

A study of vision of Islamic-Iranian identity in the process of cultural globalization (Case study: Islamic Revolution of Iran)

Mahdi Taqavi Rafsanjani¹, Syed Amir Mas'ud Shahramnia²

¹Faculty member of Vali Asr University and Ph.D. student of political sciences in Isfahan University. Telephone: 00 98 913 3933529 and 00 98 391 6220603. Email: taghavi74@yahoo.com

²Assistant Professor in department of political sciences, Isfahan University
Ali Ali Husseini, Assistant professor in department of political sciences, Isfahan University.

Abstract: Globalization is a multidimensional phenomenon. One of its widespread and revolutionary dimensions is globalization of culture. Culture is the major and inseparable part of globalization. No doubt, globalization creates serious challenges for native cultures, in some of which religion plays an important role. On other hand the comprehensive and dynamic Islamic approach, which the Iranian culture is extremely affected by, can give a new identity to the phenomenon of culture in coordination with other cultures while observing its potentials by means of clear standards such that it could safeguard itself from actively facing globalization. In this study, the author wants to prove that the combination of Islamic identity and national identity in Iran has form a new identity – not in a contrary form rather due to commonness in philosophical, religious, historical and cultural etc. principles. This new identity can successfully participate in the battle with the alien and liberal western culture in process of globalization. The status of identities of Iranian society has changed from transverse approach in Pahlavi era to longitudinal approach after success of Islamic revolution. This is one of the major reasons of survival of system of the Islamic Republic against the horrific wave of globalization. This paper intends to study the effect of globalization, as a double sided process i.e. opportunity- bearing and challenging, on the identity of Iranian society especially after the Islamic Revolution of Iran. We will use descriptive-analytical method and use the library resources on basis of paradigmic approach about identity which considers it a changeable matter due to subjective and objective internal factors.

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Introduction

One of several dimensions of globalization in the contemporary world is cultural aspect of globalization or globalization of culture. The cultural bonds are continuously expanding on global level by different means beyond the national boundaries, social traditions and cultural identities. These are signs of emergence of a widespread phenomenon known as globalization of culture. Strange speed of changes in global culture shows that despite the fact that our country is using all its potentials to safeguard and defend its sovereignty under the label of national government but even then it is unavoidably being seriously affected by horrific waves of globalization and it cannot protect itself from its revolutionary effects. Today, all aspects of globalization and especially its cultural aspect have affected our society, political system, economic system, religious culture and national identity and these effects are increasing. In this research, we do not intend to mention all the aspects of globalization and their effects on societies however we will study effects of wave of globalization of culture – focusing on its procedural approach – on societies especially the Iranian society

after the Islamic Revolution. Globalization of culture is being discussed as subject of study in Iran at time when we are living in environment of a totally value-based system after success of the Islamic Revolution. It is a newly founded system which has challenged many arrogant ideologies, policies and objectives of the West and the East. It intends to present a new model of trans-human ideology to the world. As, this new model is currently being tested and experimented thus any negligence with respect to horrific harms of globalization in different fields including culture can result in inability of this model in eyes of the world and then its inability to be presented to the world. Although transnational researches about aspects of globalization in general and globalization of culture in particular have been made but specific explanation of effects of globalization of culture on identities of societies especially the multicultural society of Iran is an issue on which the former researches have paid less attention. In addition to this, this gap seems wider in the field of presentation of solutions with respect to facing the horrific waves of globalization of culture and its effect on religious and national identities of the societies especially in Iran. In this paper several

questions were raised in the authors mind. We have answered one important and key question specifically i.e. what is the current situation of Islamic-Iranian identity in the Iranian society especially after the Islamic revolution keeping in view the several challenges created by globalization of culture? In order to answer the main question of the paper different assumptions were present. We will discuss the most important ones. One assumption is that beyond its aspect of being a process, globalization, despite all threats, has given certain opportunities to the third world societies and the related cultures which have increased their bargaining power in the world for expressing themselves in a better way. Similarly, it is assumed that the real identities of the society are mainly religious, cultural and national identities. The waves of globalization have caused serious and unavoidable threats to each of these identities. In other words the most important threat for societies is to weaken and isolate religions and cultures, native manners and traditions and severe decrease in national independence and sovereignty. On other hand the situation of present identities in the Iranian society has changed from transversal approach of Pahlavi regime to longitudinal approach of the Islamic Republic after the success of the Islamic revolution. The same is the secret of failure of Pahlavi regime and success of the Islamic Republic in past three decades. Other assumption of this paper is that the religious and national identities of Iranian society not only do not adopt the aggressive and contradictory state (with respect to each other) rather they form a new identity due to their combination with each other. This new identity can act successfully in process of globalization in the battle with alien western identity.

