

Evaluating the cultural management of Islamic Dressing at Universities

**(Case Study: evaluating the attitude of students (girls and
boys) of Islamic Azad University, Central Tehran Branch)**

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Abstract

Nowadays, many national problems-especially the cultural and social ones-originate from transnational factors, a trend called globalization, and particularly cultural imperialism. In particular, the arrival of post-modernism and media since the 1960s, and at the same time, changes that have taken place such as feminism, social and sexual movements, and the extension of individualism in the West, have resulted in fundamental changes in the cultural and social environment of communities, which have also affected our society's cultural and social space in recent decades, leading to a phenomenon called "improper hijab". The current paper aims to study the role of universities' cultural management in dealing with expanding dressing patterns and abnormal behavior using the survey procedure method. Subjects of the present study are 370 students of Tehran Central Branch of Islamic Azad University (Valie-Asr University Complex) in the years 2012-2013, who were selected randomly. A questionnaire was prepared for collecting the data. Multivariate regression, correlation, T-test and ANOVA were used in order to test the data. The results suggested that universities' cultural management, which is considered as a role and presented as an independent variable of the current research, has a meaningful and significantly increasing effect on improper hijab as a dependent variable, and the hijab cultural situation in universities can be predicted with its change.

Keywords

Culture, Cultural management, Dressing, individualism, Islamic management of universities.

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Introduction

The hijab culture is a criterion approved by the Islamic culture and most other religions and is one of the social values which are considered as a background for establishing an ideal society free from social abnormalities if properly managed and institutionalized in the society. In contrast, if it is not recognized as a moral value and a collective identity, the side effects of not respecting it will become a threat that will endanger the strength of the family and the cultural and moral security of society (Akbari, 1998). Changes and developments of dressing which occurred in our country according to the standards, criteria and indicators available, suggest that the gap between the current situation and the optimal situation is increasing continuously. Nevertheless, the occurrence of changes in dressing patterns and the emergence of a phenomenon called "improper hijab" implies the change in some fundamental subjective and objective elements. So today, if someone does not respect the dressing code as a religious obligation, it cannot confidently be said that he or she is not religious in other aspects of life, or this anomaly occurs in dressing due to sexual negligence. Indeed, since improper hijab is a multifaceted phenomenon which consists of cultural, social, cultural, educational, moral, political and economic factors, in different people it takes different reasons (Rostam Nejad, 2010). Therefore, often dressing style for most people is because of identity not sexual reasons, meaning that people want to show themselves belonging to a higher social class by their dressing style. In other words, it can be claimed that today's dressing status in Iranian society has been experiencing a kind of promiscuity and patchwork. This patchwork in people's behavior and lifestyle has occurred even for some religious people. In fact, some people have accepted the peaceful coexistence of contradictory behaviors in different environments. Thus, it seems that achieving the desired goal or at least reducing the gap and controlling environmental planning and conducting regular trends in directions consistent with the cultural expectations of the Islamic system, a series of interlocking measures will inevitably have to be conducted

(Decandra, 2012). In this regard, since the hijab is a multifaceted phenomenon in Iran, research, educational, cultural, religious, social, economic, security and justice institutions should be interconnected, integrated and synergic, and should also keep track of their assigned duties and responsibilities. But on the one hand, universities' cultural management, due to its important mission and role in education and culture, and on the other hand due to the massive campaign on new dimensions and expanded inappropriate dressing based on cultural invasion, bears a significant responsibility in this area. Therefore, the correct design and implementation of management policies regarding academic culture infrastructure represents its necessity in the current situation of Iran (Afshar, 2014, p.128). Thus, through scholarly monitoring and observing, the current study aims to access the spread of the phenomenon known as improper hijab in Iranian society in recent years and to expand the role of universities' cultural management in order to inhibit the development of abnormal behavior and improper dressing patterns with the aim of institutionalizing the culture of chastity and the hijab in the society.

