The Analysis of the Attitude of Students of Islamic Azad University of Khorramabad toward Globalization Phenomenon in Terms of Religious Identity

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Abstract

Globalization made today's societies face different challenges. Various identity sources can analyze attitude toward this phenomenon from different angles or disappeared against it and in its appeal goes down as an accepted model or has manifested a strong identity and to seek its resolution of global integration. Students are generally in the ranks of the youth population and given that the university is a place for thinking and science, their approaches can be considered as a measure tool of reality. This study seeks to meet attitude of the students in Azad Islamic university of Khorramabad with emphasis on different attitude toward groups of religious identity and to achieve results, both qualitative and quantitative research methods were used. To find and categorize students, first religiosity questionnaire of Khodayarifard et al (2011) was used and these questioners were distributed among 370 students, by using quota sampling at different schools. According to the obtained results, every person who was in a group of identity and center group was invited for interview sessions. 72 respondents participated in 12 interviews and answered interview questions that were based on six dimensions of globalization. These dimensions include: social dimension, economic, religious, cultural, education and environmental dimensions of globalization. Given that three types of religious identity; receptive, passive and rejecters of religious identities were identified in the study, responses to interviews revealed that each of these types of approach are based on four policy-driven approaches, critical, and transnational fatalistic can be different.

Keywords: Globalization, environmental dimension, educational dimensions, cultural dimension, religious dimension, economic dimension, religious identity.

1. Problem statement

New religious challenges in Iran's community are in contrast with elements of modernity and need deeper social pathology. The experience in the West in confrontation of science and religion is a mirror in front of us so that we deal with the current religious challenges and we take creative step relying on global experience toward it: it was wrong to think that growing of the science with lead to disappearance of religion because science won't cover all the subjects and human matters" (Kachuiyan: 2010, 27).

The confrontation between the world and the Hereafter changed forming identity elements and reproduce a new kind of religious identity that reflects global developments. Generally globalization takes place in four areas: technical, economic, political, and cultural study" (Masoud Nia, 2010: 227). Naturally, this process entered its own impacts to religious identity and has created new concerns for developing communities. "According to Fujiyama, globalization at a deeper level deals with the issue of moral norms that creates man's identity. It is in this area that relatively language, religion, and ethnicity play their role in and strongly resists against change and assimilation (Fujiyama in Kachuiyan, 87: 2010).

Indeed, globalization made question of identity face crisis and doubled the need for reproduction of identity concepts at different levels, because according to Kachuiyan globalization had impact on our understanding of cultural values and made it face new identity crisis that can be compared with identity problems caused by the formation of a national community (Same: 115)

This challenge and resistance against globalization changed identity issues in different levels. Ethnic identity, national identity, cultural identity and religious identity is just one of these issues and it is undoubtedly, the most important of them. Therefore, in this study we try to analyze the view of students in Azad university of Khoramabad on globalization. To meet this goal, we will consider different types of religious identity so we can analyze each different attitude towards the concept of globalization and its effects and consequences that we believe will be resulted from this new phenomenon.

2. Research Questions

Which type of religious identity have more positive attitude toward globalization and which have negative attitude?
What kind of social, economic, educational, and religious evaluation of attitude do different types of religious identity have?

3. Religious identity and globalization

Identity has three different levels: individual, collective and national that according to Jenkins national identity is inclusive and has the highest level of legitimacy, (Jenkins, 2002: 5). Categories of identity Castells is inevitable due to global developments. According to Castells identity takes shape within the context of power relations and in terms of source three ways and origins can be considered for it. These three include legitimizing identity, resistance identity and tester identity (Castells, 2001:27). All three of these identities' response to the global action and power relations formed in the social field.One of the most effective forms of collective identity is religious identity that causes social cohesion and homogeneity of society at a macro level. Religion is an institution that has unique characteristics that lack of it can cause human society damage (Tanhayi: 1996). Religious identity by creating similarity with large group of people with same religion and creating difference with other believers in religion shapes thoughts and opinions of critics. "With the existence of increase and speeding in all aspects of its development and renewing process religion remains an important source of identity and meaning in the chaotic modern world (Kalantari et al, 2009:128). Globalization started and 1961 with rise of capitalism and had undeniable impact on the process of religious identity (Kilmister, 1997: 257). The benefit of face-to-face connection that according to McLuhan in this modern village is shaped by radio, television, satellite and the Internet causes fast and free movement of ideas and opinions (Akhtar Mohageghi, 2008: 20).