There is a severe wave of globalization especially in field of culture which has created a serious crisis of identities. It has shaken the social institutes especially the institute of family. The western culture is being promoted among the youth and among all the social levels. The national and religious values are being eliminated. Due to these facts, there is a perfect need for carrying a study about identification of the threats and opportunities of globalization of culture and situation of the identities of societies especially the Islamic society of Iran. On other hands various discussions are being made. Although these discussions were made by different enlightened intellectuals and writers since long ago but today discussion of Iranian school of thought as an alternate of Islamic school of thought has created two different ideological and contradictory trends in the society. It seems that apart from the goals and intentions of pioneers of these ideas, the enemies of the Islamic Revolution have welcomed these ideas well. Therefore, It is perfectly necessary to find an

idea in accordance with the requirements of Iran for answering the needs of today's society. In this paper we will try to utilize from the theories of theorists like Robertson and Bowman about situation of the identities in the environment of globalization for purpose of analysis of independent variable (globalization) and dependent variable (identity) in theoretical framework of this paper.

On basis of what has been mentioned as need and importance of this research, a few main objectives are concerned in carrying this research.

1. Identification of dimensions and consequences of globalization of culture and its effects on the identities of the societies.

2. Formation of vision of identities of the Iranian society in process of globalization of culture.

Obviously, achievement of the said objectives in this research requires studying the axes of the research which are as follows:

In this research, after explaining the theoretical framework including meaning of the two concepts: 'identity' and 'globalization' and different theories in this regard, we will discuss the relation between the globalization of culture and identities in two dimensions: Iranian and Islamic. Then we will analyze the opportunities and challenges faced by the Islamic and national identity due to globalization of culture. Then we will demonstrate the vision of globalization of culture in the West and insufficiencies of the liberal culture of the West. In the end we will show how to fight against the harms of identity-removal of globalization of culture in the Islamic Revolution of Islam and similarly the vision of aforementioned identities in process of globalization of culture. The main method of this research is descriptive- analytical. The method of gathering data and information is library-based.

Theoretical bases

It is necessary, keeping in view the topic of the discussion, that we should first discuss the meanings of two words 'identity' and 'globalization' and then the theoretical framework of the article is specified from the following definitions.

Identity

In opinion of the social psychologists and sociologist the word 'identity' emphasizes on the fact that certain distinctions, which encompass stability or continuity throughout time, takes place among the individuals of a society. In means that a sort of feeling of attachment with a material or spiritual collection whose elements have formed throughout the history and it distinguishes that society from other societies. More or less, they acknowledge that identity normally manifests in approaches and feelings of people but the

social life is platform for its formation. Individuals are unique and different but their personality is built completely in social form and by means of different stages of socialization and in a social action. (Jacobson, 1998:9 & Jenkins, 1996:20)

George Herbert Mead was one who presented the theory of social identity for the first time. He studies the process of achievement of feeling of uniqueness by a person and complete perception of self. He believes that the picture of a person which he himself presents in the society and similarly the feelings which he develops about himself is reflection of the approach which others have towards him (Mead, 1964:222). After him Tajfel also relates the social identity to issue of membership of a certain group. He considers that the group membership consists of three elements.

A) Awareness of a person that to which group he belongs.

B) Valued element which is related to acceptance of positive or negative consequences of membership of a certain group.

C) Sentimental element which includes the emotional relation with other members of that group (Tajfel, 1978:63).

No doubt, identity is one of the psychological needs of a person and is a prerequisite of life. In fact, no society will exist without a social identity. The social identity not only provides the possibility of social relation but also gives meaning to the life of individuals (Jenkins, 1996:6). If we want to look at the phenomenon of identity from opinion of constructionist theorist it should be said in contrary to the structuralists who present 'identity' as a natural and stable thing, identity is a historical and probable thing. The historical nature of identity shows that identity and its meaning is changeable and they are always produced and reproduced (Howorth, 1995:118). No doubt, to do such an important task is impossible without presence of power and relations of power. Identity has a unbreakable bond with distinction and distinctions always include power which is created, safeguarded and strengthened by societies, governments and institutes. So where ever there is distinction there is power. A person having power decides about the environment of distinction (Jordon, 1994: 197).

However, on other hand, paradigmic and constructivist writers and theorists have always considered identity as a flowing and changeable thing and they emphasize on multiplicity and variety of resources of achievement of identity of a person. In works of Foucault, the invalidity of the modernist approach to identity is clear. Stewart Hall also talks about significant gaps or changes in modern paradigms of identity which makes clear platform-

based nature of identity and fragmentation and contradiction of the subject (Hall, 1996:229-291).