Theoretical Basics

The hijab

According to Quranic literature, hijab includes manners such as covering hair, neck, and chest, concealing the ornaments (for women), keeping eyes from strangers (both women and men), being careful about one's manner of speaking with strangers, and walking style (for women); however, it emphasizes women's dressing more due to their special situation in the society (Surah al-Ahzab: verses 32, 59; Surah an-Nur: verses 30-31). In terms of jurisprudence, hijab is covering all of the body except the face and the hands. However, books of Islamic jurisprudence use the word "cover" for hijab and "gaze" for "looking" (Khalafi 2008, p.75) while both concepts are contained in the definition of hijab. Thus, the mentioned definition does not include all the features plus other aspects of hijab such as manner and speaking. Morteza motahari, the renowned Shiite cleric, considered this point as

he stated that “the duty of hijab which Islam obligates for women, is that women must cover their body while communicating with men and they must not expose themselves” (Motahari, 1997, p.79). Hence, the hijab culture consists of two main features: first, it considers sharia principles and limitations for dressing (covering all the body except palms and soles); second, the body contours must not be visible, in a manner that does not lead to any sexual arousal, exhibition of the body, ostentation, and attraction of strangers' ogle, and causing any harassment to the woman (even visual harassment). Hence, hijab has some principles and limitations and if they are not observed, it leads to improper hijab. Hijab and veil, in this definition, do not mean that women must stay at home, and it is not synonymous with concealing or constraining social activities for them, but in Islam's point of view, it is contrary to debauchery, sexual liberalism, and adornment (Mahrizi, 2006, p.10). Hence, women can play an active role in the society while heeding the principles of hijab and keeping its boundaries (Fatahizadeh, 2010, p.150). The exterior veil of Muslim women represents their internal ideas and values and also forms a part of their intrinsic worth (Yazdkhasti, 2007, p.61).

The origins of nudism dates back to the Renaissance in Europe and its expansion to other parts of the world has occurred since the industrialization of Europe and the emergence of advanced communicational devices which marginalized cover, modesty, chastity, virtue, and eventually piety from human society. Not only did this revolution make the Western man separated from human values and spiritualities, but also the culture of nudism penetrated in the cultures of other nations, especially through art and literature. Particularly, along with changes in the world such as the advent of post-modernism and media space in the 1960s parallel with feminism, social movements, sexual revolution, and the emergence of individualism in the West, certain fundamental changes in the cultural and social contexts of societies took place; our social environment has also been influenced by these changes. In other words, modern society entered a new era, one of whose important traits was individualism. Cultural and media space in our country has been affected by such

changes, and this has taken the Iranian society away from Islamic dressing as a social commitment and, by taking it as a personal issue, led people to reject social and governmental interference. These people spread the phenomenon of improper hijab in Iran by preferring their own concepts and giving priority to themselves rather than obeying social rules. At the moment, one of the important factors extending bad-hijab is individualism. The term individualism was invented in the 19th century, a modern term that is characterized by various definitions. In a classification, it has been divided into two categories: positive individualism and negative individualism. Positive individualism is usually among the most important development indices and is associated with self-esteem, self-actualization, self-confidence, and self-independence, all of which have positive values, while negative individualism is related to egocentrism, narcissism, radical self-reliance, personal welfare, hedonistic pleasure, and gaining personal profit at the expense of others (Kivisto, 2007, p.117), which is a nuisance for social order and security (Vosooghi and Mirzaei, 2008, p.138; Reyhaneh-Javadi and Hashemi, 2008, p.146); therefore, in the societies that individualism developed according to the second approach, enjoining right and forbidding wrong is considered as an intrusion in social order and security, and probably, people will protest at enjoining right and forbidding wrong if it is about dressing, because they take it as an interference in their personal style of dressing. This kind of individualism is the most harmful one, because of creating normative disruptions, disorders, and so on. Durkheim believes that it is against ethical and social order. In such societies, people become like separated atoms floating in space without any dependency. In this situation, the only thing which makes associations between individuals and keeps the society from rupture, is forcing order and coherence by the government (Kiwisto, 2008, p.132). A consequence of individualism that influences the propagation of improper hijab in the society is the claim for freedom in the society under the dialogue of individualism and personal welfare which is generalized to the right to the mastery of the body; it means a human must be free to work out his/her body and manage it

as he/she wishes. By strengthening this movement in the society, the tendency to diversity in dressing and exhibiting, the body becomes a more powerful demand. Hence, what we face in the society nowadays is that selecting clothes is becoming a social demand and people recognize dressing style as a right for themselves. In the countries that individualism is developed more than our country, an individual can put on the most extreme dress as a definite right. This stream of thought is growing within our society and people are moving toward dressing as a personalized matter rather than a social commitment. It can be concluded that the emergence of individualism and its development as a significant western pattern of development and a specification of modern societies (Weber, 2004, p.136; Giddens, 1998, p.147, Durkheim, 2008, p.67) are the most important and influential factors in spreading the phenomenon of bad-hijab in Iran. Many institutions and organizations influence the propagation of the culture of chastity and hijab and the prohibition of bad-hijab, including formal and informal ones, such as political entities, economical institutions, formal educational institutions, Radio and TV, informal educational media, cultural, promotional, social, judicial, and police institutions.

