we be one of the most astonishing social phenomena of the present age; That is, to understand the unprecedented prevalence of religious denominations and sects, to put together three factors: loneliness, lack of structure and purposelessness, emptiness and meaninglessness that result from the decline of industrial civilization. Of course, some researchers in the field of celebrity culture have taken a moderate approach. For example, Gamson (1994) does not see audiences as passive people playing with media and celebrity culture, but argues that the entertainment industry, regardless of its deep connection to commercialization and commodification. Today, two-dimensional media images have become important to us as real people (Kashmour, 2006). When it comes to celebrities, several specific words come to mind. Words like: popularity, fame, limitation, and when we consider such indicators for celebrities, we subconsciously separate a number of people from the masses. As media and celebrity are two inseparable categories and neither of them can be imagined without the other, and because the media has a colorful role in recognizing celebrities, "fame and being" has become one of the values of the media market. Celebrities who make headlines in newspapers or on television start to sell, and the media also wants to make people addicted to their mediums and show that something out of the ordinary does not matter. Celebrities become brands and generate income as they become known, and little by little they themselves become products and are sold like goods (Kashmour ibid )*

### ***What are the new facts in our period?***

*The existential and functional consequences of celebrityism on audiences must be examined from a general global and sociological perspective: celebrityism can be defined as a social phenomenon that is the product of the world system and then seen in "scattered subsets". There are many reasons to prove that this system is harmful . There are many reasons to prove the harm of this system, but since today's man is philosophically very different from man before the industrial-technological and media revolution, so the best common answer between humans in their innate loneliness in facing He knew a defined life whose indicators and standards are far from the instinctive and philosophical nature of human beings as the best creatures. So that everyone is responsible for himself and all his actions and choices and he should be his own guide. In other words, modern man is doomed to choose his own path from among the infinite style and beliefs, so this case has led to the fact that man, only to find safety, sometimes in which he finds meaning, may join groups where personality and identity. Draw something special and sublime for them, but how? "Those who follow the 'have' method want to 'have' someone they love and like," says Erich Fromm. This behavior is seen in the relationships between parents and children of teachers and students and between friends. None of them are satisfied with just enjoying and enjoying the company of the other [but] each wants to have a party for himself. Therefore, he is jealous of another person who wants to have his side. Everyone loves the other side in such a way that the shipwrecked ship breaks a piece of board to survive . "The basic elements in this relationship between people are competition, enmity and fear," Forum said. The element of enmity in relation to "having" is in its essence. The desire to have necessarily leads to more and more greed. Psychological greed - any kind*

*of greed has a spiritual aspect, even if it is satisfied through the body - is insatiable because it does not fill the inner emptiness and does not eliminate hatred, loneliness and depression, so it may tend to experience unity with others. Can also be seen in the lowest type of behavior: In sadism and destructiveness, even in the highest kind of behavior, that is, cohesion and a sense of shared responsibility based on a thought or belief. The intrinsic and psychological reason for this common characteristic of human beings [ideological unity] can be defined as follows: Human beings are more afraid of being rejected than of dying. The real unity of the people of any society is the unity that society promotes and encourages. (Forum, ibid) . There are two tendencies in human beings: one is "having" - ownership - whose power and strength is due to the biological factor of the desire to survive, and the other is "being" - participation, self-sacrifice, sacrifice - whose force is from the specific conditions of human existence and need. It is innate to overcome loneliness and create unity with others. A classic example that is pursued in the virtual world today in a different way and in the form of various individual and social goals are the existence of religions, says Forum: The existence of these two contradictory desires in each individual shows that the foundation of society, its values and norms, determine the precedence and dominance of each. One of the prominent examples in our time is the intellectual circles that are manifested in most of the religions and having a collective life is one of the conditions of membership. This sudden intimacy and attention is so pleasing to people that when they join creeds , they often leave their family and friends to dedicate their whole life to creeds , and in return for what they get is drugs and sex. Also, the function of religions in capitalist society can be explained as follows: What religion gives to its followers is not only companionship and friendship and social belonging, but also gives them discipline and through it the need for structure in They are satisfied. Religions usually impose severe restrictions on their people . Religions often impose severe restrictions on their own people. They want to establish an iron order, so much so that some of them resort to beatings, forced labor, and deprivation of social rights, deportation, and imprisonment in their own way . Apart from the fact that the prerequisite for this collective unity can be considered an instinctive thing for survival, but because we are part of an interconnected system of nature and short-term plans and tight monitoring until the comprehensive concern is aware of systematic theories on interconnected patterns. It will theoretically lead us to destruction (Ervin Laszlo).*

