

The Study of the Relationship between Cultural Globalization Process and Religious Identity in Iran; (Case study: Lur Ethnic Groups of Noorabad e Mamasani City and Arabs of Kangan City and Environs)

Bijan Khaje Noori¹

Mandana Karimi²

Soaad Khojaste³

Abstract

One of the Iran's religious society's concerns is preservation and promotion of religious identity. In the past few decades, globalization has affected various aspects of Iranian's individual and social life. This study analyzes the effects of cultural globalization on the religious identity of two ethnic groups: Lurs residing in Noor-Abad Mamasani and Arabs living in the Kangan and environs. First of all, we reviewed the literature of this topic and then chose a theoretical framework based on the Giddens' ideas. The sample of research is 770 residents of 15 to 64 ages, living in the two above-mentioned towns that were selected by multistage random sampling. Using exploratory factor analysis technique, 10 life styles in Shiraz were found and named according to variable nature. The findings show a significant difference between Lurs and Arab ethnic group's religious identity. Also results of the multivariate regression technique show that Religious Lifestyle, Scientific-Educational style, Reflection, Sports style, Awareness of Globalization, Cultural Participation style, and Mobile Style respectively explain 36.3% of the changes of religious identity.

Keywords: Globalization, Religious identity, Lurs ethnicity, Arab ethnicity.



IJCR

5

Abstract

1. Assistance Professor of Sociology, Shiraz University, (Corresponding Author).
bkhaje@rose.shirazu.ac.ir.

2. M.A. in Sociology, Shiraz University. karimi.mandana67@gmail.com

3. M.A. Student in Sociology, Shahid Bahonar University of Kerman. soaad_kh2005@yahoo.com



Bibliography

- Abāzari, Y., & Čāvošiyān, H. (1381 [2002 A.D]). Az tabaqeh-ye ejtemā'i ta sabk-e zendegi, ruykard hā-ye novin dar tahlil-e jāme'eh šenāxti-e huviyat-e ejtemā'i. *Nāmeh-ye 'Olum-e Ejtemā'i*, 20, 3-27.
- Abdolāhiyān, H. (1383 [2004 A.D]). Nasl hā va negareš hā-ye jensiyati: sanješ-e āgāhi az ta'āroz dar negareš hā-ye jensiyati. *Majaleh-ye Pažuheš-e Zanān*, 2(3), 58-74.
- Alavi, S. S., & et al. (1389 [2010 A.D]). Moqāyese-ye huviyat-e meli va mazhabi dar afrād-e mo'tād beh internet va gheyr-e mo'tād. *Majaleh-ye Jāme'eh Pažuhī Farhangi*, 1, 107-119.
- Armfield, G. & R. Holbert (2002). The relationship between religiosity and internet use. *Journal of Media and Religious*, 2 (3), 129-144.
- Ašrafi, A. (1380 [2001 A.D]). Huviyat-e farhangi dar 'asr-e mašruteh. *Faslnāmeh-ye tahqiqāt-e farhangi*. *Nāmeh-ye Pažuheš*, 22- 23, 2-7.
- Barber, B. L., Stone, M. R., Hunt, J. E., & Eccles, J. S. (2005). *Benefits of Activity Participation: The Roles of Identity Affirmation and Peer Group Norm Sharing*. In J. L. Mahoney, R. W. Larson, & J. S. Eccles (Ed.). Organized activities as contexts of development, Mahwah, New Jersey: Lawrence Erlbaum Associates, Publishers, 185-210.
- Behkiš, M. (1381 [2002 A.D]). *Eqtessād-e Irān dar Bastar-e Jahāni Šodan*. Tehrān: Našr-e Ney.
- Campbell, J. (2007). *Adolescent Identity Development: The Relationships with Leisure Lifestyle and Motivation*. M. A. thesis in Recreation and Leisure Studies, Waterloo, Ontario, Canada,
- Erikson, E. H. (1964). *Insight and Responsibility*. New York: Norton.
- Fāzeli, M. (1382 [2003 A.D]). *Masraf va Sabk-e Zendegi*. Qom: Entešārāt-e Sobh-e Sādeq 1.
- Giddens, A. (1377 [1998 A.D]). *Jāme'eh Šenāsi* (Persian translation of Sociology). translated by: Saburi, M. (3rd ed). Tehrān: Našr-e Ney.
- Giddens, A. (1387 [2008 A.D]). *Tajadod va Tašaxos, Jāme'eh va Huviyat-e Šaxsi dar 'Asr-e Jadid*. (Persian translation of Modernity and self - Identity: Self and society in the late modern age), translated by: Movafaqiyān, N. Tehrān: Našr-e Ney.
- Gorgi, A. (1385 [2006 A.D]). Internet va huviyat. *Faslnāmeh-ye Motāle'āt-e Meli*, 7(1), 53-69.
- Gutek, G. L. (1380 [2001 A.D]). *Makāteb-e Falsafī va Ārā-ye Tarbiyatī* (Persian translation of Philosophical and ideological perspectives on education). translated by: Pāk Serešt, M. J., Tehrān: Mo'aseseh-ye Entešārāt va Čāp-e Dānešgāh-e Tehrān.
- Haggard, L. M., & Williams, D. R. (1992). Identity Affirmation through Leisure Activities: Leisure Symbols of the Self. *Journal of Leisure Research*, 24, 1-18.
- Hājiyāni, Ebrāhim. (1379 [2000 A.D]). Tahlil-e jāme'eh šenāxti-e huviyat-e meli dar Irān va tarh-e čand farziyeh. *Faslnāmeh-ye Motāle'āt-e Meli*, 5, 193-228.
- <http://uwspace.uwaterloo.ca/bitstream/10012/3222/1/FinalThesis-Jenny Campbell.pdf>.
- Kalāntari, A., & et al. (1388 [2009 A.D]). Huviyat-e dini va javānān (nemuneh-ye