Management

Management has been defined in many ways and with different expressions; theorists define management as “the art of getting things done through people” and emphasizes the role of other people and admitting goals through them. Scientists describe management as the art and science of cooperating attempts and efforts of an organization's members and using resources to achieve given goals; another group expresses it in the form of doing tasks such as planning, organizing, cooperating, and so on (Alvani, 2012, p.11). Management is the art of administrating a set of material and spiritual resources and capacities in an organization, based on proper knowledge, in order to achieve the goals better.

Management demonstrates an outstanding role in human life throughout history whether it is an art or science or a combination of both, because from the distant past, with the progress of humanity

toward scientific and social life developments, until now that the scientific revolution has made the universe like a small village, not only has the prestige of management not been reduced, but it has also found a higher ground by developing organizations and administrations of life.

One of the factors which affect the success of a manager is the culture surrounding him/her and management scope, since it is culture that forms the behavior of the manager. Organizations usually have similar structures, but it is their dominant culture that differentiates them. Today, when we say European, American, Japanese, Korean, Russian or Islamic management, we differentiate them culturally rather than structurally (Taghavi, 2010, p.18).

Culture and Cultural Layers

In a global definition, culture includes beliefs, values, credence, and civilization of a community. According to this definition, it is not possible to seek a way of changing culture. Schein considers three layers for a culture and studies societies through these layers. The first layer consists of general assumptions and fundamental beliefs such as religious beliefs of a man that hardly change.

After being formed, these fundamental thoughts and beliefs constitute the underlying culture. Above this layer, there is a layer of values. Based on the fundamental layer, some values are built which are very intrinsic or abstract, while the second layer has some external aspects in addition to interior ones. The third layer is a visible culture that embraces symbols, icons, and behavioral patterns whose signs we observe in culture (Soltani, 2009).

Culture is the lifestyle of a society and is influenced by various factors which are not the same in different societies. According to what was mentioned above, culture, from a sociologist's viewpoint, entails all behaviors that are learned in a social life and is transferred between generations or different people of one generation through various ways. In this view, culture includes not only language, industry, art, science, law, government, ethics, and religion, but also buildings, tools, devices, machineries, and communication systems

(Davis, 1994, p.6-8). Culture is a set of values which are used for the operation of organizations' works, or by underlying beliefs and assumptions shared between the members of the organization. With a subtle look into the definitions of culture, it can be argued that the main context in organizational (or social) culture is a system of concepts and meanings shared among members of an organization or a society. There are patterns for beliefs, symbols, practices, stories, and customs within each organization which have been created over time. These patterns lead to a common and identical understanding of what an organization is and how staff should behave in it (Alvani and Danaeifard, 2005, p.381). Culture is a complete set of spiritual, material, intellectual, and emotional features which characterize a community or a social group. It entails not only the art, but also lifestyles, basic human rights, value systems, traditions, and beliefs. In other words, culture, in its generic concept, may be considered as a complex context with mutual relations in which a set of traditions, knowledge, and different forms of individual self-actualization are laid down inside the society. In the current situation, culture is a critical component in a society and is an internal force of the society for development (Kardan, 1997, p.65). The culture of each society is a sophisticated set that includes knowledge, beliefs, art, industries, technologies, ethics, rules, customs, and finally, all behaviors, habits, and criteria that an individual learns from his/her society as a member of it, and undertakes some responsibilities toward the society (Rooholamini, 2005, p.17).

Cultural Management

Cultural management is defined as processes, practices, and procedures that are carried out with the aim of planning or organizing, supervising, directing, cooperating, adjusting, administrating, and supporting cultural activities (Godarzi and Sheikhzadeh, 2009, p.121).

Cultural management, as an educational approach prepares a proper ground for the growth and sublimation of human beings; a proper substrate in which both the instructor and the learner will attain maturity, efflorescence, and perfection simultaneously (Nejati, 2009).

Cultural management is organizing and administrating cultural activities and affairs; it has its own requirements like any other kind of organizational management. Therefore, all organizational tasks of management (policy making, planning, organizing, directing, cooperating, supervising, and evaluating) are carried out in the scope of cultural tasks.

The cultural growth and development of every society depend on a powerful and resourceful management that can lead the society through a narrow and unsuitable stage and may drive the people of the community to enrichment and development. If there is not such a management in the society or there are people who deal with powerless, ignorant, unaware, and imprudent managers, we naturally should not expect the culture and cultural issues to flourish.