*The discussion of the origins and effects of events around us in the form of external and objective affairs does not fit into this discussion, but suffice it to say that it is one of the main causes of social repression; Sexual and psychological, all of which cause a lack of self-esteem in humans; Mental and physical disorders; Diversity and occasional outbursts sometimes invade the privacy of others . One of the main causes of social repression; Sexual and psychological is all of which cause a lack of self-esteem in humans; Mental and physical disorders; Diversity and occasional outbursts sometimes invade the privacy of others; Rooted in contradictions within society and a sense of inadequacy over definitions of issues such as beauty; Excellence ; They have charms and fortunes that can be said to hide all this not only within the law but also in the hinge of "social customs in the family and community" and in the face of all kinds of unrest; Obsessions; Unconscious fears sometimes show self-harm and others. "Usually our society today is so free and open that it gives people so much freedom and authority that they can't 'decide for themselves' because they want someone else to decide for them and just as in "sects" they offer their followers a "one-dimensional" interpretation of reality. It does not matter whether this frame of mind corresponds to the reality of the outside*



world. This reduces the burden of intellectual conflict and confusion of followers. Of course this does not lead to the truth but it is the result of the work of order and consequently the "meaning" that he finds in his life. In this way creeds succeeds in giving a purpose and intellectual cohesion to its followers in this seemingly incoherent and chaotic world But the sect sells this sense of participation and social belonging and structure and meaning to its members at an exorbitant price, that is, in exchange for its unconditional surrender! . As the similarities between these topics, it can be concluded that the audience's attitude towards celebritanism is in the sense of being useful in a sacred collective work [disintegrates the institution of family and friends] and on the other hand in the sense of "having" Or consumerism ", In such a way that either goods are sold or the audience becomes the property of the celebrity, or simply learning and imitating people who have a prosperous life and luxury entertainment separate from society and lead the audience to live like them. What is the effect of cultism and participation in quasi-intellectual circles on family and individual life in relation to roles such as fatherhood, wifehood, etc.? And how does the system benefit from this? Before beginning pathology to refer to the connection between commodification and celebrityism is often referred to as a version of the Frankfurt School's transcendental hypothesis: when citizens indulge in the easy pleasures of capitalism (mass media, consumerism) by The tyrant will be controlled. (King 1992; Marcuse 1964/1991) . For this reason, the commodification of the individual in capitalism; Celebrities, among others, have been seen in this field by pathological writers.

### ***The Pathology of celebrityism***

***- In addition to "celebrity and its nature in Iranian society"***

***- differences between west and east***

*In terms of the position of the audience in celebrity culture, two approaches are opposite. The first approach is optimistic about the positive consequences of celebrity culture on the audience, and the second approach is pessimistic about the effect of celebrity culture on the audience. For example, Driessens (2013) believes that in the contemporary era, with the help of mass media, social networks, reality shows, talent competitions, etc., ordinary people have more opportunities to participate in celebrity culture (Driessens, 2013: 646). On the other hand in the pessimistic approach, critics believe that no matter how widespread the celebrity is, the celebrity remains an exclusive and hierarchical category . In his view democratization has increased the visibility of marginalized groups in society. Sternheimer (2011) also believes that while in the past a small group of film studios were new to the field of celebrity. We begin the discussion of celebrity in Iran with a report that believes that the source of the increase in the purchase of luxury homes is more cultural than economic and it is explained in detail, while housing market activists believe that the relative boom in the purchase and sale of luxury apartments It refers to the change in people's culture and their desire to have a luxury life and has nothing to do with speculation and speculation in the housing market. The community speaks and expresses concern about the high cost of housing and the numbers in which it is relocated. On the other hand celebrities introduce themselves as a part of people and society and by showing sympathy and understanding; They make statements about social and economic issues that are sometimes met with the sharpest reactions from experts and the*