4. Related literatures

Bagher Sarukhani and Asadlah Babayifar in a book named "The Internet, globalization and cultural identity of young people in Iran." Addressed the issue of tangible and cultural identity in Iran, in this book authors tried to answer this question that how did Iranian students dealt with mass media such as the Internet and its impact on religious, national and ethnic identity. Research results showed that Internet users often use internet with their own will, knowledge and choice. Part of Internet user's self-control is due to their upbringing in the family. There is a direct and significant relationship between various elements of cultural identity and the tendency towards globalization through the Internet" (Zolfaghari: 2012).

"Globalization, culture, identity" Written by Ahmad Golmohammadi deals with this issue that globalization has led to cultural particularism. This issue in contrast with the universalism of globalization can be from different ethnicity to religious fundamentalism as a response to globalization. The author offers a theoretical discussion that concludes that identity crisis and sense is result of cultural particularism that is formed through globalization without regard to the traditional culture (Golmohammadi, 2002). In another study entitled "Evaluation of the factors affecting young people's attitude to globalization of culture" Researchers study factors influencing young people's attitude towards the new phenomenon of globalization of cultural. The results showed that: "there is no significant relationship between globalization of culture and attitude toward it. An attitude toward globalization and international reference groups varies between modeling. The attitude of those that had more tendencies toward external Reference agreed to globalization more (Shahnushi and Lalri, 2010: 165).

Hussein Kachuiyan in the book "The theory of globalization and religion; a critical study" try to describe relevant theories in the field of religious studies scholars from the perspective of anthropology. He admits that religion as an obstacle in the realization of the proposed theories and this affected from value system that is centered world thinkers within it have grown. While in his opinion, only universalistic opinion can be religious order that existence of cognitive area beyond the phenomenal world and the inherent superiority of funds (Kachuiyan, 2010, 29). Lotfabadi and Noruzi tried to measure the relationship between religious identity and globalization among high school students. The results show that Iranian students have active and opposed attitude toward globalization (2004: 100).

5. *Theoretical foundations*

Globalization and cosmopolitan concepts entered humanity science from the 1960s onwards but within three decades, became the most common and the most common words used in the field of social sciences (Waters, 1995:1). McLuhan's global village is one of the pioneers of the idea of globalization theory. He has considered three different time modes of communication centered: Oral Communication age, age of written and print communication in individualistic society and age of electronic communication in the global village that started with the invention of radio and like the first age made communication auditory (Dadgaran, 2006: 93-96). In Anthony Giddens's opinion Globalization in modernity by nature, Globalization is a global modernity, so that communities get out of traditional and national communities and reach international community. According to him, the role of media in the globalization process is undeniable but it should be considered that the process of globalization removed individual and collective identities from the narrow framework of social and traditional and created new challenges around this issue (Giddens, 1998: 65- 68).

Wallerstein's book of "New world order" is one of successful book about globalization phenomenon. In this book Wallerstein refers to the changing global environment as a result of the defeat of the Communists in the Soviet Union and the decline of America's dominance in the global system will lead to new developments in the global community. Wallerstein sees global system and social system boundaries with the structure Groups of regulation and solidarity. With this approach, national governments cannot even be inclusive systems and subcultures and ethnic culture because all these communities are economically needy while global system acts independently (Sae, 2005:192). Heidegger notes concept of fade and go away as a result of globalization and the expansion of relations. This fading intervals integral feature of the contemporary world in a way that today, such man can already travel overnight to reach places where it could take months and years so time and space distance is gone and this is an inevitable reality in today's world which can also affect social life of groups (Heidegger, 2002: 143). Of course, Heidegger does not look optimistic to the time-space compression because it's nearby and a handy lower and uniform level of human experience and causes of apathy be the result of human experience monotonous, boring and the next one (Mostafavi, 2003: 15).