The ideal and desirable cultural management is a special educational process which is distinguished from other artistic, scientific and learning ones or guild activities. The characteristics of this process are enumerated below:

- a) Supreme goal
- b) Islamic educational basics
- c) Traits of cultural managements
- d) Effective tools

A) Supreme Goal: The target point in cultural management is the important issue of educating humans and attempting to sublimate them. Actually, the task of cultural management is to prepare an appropriate context for the growth and ascendancy of human beings where both the instructor and the learner attain efflorescence and perfection.

B) Islamic Educational Principles: In the transcendental school of Islam, the most basic educational principles, which, in fact, are accepted criteria, rules, and concepts of cultural management, are as follows:

- Educational principles in cultural management
- Principle of having divine intention and motivation
- Principle of free will and liberty
- Principle of task and responsibility

- Principle of precedence of refinement over education
- Principle of persistence and dynamics in education (Khaleghi, 2009).

C) Traits of Cultural Managers: Policy makers and cultural managers play an important role in cultural development. Because of this, they have to be equipped with required skills and competency. The following points are the decuple skills of cultural managers which are needed in cultural changes and development:

1. Skill of cultural strategic thinking
2. Skill of managing cultural diversity
3. Skill of cultural intelligence
4. Skill of cultural leadership
5. Skill of cultural space-building
6. Skill of cultural business
7. Skill of managing cultural globalization on national level
8. Skill of cultural analysis
9. Skill of cultural integration
10. Technological and technical skills

D) Effective Tools: Nejadi recognizes perfect tools for cultural tasks at universities as follows:

1. Ritual and worshiping tools: rites and prayers in the Mosque, congregational prayer, being the Muezzin, being the prayer announcer, praying, mourning meetings, religious bodies, and so on.
2. Cultural-artistic tools: theatre, anthem, Tawasheeh, calligraphy, etc.
3. Entertaining-sportive tools: camping, climbing, playing soccer, swimming, etc.
4. Emotional-motivational tools: carrot and stick, establishing an intimate relationship, intimacy, etc.
5. Knowledge tools: lecturing, reading, question and answer sessions, and so on.
6. Educational tools: meeting with supreme models, visiting the sepulchers of martyrs and religious leaders, etc. (Nejadi, 2009).

Research Background

A research project intending to present a review of the social issues of the day from the perspective of Tehran citizens conducted by Amir Hashemi-Moqaddam in “Iranian Students Polling Center” (ISPC) shows that almost 54% of women in Tehran do not follow the Islamic hijab. In another research entitled “student's attitudes and behavior” 36/7% of respondents do not consider following hijab as a necessity, and in their opinion unsuitable dress and make-up has become prevalent in the society (Hashemi Moqaddam, 2003, p.46).

Another research by Mohammad Dokandar (2011) titled “Reviewing the relationship between cultural management of Islamic dress and pattern selection by students of Islamic Azad University of Bukan” has been conducted with the purpose of studying the existence of a meaningful relationship between the two variables of research among 300 students selected as the research sample. In this research, the traversal method has been used and questioners were used for gathering information. The result of this research shows that there is a direct, positive and meaningful relationship between cultural management of Islamic dress and pattern selection. Cultural management of universities has the greatest impact on students and the resource of pattern selection (Dokandar, 2012).

Results of another poll from students of Tehran universities illustrate that 66/7% of respondents believe that cultural management of universities can affect promoting the culture of hijab in the society greatly and considerably (a group of authors, 2010).

Assumptions

1. Students think that improper-dressing and having bad-hijab in both men and women have become a common phenomenon and a social custom.
2. University management has a significant effect on preventing improper dressing and extending the culture of hijab.
3. Students with bad-hijab and improper dressing believe that criteria, actions, and supervision on dressing and hijab are not necessary.

4. Students with bad-hijab and improper dressing believe that hijab and dressing styles are personal matters and the government has no right to interfere.

Methodology

The present research is a survey, and the subjects of the study are 9600 students of Islamic Azad University of Tehran central branch (Valie-Asr academic complex) in which 370 individuals are selected as sample using Cochran formula and classified random sampling method. A questionnaire is used for collecting the data. The questionnaire is based on a field of researchers' study, and is designed and developed after considering the opinions of the scholars and experts in this field, as well as research and surveys related to the field which have been presented by the background of the research, and is also developed based on the most common extracted factors and indicators related to the subject.

Validity and Reliability of Research

In order to assess the validity, the research questionnaire consisting of components and indicators was evaluated by professionals, and was approved by them. Validity of the main items of the research's index was done using internal reliability. Cronbach's alpha coefficient was used for this purpose. In this section, all the components and questionnaire variables, including the type and amount of dressing between men and women and the social and cultural aspects and norms of society were tested. As a result, alpha obtained for the index of the University management's role was 0.846, which is acceptable for the amount of aggregate formation index.