masses. The differences between celebrity culture in Iran and its Western model are not limited to the audience's orientation and despite the similarities, there are important structural differences between them. Unlike Western societies in the last four decades, celebrity culture in Iran has grown not through the weakening of the official organized religion but through conflict and compromise with it, although in some cases there are similarities and links between the these. But in nature, the "celebrity culture discourse" (Marshall, 2015) is a competing discourse for organized official religion, and religion in Iran as an official institution has generally been aimed at undermining celebrity culture and in the last four decades, It has been able to slow down and in some cases control its growth and expansion. The test of comparing the means shows that in terms of gender, women, in terms of age, the age group of 20 to 29 years, and in terms of education, the bachelor's degree group, have the highest tendency towards celebrity culture. The inferential results of the study also show that there is an inverse relationship between the tendency to religion and the dependent variable (tendency to celebrity culture) and a direct relationship between the two variables of tendency to media and consumerism with the dependent variable. This is because the fundamental changes in education, religious intellectual modernity, the emergence of cinema in Iran are a series of developments that occurred later and much more gradually than the changes in the army, economy and industry, and aiding political, governmental and Either they are similar or related. (Hudashtian, *ibid.*, 76) . Although official religion has been a factor in resisting the growth and spread of celebrity culture in Iran but some other structural factors have been active in strengthening this culture. The existence of a direct and significant relationship between the two variables of media orientation and consumerism with the dependent variable of celebrity culture, shows that the expansion of various media, especially social networks and increasing consumerism in society, are reinforcing factors that provide for the growth of celebrity culture . It seems that the conflict between limiting and reinforcing factors and the tendency of the large gray audience will determine the future trend of celebrity culture in Iran. In addition to the many ups and downs that "celebrity culture" has had in Iran in the last six decades. In recent years, with the expansion of social networks such as Facebook, Twitter and Instagram, this culture has grown even more. Among the types of virtual networks, Instagram is the most favorable social network for maturing celebrity culture due to its ability to have a personal page, share video and photos, chat and attract an audience (Ward, 2016). Although "celebrity culture" in Iran is not limited to the Instagram but the collection of celebrities, sub-celebrities, audiences, lifestyles and corresponding values and attitudes, which form an important part of Iranian "celebrity culture", All of them are active in this social network, and by observing Persian Instagram, it is easy to understand the great popularity of "celebrity culture" among Iranian users. In this virtual network, there are celebrities of artists, athletes and politicians, some of whom have a personal page of more than six million followers and on the other hand there are sub-celebrities, who try in every possible way. Provide a distinctive and attractive image of themselves, so that they can attract more users. Without being talented or skilled in a field, they have succeeded, simply by portraying everyday life, without any meaningful purpose or content designed, loneliness and unusual, concentrated makeup. , Dramatic consumption, mockery and ridicule of people with mental retardation and the like, trying to achieve fame. Both celebrities and sub-celebrities are looking for a huge flood of avid users who are consuming (viewing, liking and sharing) their posts, images and videos on a daily basis. According to these words, the main difference between Iranian and Western celebrities is in the way of management and economic structure, so that the societies that

manage the media are state-owned and how the government interacts with the media and controls and monitors them to advance its goals. . In Iran, the government rivals the private sector in the media. The distribution of government aid is also a lever for the government. Therefore, Iran's media business environment is not competitive (Ghorbani, 2012) . We know that modernism and modernity, as well as its products, are part of the culture and tools imported from the Western Industrial Revolution, the question arises whether celebrity as a social function in Iran is also included in these issues? The emergence of "celebrity culture" in Iranian society can be considered as the arrival and expansion of mass media, including television, radio and yellow magazines in the 1940s, [ Pahlavi ] and something that has entered Iran under the "globalization" program. In addition to understanding modernization and its problems in Iran, we must be somewhat aware of the meaning and concept of globalization. According to Anthony Giddens: "Globalization is the strengthening of global social relations that connect distant places in such a way that every local event is formed under the influence of events miles away and vice versa." (Giddens, 1998, 77) . The early celebrities were mainly members of the Pahlavi dynasty, film actors, singers and musicians and some athletes who were represented on television, radio, and yellow magazines. With the outbreak of the revolution in 1978, not only did the celebrity culture disappear for a while but most of the operators and people associated with it were forced to leave the country or go into isolation. Although the revolutionary ideology of 1978, during the political struggles and after coming to power has always been in conflict with all the signs of "celebrity culture", but after the war [ iran vs iraq ] this culture was on the path of growth again to the point where it came to power in the present era. Significant impact has been achieved. In general the ups and downs of "celebrity culture" in Iran in the last six decades can be considered as a sinusoidal diagram: formation in the 70s, growth in the early 90s, extinction in the late 90s, regrowth in the 2000s And 2010 and the peak in the 2030s. But the most important part of this ups and downs is related to the last four decades, in which Iranian society has moved from an "anti-celebrity" society to a "celebrity society". In this period we are witnessing the transformation of traditional forms of fame (bestowal, attribution and acquisition) and the re-growth of "celebrity". Cinema, television, yellow magazines, the fashion industry, advertising, and in recent years virtual networks have been the main intermediaries of "celebrity culture" in Iran. More than half a century after the formation of celebrity culture , Iranian celebrities are now present in almost all social spheres, from billboards and advertising films to election campaigns and charitable or humanitarian activities. The general public is also welcomed. This presence is not limited to the fields of art, entertainment and sports, and is evident in other fields as well, such as politics and scientific environments. ) . Because celebrity is an imported and modern, this article examines the tendency of Persian Instagram users towards celebrity culture from a sociological perspective and using the survey method. The statistical population includes all Persian Instagram users, from which 384 people were selected by simple random sampling. The results show that the average tendency to celebrity culture in the study population is 46.39 out of 100 and in terms of frequency, most respondents (49.2%) have a moderate tendency to celebrity culture.