Ronald Robertson knows "cultural integration" in the development of the social situation and the emergence of complex cognitive that in it those different levels of human beings live and interact with each other in the relationship. As a result, during the interaction of humans and therefore have to be taken into account each other's cultures influence each other, thus the world is moving towards an integration infrastructure, it is clear that national identities in the face of globalization are facing serious challenges, although in a complex process, the building of a global culture are effectively integrated. Individual and collective identities compromised serious threats to the safety of human life (Robertson, 2001: 327). In this study, the theory of "network society" Manuel Castells is used to explain the issue. In terms of Castells on the network society, the world entered the period from its history is unique that with a focus on information technologies and mass media such as the Internet as a public service to the world's users. this new social structure deformation due to time and space has changed and time has been pressed into shape and location of dynamic form so that even social distance through which it is removed. These rule sets are put at risk and challenges (Castells, 2001: 24-27).

According to Castells individuals within this community network deliver a new kind of identity which generally has a collective nature. Cosmopolitan feel and associated environmental groups around the world an example of a simple and ahead the formation of collective identities in the network. Definitely this constructed modern identity won't keep their defenses forever but depending on the situation can adopt different approaches. And in the meantime always the possibility of forming a group that formed a new collective agent and a new meaning rebuild the concept of identity in the meantime. Thus Castells approach to public sociology that limited the role of social identity is known, is quite different (Khaniki, 2013:15).

Due to points mentioned in this study, three identity models are considered:

A: Religious identity of the host that has a high convergence with religious concepts and religious teachings to believe in three dimensions, commitment, and religious sentiment is at a high level.

B: Religious identity object against religion and religious concepts are neutral. In this type the person, not completely free of religious doctrine, and not totally adhere to it. And given the context in which it is placed can be religious or secular.

C: Exclusion of religious identity: The groups had a negative stance against religious teachings and are even in contrast to it. In the religious beliefs can be seen that this group had the lowest levels of beliefs but the commitment to religious duties at least gain points. It is noteworthy points about the religious emotions this group has a good plan and this can be influenced by the proximity of these concepts to public morality.

6. Research Methodology

Research's approach was anthropological research and data was collected using quantitative and qualitative. Statistical population of the study was university students in Khorramabad that was estimated about 10755 people and 370 of them were selected to answer a questionnaire of religiosity. This questionnaire was created by Dr. Khodayarfar in 2011 to measure religious identity of students. To measure students view about globalization according to their religious identity center group interviews were used that finally, 72 respondents participated in the meetings.

7. Discussion

The questionnaire used in the survey questions divided into four main categories; 5 questions to measure social pretend of religion, 48 questions to assess factors in religion (religious belief), 26 questions to assess the second factor (religious duties), 23 questions to assess third factors (religious emotions). The results showed that three types of identity defined in of 358 questionnaires, 108 patients (30.2%) among the religious identity of the host type, 145 type passive subjects of religious identity (40.5%) and 105 (29.3) in the type of exclusion. In this way, nearly forty percent of the respondents were passive in religious identity that is almost neutral religious identity and religious identity exclusion is the lowest number. This can be related to the study of young people. Points for the acceptor religious identity and religious belief in the cognitive component 97, in fidelity to religious duties 74 and 102 were in religious emotions. This shows that religious practice even in this group are also faced with lower sales, while the rate of religious emotions assessment is very high. In passive group in terms of three components above results have been respectively: religious belief 124, religious commitment 64 and religious emotions 89. The results show that in this type of identity occasional religious duties runs but religious belief has a high rate. In the group exclusion of religious identity religious belief with a rate of 65 (18.1%) in the surface of the material is required to religious duties averaging 31 Shows that the rejection of religious belief, there are also religious level shows that the rejection of religious belief, there are also religious level, although the practical requirements more specific collective practice religious rites such as the mourning of Ashura or Ramadan.

7.1 Student's approaches to globalization

Policy-driven approaches

In this approach, people see their personal point of view closer to the ruling class. This ruling class is not necessarily state or special power, it means power in the national, and international class attitude is concerned. It seems that identity can be a source of strength for each type is different from the other. In the type of religious identity, an attitude to religion is very close and similar to influential groups. Terms like world imperialism, arrogant, corrupt system of capitalism is conspiracy to remove the Muslim world, and dialogue about cultural invasion in the political climate prevailing in Iran that many time was used in interviews from religious identity group to describe globalization or related processes. In the social dimension globalizations in this group was much emphasis on individualism in contrast to community and know it as one of distinguishing feature of non-religious system.

Something strictly forbidden in Islam and even the ritual is also advisable to pluralism, it is deemed desirable. But this negative attitude to behavior that occurs in cyberspace space due to the lack of transparency was also emphasized by him. Belonging to a Single Islamic Ummah, one of the cases that were emphasized by recipient and it knew globalization exactly true.