Research Findings

Of a total of 370 respondents, in terms of gender composition, 38.1 percent were male and 61.9 percent were female, among them 40.3 percent single and 59.7 percent married, about 19.5 percent had an associate degree, 34.6 percent a bachelor's degree, and 45.9 percent a master's degree or higher.

In this paper, the image questions (6 images) for women's dressing were drawn, among which images 1 and 2 were with desirable Islamic hijab, images 3 and 4 with minimal hijab, and images 4 and 5 with improper or with no hijab. The respondents were asked to choose images which they preferred for women's dressing in the university. The following data represent the views of students in Azad University of Tehran in this regard:

Table 1. Distribution of the sample group in terms of students' attitudes to current female dressing in the universities

Students' attitudes to current female dressing in universities	Frequency	Percentage (%)
Images 1 and 2: desirable Islamic hijab	15	4.1
Images 3 and 4: minimal hijab	92	24.9
Images 5 and 6: bad-hijab	246	66.5
Does not matter	17	4.6
Total	370	100

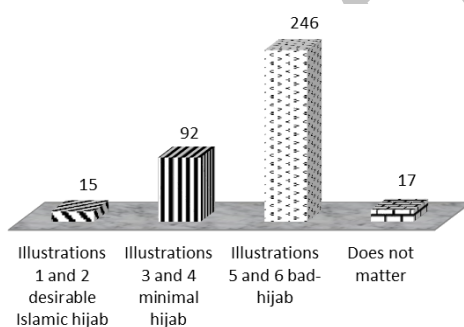


Fig. 1. Distribution of the sample group in terms of their attitude towards the current female dressing in universities

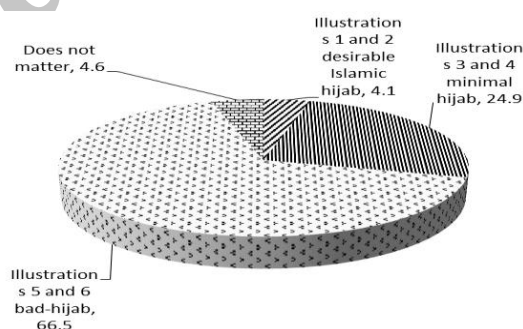


Fig. 2. Distribution of the percentage in terms of their attitude towards the current female dressing in universities

As the table and charts above show, most respondents (66.5%) believe that images 5 and 6 represent females' current dressing at universities. 24.9 percent of respondents indicate images 3 and 4 as the common females' dressing at universities. However, 4.1 percent of the respondents believe images 1 and 2 as the common females' dressing in universities.

The answer to this image questions males' dressing in universities and asks what type is the most common (Table 2).

Table 2. Distribution of the sample group in terms of students' attitudes to current male dressing in the universities.

Students' attitudes to current male dressing in the universities	Frequency	Percentage (%)
Images 1 and 2: desirable Islamic hijab	36	9.7
Images 3 and 4: minimal hijab	162	43.8
Images 5 and 6: bad-hijab	168	45.4
Does not matter	4	1.1
Total	370	100

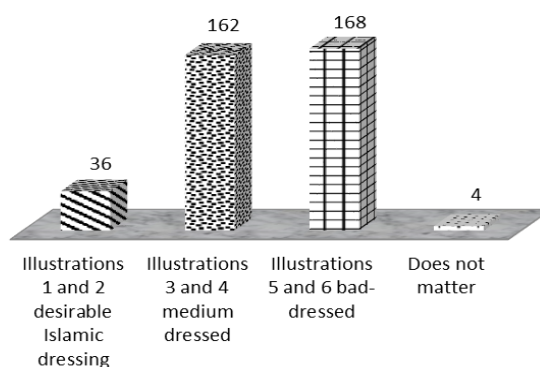


Fig. 3. Distribution of the sample group in terms of their attitude towards the current male dressing in universities

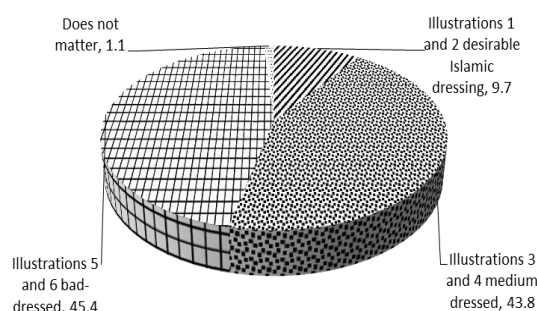


Fig. 4. Distribution of the percentage in terms of their attitude towards the current male dressing in universities

As Table 2 and Figures 3 and 4 show, most respondents (45.4%) believe that images 5, 6 and 7 represent males' current dressing in universities. 43.8 percent of respondents suggest images 3 and 4 as the common male dressing at universities. However, 9.7 percent of the respondents believe images 1 and 2 are the common male dressing in universities.