**" Theoretical solutions and conclusions "**  
**- Human in coma and Confusion**

*It seems that due to the multiplicity of social phenomena that keep people busy with unnecessary margins, one of the most important roles and tools of the ruling system to survive is not self-destruction but the need. It is felt in the collective and universal "consciousness". As Erich Fromm puts it: Knowing begins with eliminating deception. Knowing means penetrating from the surface to the depths and roots and thus accessing the causes; To know means to see the facts naked. To know does not mean to possess the truth, but it means to penetrate inwards and to try critically and actively to get closer to the truth (having or being, the same). The need for profound change in man is not only a moral, religious and psychological necessity stemming from the current pathological nature of our society but also a necessary condition for the survival of the human race. Salvation is no longer in fulfilling moral and religious requirements. For the first time in history the survival of mankind depends on a fundamental change in the human heart. But this transformation in the hearts is possible when a decisive economic and social transformation is achieved that allows the human heart to change and dare to see. (Fromm,ibid) .The alternation of emotions depends on the repetitive cycles of life, which sometimes include human dreams, and it is as if human beings are in motion and strong between two opposite, strong and sucking things: Joy and Suffering, Life and Death, Hope and Despair, Selfishness and Sacrifice, Future and Past, Trial and Love, Surrender and Resistance, Alone or Remaining, Martyrdom and Retreat, Cigarette Marijuana or Buddhist Ecstasy , An important decision in choosing an emotional escape from reality towards oneself, believing and being rejected, forgetting and engraving memories, self-belief or idolatry. The common pain of man today, like all periods of war history, is irresponsible and the culmination of savagery. People used to know who was attacking whom, Hitler or Napoleon to Europe, Genghis to the whole world. People knew what they were facing, and the closer they got to each other, the lower the suicide rate, and the better. What has forced man today to distance himself and separate himself from himself depends on the severance of the right connection with the world around him and the social environment, which sometimes sent pleasure and suffering in parallel to the human mind and body. It was considered the most natural right. Human loneliness today is gradually becoming inherent in the whole realm of the unconscious and the main victims are people who can not figure out the truth of the people and the main story. Human loneliness is inherent here we all more or less lose things, things become more and more intense for us, and some things become cold and in the death of the dream. In which it does not have the security and sense of the past, it will not last and therefore it is believed to be one of the needs that it has ignored: "narrating from a personal perspective other than oneself" In this way the person either stays or goes, loses or wins or reaches a point where he can stand against the extravagance of his instinct, but most of the time the general system here triumphs and as a great pervert he is taken to a promised paradise like He takes drugs, and celebrity is just one example of such a perversion of modern man. Today, due to the infinite multiplicity of social media topics and virtual mass market, with a simple book account, one can realize that billions of hours are wasted on celebrities and trivial topics, business and entertainment. They get more attention from us and we follow them more .Celebrities Due to the popularity they have gained, we are more noticed and we follow them more. Now the same person is commenting in his specialized and non-specialized fields according to the popularity he has gained. Whether his opinion is right or wrong but from the point of view of his*

supporters, he is a knowledgeable scientist and his opinion is correct in most cases, and any opinion that is against or against him is considered wrong. When celebrities can not be the real heroes of a society, they imagine in their minds what a hero can do and do it without worrying about their actions. Of course, it can be said that this relationship between fans and celebrities and their acceptance with the fans is not permanent, and maybe with the appearance or introduction of another person, the fans of one celebrity will fall and join the fans of another person.