- āmāri: javānān-e šahr-e Širāz). *Faslnāmeh-ye Tahqiqāt-e Farhangi-e Iran*, 2 (6), 125-141.
- Kāvusi, E., Hoseyn zadegān, Z. (1390 [2011 A.D]). Hefz-e huviyat-e Irāni va eslāmi dar farāyand jahāni šodan. *Faslnāmeh-ye Motāle'āt-e Rāhbordi-e Jahāni* šodan. 3, 37-62.
- Kuhi, K., Hasani, M. R. (1391 [2012 A.D]). Rābeteh-ye estefādeh az resāneh hā-ye novin bā ab'ād-e huviyati dar nojavānān va javānān 14 tā 29 sāleh. *Pažuheš hā-ye Ertebāti*, 72, 109-130.
- Mehta, S. (2010). Commodity Culture and Porous Socio-Religious Boundaries: Muslim Women in Delhi. *South Asia Research*, 30 (1), 1-24.
- Mojtahed zādeh, P. (1376 [1997 A.D]). Joghrafīyā va siyāsat dar farāyandi novin. *Majaleh-ye Dāneškadeh-ye Hoquq va 'Olum-e Siyāsi*, 42, 123-198.
- Navā baxš, M. , & Nikukār, M. (1390 [2011 A.D]). Jahāni šodan va bohrān-e huviyat-e javānān. *Faslnāmeh-ye Motāle'āt-e Rāhbordi-e Jahāni* Šodan. 2 (3), 89-110.
- Navāh, A. R., & Taqavi nasab, M. (1386 [2007 A.D]). Ta'sir-e ehsās-e mahrumiyat-e nesbi bar huviyat-e qumi va huviyat-e meli (motāle'eh-ye moredi: a'rāb-e ostān-e xuzestān). *Majaleh-ye Jāme'eh Ŝenāsi-e Irān*, 8 (2), 142-163.
- NRO-frauenforum (2002). *Social, Economic and Environmental Sustainability from a Gender Perspective*. 14 Issues to tackle. Retrieved From <http://www.Gender and trade Net>.
- Pulādi, K. (1387 [2008 A.D]). Jahāni šodan va huviyat-e farhangi. Pažuhešnāmeh-ye Pažuheškadeh-ye Tahqiqāt-e Esterātežik-e Majma'e Tašxis-e Maslahat-e Nezām, 19, 101-122.
- Raf'at jāh, M., & Šakuri, 'A. (1387 [2008 A.D]). Internet va huviyat-e ejtemā'i. *Majaleh-ye Jahāni Resāneh*, 5, 5-20.
- Rahmat Ābādi, E., & Āqābaxši, H. (1385 [2006 A.D]). Sabk-e zendegi va huviyat-e ejtemā'i-e javānān. *Faslnāmeh-ye Refāh-e Ejtemā'i*, 5, 235-253.
- Rajablu, 'A. (1392 [2013 A.D]). Jahāni šodan va bāz andiši-e olguhā-ye dusti-e doxtarān va pesarān. *Motāle'āt-e Ejtemā'i-e Ravān Ŝenāxti-e Zanān*, 2, 92-73.
- Robertson, R. (1382 [2003 A.D]). *Jahāni* Šodan (Persian translation of Globalization). translated by: Pulādi, K. Tehrān: Našr-e Sāles.
- Serāj zadeh, S. H., & Tavakoli, M. (1380 [2001 A.D]). Barresi-e amaliyāti-e dindāri dar pažuheš hā-ye ejtemā'i. *Nāmeh-ye Pažuheš*, 20-21, 23-35.
- Tālebān, M. R. (1382 [2003 A.D]). Ta'ahod-e mazhabi va ta'aloq-e siyāsi. *Faslnāmeh-ye Pažuheš-e Farhangi*, *Nāmeh-ye Pažuheš-e*, 5, 20-21, 14-47.
- Vafāyi Burbur, S. (1387 [2008 A.D]). *Naqṣ-e Jahat giri-e Dini va Moqābeleh hā-ye Mazhabī-e Šoghli-e Dabirān-e Zan-e Šahrestān-e Hamedān*. Pāyān nāmeh-ye kāršenāsi-e aršad, reštēh-ye tārix va falsafeh-ye āmuzeš va parvareš, Tehrān: Dāneškadeh-ye 'Olum-e Ensāni, Dānešgāh-e Tarbiyat-e Modares.
- Wātson, H. (1382 [2003 A.D]). *Zanān va hejāb* (translated by: Bahrāni, M.). *Faslnāmeh-ye ketab-e zanān*, 20, 309-330.
- Xājeh Nuri, B. (1385 [2006 A.D]). Barresi-e Rābeteh-ye Mo'alefah hā-ye Jahāni šodan va Mošārekat-e Ejtemā'i-e Zanān. motāle'eh-ye moredi: Tehrān, Širāz va Estahbān. Pāyān nāmeh-ye doktori jāme'eh šenāsi, Dāneškadeh-ye Eqtesād, Modiriyat va 'Olum-e Ejtemā'i, Dānešgāh-e Širāz.