Table 3. Frequency and percentage of respondents based on the university administration

Classes	Frequencies	Percentage
Low	80	16.7
Medium	130	30.2
High	174	54.1
Total	384	100

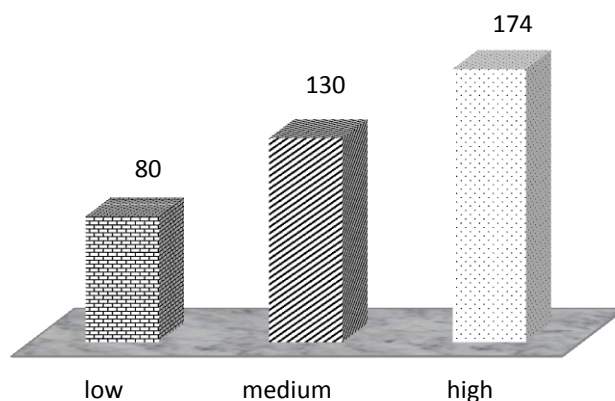


Fig. 5. Distribution of respondents according to the university administration

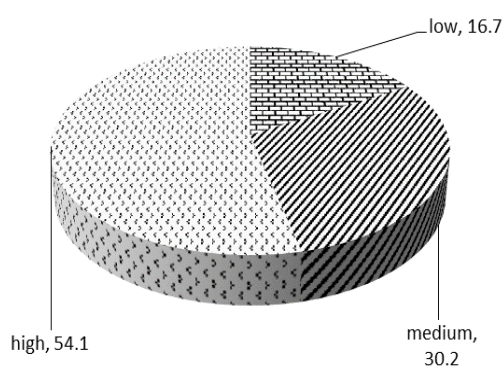


Fig. 6. Distribution of respondents according to the university administration

The table above shows the distribution frequency of the percentage of respondents in the university administration. Based on the findings of the entire sample, 16.7 percent (80 people) have expressed law enforcement plays a minimum role in dealing with improper hijab. 30.2 percent (130 people) in average and 54.1 percent (174 cases), the most frequent, believed that the role of university administration in affecting improper hijab is prominent.

Secondary hypothesis

University management has a significant effect on extending hijab culture and preventing improper hijab.

Statistical hypothesis

$\left\{ \begin{array}{l} H_0: \mu \leq 3 \text{ University management has no significant effect improper hijab} \\ H_1: \mu \geq 3 \text{ University management has a significant effect improper hijab} \end{array} \right.$

Table 4. Descriptive statistics of Hypothesis 1

Sample size	Mean	Standard deviation	Standard deviation mean
370	4.10	0.872	1.101

According to the table above it can be concluded that since the average data is more than 3 and is equal to 4.10, then the research hypothesis is established.

Table 5. T-test for hypothesis criteria

Result of hypothesis	Test Value = 3					
	T	Degree of freedom	Level of significance	Mean difference	At level 0.95 Lower bound	Higher bound
Approved	3.721	367	0.000	0.671	0.42	0.78

According to the results of t-test it can be suggested that since the significance level of the test, alpha, is 0.000 and is less than 0.05, as a result, it can be stated that the university administration's dealing with improper hijab can significantly influence the development of culture. There is a significant relationship between them. So the null hypothesis is rejected and the research hypothesis is established.

Table 6. Regression coefficient of university administration in the face of spreading the culture of dressing and hijab

Statistic criteria of the model	Regression coefficients	Standard error	Standard beta	T	Level of significance
Constant coefficient	2.153	0.170	-	12.660	0.000
Extension of hijab culture	0.483	0.059	0.488	8.259	0.000

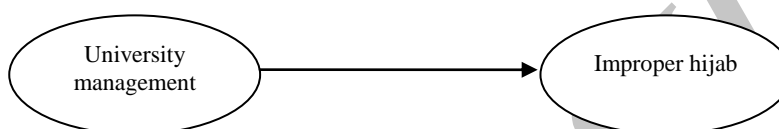


Fig. 7. Regression effect of university administration to deal with the expanding culture of hijab

For one unit increase in the police force activities against improper dressing, 0.483 units in preventing improper dressing and spreading the culture of hijab will occur.