Attitude and policy-driven approach is not only type of religious identity of the host, the two types of passive identity and repulse this attitude with regard to transnational sources of power, was expressed. Meritocracy, avoiding politicization, knowing pattern of Western countries for Iran, adherence to Western values, hate toward Extremist Islamists, democracy and focusing on democratic liberalism are most recent cases that two recent groups emphasizing on more than other . In the economic sphere passive type of religious identity and repulse believes the overall economic dependence of Iran on the world and believing if Iran wants to ignore this issue, it will get out of global equations.

7.2 Critical approach

Critical approach was clearly review by all three type of identity. Although the criteria for their criticism also influenced by various factors such as sense of belonging to the ruling religious attitudes or adherence to global approaches. For example, knowing the type of identity receptor negative trend and the intensification of individualism in cyberspace while passive type and dismissive attitudes sides have to issue and it was a multi-dimensional assessment. And two-way interactive communication by the group acceptor was viewed with suspicion and doubt and it is not stable and healthy, while passive type and repulse, this communication is considered necessary for today's world and it is believed that no damage will be part of the social practices. Lack of spirit worship homeland was one of the components that are religious identity type referred to be receptive and passive type. In terms of their religious and national interests should be seen as an obstacle in the way of these elites, this shows that the problem is criticized by all three groups.

7.3 Fatalistic approaches

Receptive attitude to global issues and lack of power to resist the global power tool is one of the issues that were seen in some of the interviews and in contrast to the approach was criticized. Although this approach is not very powerful compared to other approaches, but the context in Iranian society refers to people entrust to the appreciation and acceptance of global conditions. For example, type the religious identity of the host, he said cyberspace is full of images is infected, provides substrate for the reappearance of Imam Mahdi (aj). Comments free of guilt or moral atmosphere among the types of passive religious identity and exclusion also can be seen clearly. Guilt or lack of peace in this type of identity was expressed less in dialogue. Referring to the ravages caused by the use of social networks and virtual space in terms of them to live in a networked society is beyond reason.

Host religious identity type revealed intensive emotional response towards the religion and during interview showed protests as anger and tears sometimes in defense of Islam and the social harm caused by youth raised without religion. Although this implies the awareness against the problem but also this approach is suggested by its welcoming and unchangeable nature.

7.4 Transnational approaches

The emphasis in this approach has to look at trans-regional and global spirit. The transition from national interests and think about the Cosmopolitan in this approach was discussed although some policy-driven approach in this approach would be boundaries between the Muslim world and Europe. For example, maintaining solidarity among Iranians, lack of investment in Islamic countries and Avoiding religious solidarity in terms of religious identity is strongly emphasized was rejected.

At the same time same groups didn't know universal feeling, track and respond to events news of Western countries as a symbol of global solidarity. Repulsive types were more willing to accept Western culture's religious identity. This group is not ethnicity not only cannot create a serious problem in Iranian society but also can be used as a culmination to the process of development. Type acceptor with an emphasis on preserving the religious identity of ethnic identity, the loss of a conspiracy colonial sees it. However passive group is in middle and accepts both groups' claims.

5. Conclusion

The world of cyberspace forms a vast and complex communication world that connects people with different beliefs and attitudes. Part of this is affected by international sites and part of it by satellite channels that report news around the world very fast. This made people share a global feeling, a timeless and space less feeling.
Students' Attitudes to globalization in terms of religious identity in this study showed that we cannot be the fixed position in the type spoke of religious identity.

But also a wide variety of perspectives on this issue exist between all types of identity but two groups of accepting religious identity and ignoring group are more stubborn in comparison to passive group. The use of means of communication in the network society means the availability of a wide range of useful and non-useful knowledge and information that from time to time encounters people with new data using a variety of subject information. All have been involved in some type of religious identity and acknowledge its impact on their lives. But what all three classes of religious identity that they admit their lack of control of the containment conditions. Despite the fact that the study population was expected due to face, the challenges of being a student are reflection, but this study showed that, the level of knowledge won't decrease advantages and disadvantages in this attacks. Each side of globalizing shouldn't be considered as threat or opportunity but as an ongoing process with modern consequences for dealing with it requires deep knowledge and attitude. Accordingly, components such as religious identity, national identity, and ethnic identity can have an effective role in contrast to this new phenomenon.

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