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Resources :

- [1] *Positivism (French: Positivisme) Any philosophy of science is based on the view that in the natural and social sciences, data derived from "sensory experience" [and a logical and mathematical interpretation of this data], only It is the source of all valid knowledge. Data that can be obtained through the senses is called "empirical evidence."*
- [2] *Toffler, Alvin, 1992, Third Wave, translated by Shahindokht Kharazmi, Tehran, New Publishing*
- [3] *Selected Article of Individualism - Poor Hossein, Reza - Faculty Member, University of Tehran <https://public-psychology.ir/1396/11/mass-psychology/>*
- [4] *Social or secondary social interactions, is used refer to those intimate relationships that are built not through direct experiences and face-to-face interactions, but through mass media (2016, Rihl & Wegener, 2017 Kim & Song*
- [5] *Mills, C. Wright (2000). C. Wright Mills: Letters.- and Autobiographical Writings. Berkeley and Los Angeles, California: University of California Press. ISBN 0-520-21106-5*
- [6] *Lazarus, Judith; Public Opinion, Morteza Katabi, Tehran, Ney, 1986*
- [7] *A Child in Lisa School, Matthew Lippmann, Hamideh Bahreini (Translator), Mehrnoosh Taklif (Editor), Tehran: Institute of Humanities and Cultural Studies, 2010*
- [8] *Dessler, David, Willis, William M. (2009). Sociology (Study of Human Interaction) Translated by Mehrdad Hooshmand and Gholamreza Rashidi, First Edition, Tehran: Information Publications*
- [9] *Reza Ghorbani. (1391). Provide an optimal model of media management with emphasis on the publishing industry. Book of Mehr, 6-21*
- [10] *Selected Article of Individualism - Poor Hossein, Reza - Faculty Member, University of Tehran*
- [11] *Jung, Psychology and Religion, translated by Fouad Rouhani, (Pocket Books Company, Tehran, 1991)*
- [12] *Marshall, 1997 Henderson2001 □ ,Rojek2006- □,Cashmore Driessens, 2013*
- [13] *Bedouin ethics and Iranian ethics, Behpoor, 2010. Presented at the Seminar on Contemporary Left Speeches at the Institute of Political-Economic Thought, Thursday, February 24, 2008 .*

- [14] *Abolhassan Tanhaei, Hussein, (1383). An Introduction to Sociological Schools and Theories, Fifth Edition, Mashhad: Marandiz Publishing*
- [15] *Refer to the meaning of the word #Geist (German) in Hegel's spiritualism*
- [16] *Author description: The geist is not satisfied with knowing that there is a religion and a system, but wants to be aware of their designations, because it is only in this way that he settles in the unity of his inner essence with the general concept of his outer essence. Of course, his world is such that at the same time it appears as a combination or arrangement of elements one after the other, and his relationship with himself is a kind of relationship of external intuition, but beyond that, the psyche must unite its deepest subjective state with its world. And this is the highest form of his freedom, because thought is his deepest objective state. "(The Philosophy of History, Hegel. P.209)*
- [17] *Kayhan Publishing. - Beer, Allen. (1370), Culture of Social Sciences*
- [18] *Mohammadi Asl, Abbas, (1388). Sociological Theories, First Edition, Tehran: Sociologists Publications.*
- [19] <https://www.google.com/url?sa=t&source=web&rct=j&url=https://fa.m.wikipedia.org/wiki>
- [20] *Payne, Michael (1383), Culture of Critical Thought, Lacan section, written by Macy, translated by Payam Yazdanjoo, Markaz Publishing, Tehran*
- [21] *Rojek, Chris. (2001). Celebrity. London: Reaktion Books.*
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- [45] <https://public-psychology.ir/1396/11/mass-psychology/>
- [46] *The Art of Loving (1956) ISBN 978-0-06-112973-5 - Tavassoli, Sociological Theories, p. 236*
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