The following equation can be set by the university administration to predict improper dressing:

University management = $2.153 + (0.483) * \text{confronting improper dressing and extending the culture of hijab}$

Table 7. ANOVA against bad hijab and improper dressing and administration

	Some of squares	df ¹	Mean of squares	F	Level of sig.
Intergroup	90.28	3	22.100	18.23	0.000
Intragroup	7704.27	369	69.05		

The table above shows variance analysis of the university administration to deal with improper dressing and hijab. Calculation of F value is equal to 18.23 and its significant level is $p=0.000$. This suggests that the average difference against bad hijab and improper dressing and the police force activities is statistically significant.

1. Immunity Step

Table 8. Distribution of the students' view in the field of cultural management in universities' practices for improper dressing and hijab

How do you think about criteria, actions, and supervision for hijab and dressing at universities?	Frequency	Percentage
Criteria, actions, and supervision on hijab and dressing are necessary. (A)	26	7.0
Criteria and actions are necessary, but no supervision is needed. (B)	67	18.1
None of them is needed and students heed Islamic hijab voluntarily. (C)	80	26.6
It must not interfere in dressing and hijab, and individuals are free to be presented at universities with their desirable dressing. (D)	197	53.2
Total	370	100.0

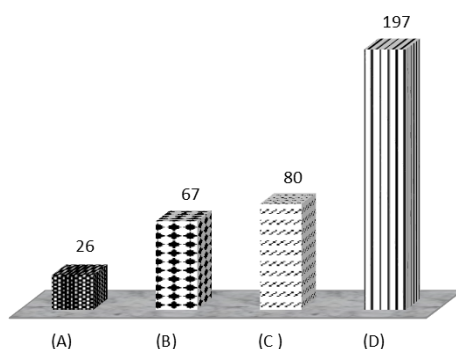


Fig. 8. Distribution of the students' view in the field of cultural management in universities' practices for improper dressing and hijab

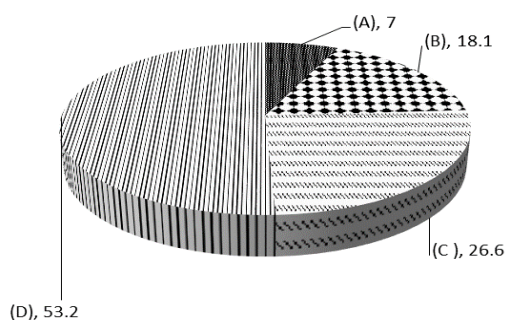


Fig. 9. Distribution percentage of the students' view in the field of cultural management in universities' practices for improper dressing and hijab

About the attitude of students toward the method of cultural management of dressing at universities and how criteria, actions, and supervision should be applied to dressing and hijab, most subjects

(53.2%) believe that it must not be interfered at all, but people are free to attend universities with an arbitrary dressing; following this, 21.6 percent of subjects think there is no need for criteria, actions, and supervision on dressing and hijab, and people will heed Islamic hijab voluntarily. In the next place, there are 18.1 percent of people who think that only criteria and practices are required and there is no need for supervision. Nevertheless, there are only 7 percent of respondents who think that criteria, practices, and supervision are necessary for hijab and dressing.

Conclusion

Most of the students believe that images 7 and 8, i.e., improper dressing, are the common dressing in the society. In other words, 77.5 percent of subjects do not wish Islamic hijab for women.

Most of the students prefer images 3 and 4, i.e., medium dressing, to be the dominant dressing for males in the society. If we consider pictures 1 and 2 as proper Islamic dress, 10.8 percent of respondents select these dressings for men.

Most of the students believe that the dominant dressing for females at universities are images 5 and 6 that are improper dressing. In other words, it shows that from students' point of view improper dressing has been propagated through universities and it has become a custom now in the communities.

The majority of students believe that the most dominant dressing for males at universities is images 5, 6, and 7, as improper dressing; it proves that students think that improper dressing of men has been spread out at universities.

Because the level of significance of the test, that is 0.000, is smaller than the test's alpha, 0.05, it can be concluded that the cultural management of universities has a significant role in prohibiting improper dressing and expanding the culture of hijab.

Most of the students say that the cultural management of universities must not meddle in issues about hijab and dressing, and people are free to attend universities with their desirable dressing. This demonstrates the development of individualism which has a

direct and effective impact on the development of improper dressing in the society.

The majority of students believe that dressing and hijab are personal issues in which the government should not interfere.