- Xājeh Nuri, B., & Riyāhi, Z. (1392 [2013 A.D]). Jahāni šodan, donyāgarāyi va zanān (motāle'eh-ye moredi: Tehrān, Širāz, Estahbān). *Majaleh-ye Jahāni-e Resāneh*, 1 (15), 21-47.
- Xājeh Nuri, B., & Riyāhi, Z., & Mosāvāt, E. (1391 [2012 A.D]). Rābeteh-ye sabk-e zendegi va mizān-e dindāri-e jāvānān (motāle'eh-ye moredi: jāvānān-e šahr-e Širāz). *Faslnāmeh-ye 'Olum-e Ejtemā'i Dnešgāh-e Āzād-e Eslāmi Vāhed-e Šuštar*, 20, 103-130.
- Xājeh Nuri, B., & Ruhāni, 'A., & Hāšemi, S. (1391 [2012 A.D]). Gerāyeš beh hejāb va sabk hā-ye motefāvet-e zendegi (motāle'eh-ye moredi: zanān-e šahr-e Širāz). *Jāme'eh Šenāsi-e Kārbordi*, 47, 141-166.
- Xājeh nuri, B., Baxšandeh, M., Delāvar, M., Bahmani, L., & Rostami Zāseh, E. (1393 [2014 A.D]). Ta'sir-e kārbord-e internet bar huviyat-e meli (motāle'eh-ye moredi: dānešjuyān-e dānešgāh-e Širāz). *Faslnāmeh-ye Taxasosi-e 'Olum-e Ejtemā'i Dnešgāh-e Āzād-e Eslāmi Vāhed-e Šuštar*, 24, 235-254.
- Xājeh nuri, B., Karimi, M., & Xojasteh, S. (1393 [2014 A.D]). Barresi-e rābeteh-ye farāyand-e jahāni šodan-e farhangi va huviyat-e meli dar Irān (motāle'eh-ye moredi: goruh hā-ye qumi-e lor-e šahr-e nur ābād va 'arab-e šahr-e kangān va tavābe'). *Pažuheš hā-ye Rāhbordi-e Amniyat va Nazn-e Ejtemā'i*, 8, 99-114.
- Xājeh Nuri, B., Ruhāni, 'A., & Hāšemi, S. (1389 [2010 A.D]). Sabk-e zendegi va huviyat-e meli (motāle'eh-ye moredi: dāneš āmuzān-e dabirestān hā-ye šahr-e Širāz). *Faslnāmeh-ye Motāle'āt-e Meli*, 4, 127-152.