A Comparison between the Results of the Present Research with the Results of Other Researches

Comparing the results of this research with the results of other researches in this field, as mentioned in the research background, we find out that the cultural management in the community and especially universities of Iran plays a fundamental role in issues of dressing and hijab, and also the method used for this kind of management is greatly influential in dressing and the attitude of society and particularly young people who allocate a great part of the country's population to themselves. Additionally, the results of this research, similar to other researches, indicate that unsuitable hijab is becoming common in the society and especially among students of both sex, and this phenomenon is becoming acceptable by people as a desirable norm.

Suggestions

Based on the results, the following solutions are proposed:

- Conducting widespread and systematic surveys and researches to identify the present situation, current trends, and estimating possible future situations precisely and determining effective factors on creating and strengthening the phenomenon of improper hijab.
- Having a comprehensive and multifaceted view to improper hijab.
- Creating convergence and synergy among responsible organizations and institutions, terminating the ironic policies and frequently-changed procedures, designing and compiling a comprehensive system of hierarchical regulations and administrative instructions with systematic linear arrangements proportionate to existing wishes, needs, expectations, demands,

time and place contingencies, possibilities, barriers, and challenges.

- Investigating subjective and objective infrastructures for the development of the phenomenon of improper hijab in the society including individualism and considering dressing as a personal matter and no need for governmental interference.
- Strengthening intrinsic incentive for hijab and chastity, explaining benefits of obeying rules and making them tangible.
- Institutionalizing the culture of hijab as a mandatory social rule, amplifying the culture of law-obeying and -orientating in the society, and training disciplined and law-obeying individuals.
- Attracting public attention and enhancing social commitment against the phenomenon of improper hijab.
- Planning an organized attempt for solving the existing problems against placement, employment, marriage, and housing of the youth.
- More surveillance in places that young people attend most often such as movie theaters, clubs, gyms, schools, universities, private educational institutions, parks and so on, and dealing decisively with those who propagate vulgarity.
- Designing desirable dressing patterns proportionate to demands and not insisting on a single model despite differences and diversities; close monitoring and inspecting garment manufacturers and making access to model dresses easy and inexpensive.

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بررسی مدیریت فرهنگی پوشش اسلامی در دانشگاه‌ها (مورد مطالعه: دانشجویان دانشگاه آزاد تهران مرکز)

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چکیده

امروزه، بسیاری از معضلات به ویژه فرهنگی و اجتماعی واحدهای ملی، از عوامل فراملی و روند موسوم به جهانی شدن و مشخصاً امپریالیسم فرهنگی نشأت می‌گیرد. خصوصاً با ورود به فضای پست‌مدرن و رسانه‌ای در دهه ۱۹۶۰ میلادی و هم‌زمان با وقوع تحولاتی در این برهه مانند جریان نهضت زنان، جنبش‌های اجتماعی، انقلاب جنسی و گسترش فردگرایی در غرب، سبب تحولاتی بنیادین در فضای فرهنگی و اجتماعی جوامع شده که فضای فرهنگی و اجتماعی جامعه ما هم متأثر از این تغییرات و تحولات بوده و گسترش پدیده موسوم به بدحجابی را در دهه‌های اخیر در پی داشته است. هدف از پژوهش حاضر که با رویه پیمایشی انجام یافته است، بررسی نقش مدیریت فرهنگی دانشگاه‌ها در مقابله با گسترش الگوهای پوششی و رفتاری ناپه‌نچار در جامعه آماری دانشجویان دانشگاه آزاد تهران مرکز (مجتمع دانشگاهی ولی عصر(عج)) در سال تحصیلی ۱۳۹۱-۱۳۹۲ بوده است که از بین آنان ۳۷۰ نفر به شیوه نمونه‌گیری تصادفی طبقه‌ای انتخاب شده‌اند. ابزار گردآوری اطلاعات در این پژوهش پرسشنامه است. برای آزمون داده‌ها از روش آماری رگرسیون چند متغیره، ضریب همبستگی، آزمون T و تحلیل واریانس استفاده شده است. نتایج پژوهش نشان می‌دهد که مدیریت فرهنگی دانشگاه‌ها که در قالب نقش و به عنوان متغیر مستقل تحقیق آورده شده، بر متغیر وابسته یعنی بدحجابی و بدپوشی تأثیر معنادار و افزایشی دارد و با تغییر آن می‌توان وضعیت فرهنگ حجاب را در دانشگاه‌ها پیش‌بینی و تبیین کرد.

کلیدواژگان

پوشش، فردگرایی، فرهنگ، مدیریت اسلامی دانشگاه، مدیریت فرهنگی.