In this article we will try to make the constructionist and paradigmic approach as our basis with respect to identity which considers it to be flowing and changeable under effect of subjective and objective internal factors and thus discuss the effect of process of globalization on the identity of societies.

Globalization

The concept of globalization is full of deep ambiguities and amphibologies which depict a complex and contradictory phenomenon. Various perceptions of this concept are subjected to variation to such an extent that everyday a new aspect of its various dimensions is specified and becomes apparent. In most of the definitions, globalization is described as a gradual and permanent process which has started since far past or near past and is continuing. The more becomes its age the more increases its acceleration. The major theorists of globalization like David Harvey make the compaction of time and space axis of their definitions. According to Harvey the separation of modern age from traditional period is possible due to reproduction of the concept of time and space. The compaction of time and space has taken place in a long historical process. However it has been accelerated in the nineteenth century: A) formation of modernity and modernization which was a cultural movement. B) economic crisis which had helped in weakening of boundaries and hindrances of time and space (Harvey, 1989:127). Ronald Robertson presents a double sided definition of globalization which include the objective and subjective aspects of globalization. He believes that globalization is a concept which focuses on compactness of the world and increase in knowledge about the world as a whole. He considers this process as compactness, similarity, interconnectedness and interdependence on global level (Robertson, 2006:131-133). Antony Giddens, like Harvey, considers globalization a result of collapse of traditional system of time and space. He considers it as an aspect of modernity and modernization. Globalization is the result of collapse of the traditional system of time and space. This space and time separated from place have combined and coordinated with each other in an infinite range and provide the possibility of action and social relation in a comparatively very bigger society (Giddens, 2007: 74).

In short we can utilize the opinions of the above mentioned intellectuals and say with a paradigmic approach to globalization that: globalization refers to process of compactness of time and space as a result of which the people of the world have integrated, relatively consciously, in a single global society. As a

result of that, many geographical and political limitations in social and cultural arrangements have vanished or decreased (Shahramnia, 2006:27).

After explanation of globalization it is necessary to discuss some view in the field of globalization especially in its cultural aspect and its relation with the topic of identity of the societies mainly present in the opinions of the theorists like Robertson and Bowman so that the theoretical framework of the article become clear.

A brief review of theories of globalization

There are many differences between the definition of globalization presented by those who consider globalization as project of capitalist countries (North America and West Europe) and those who consider it as a process without real planning. In the first definition which is propagated by Marxists and pessimistic religious fundamentals, the industrial capitalism has designed a plan called globalization to propagate the culture of consumption and wants to exploit the non-capitalist world with the help of cultural unification. From point view of this group the terms 'act of globalization' or 'Americanization' specifies the meaning of globalization better than 'process of globalization'. In other words the approach of globalization involves a great deal of Americanization. Although this process frees human beings of thousands of binding tradition and brings several opportunities but this freedom and opportunities exist for a small minority only and in lieu of it interrelation and security for all are destroyed. This group believes that globalization does not give equal opportunities to all the cultures rather it omits some cultures or confines them to a small geographical range and reserves the scene of globalization for itself (Ham Lenick, 2001,367-383).

The second type of definitions of globalization emphasize on its being a process rather than a project. The supporters of globalization or those who consider it as a process out of access of governments and capitalism have an optimistic approach to it. They are idealists who have hope in progress of human life with respect to welfare, peace, health, increase in age et cetera. The subjective and ideological bases of this argument depend on liberalism and modern rationality and its victory over its ideological opponents in past two or three centuries (Mansur Samayi, 2001, 409-418).

Other than the said opinions which consider globalization good or bad one-sidedly, there is a third opinion which dominates in this article. It believes that globalization is a process having different opportunities and threats for countries and nations. In this approach, contrary to the view point of active and aimed project in the first approach and despite the

view of a passive process in the second approach, although globalization was a spontaneous process but the scientific developments of the modern world has given it a certain acceleration. A certain time cannot be specified for its beginning. On other hand it is, to a certain extent, in harmony with the hopes of liberal capitalism. Capitalism is trying to guide it even more (Poladi, 2001, #2085). However, according to this viewpoint different societies can utilize this environment for creating opportunities for globalization of their values and cultures according to their share. However, one cannot neglect its several threats and challenges in all fields especially in cultural sector of the societies. It seems necessary to mention that accepting the approach of process and spontaneous nature of globalization does not deny the conscious activity of man or any agent to direct the process of globalization. As it has been mentioned before, in the third approach, globalization, as a process, is along with some opportunities and threats. In order to specify its course to the required direction it is required to utilize the opportunities and struggle against the threats which are present in the way of societies. This is the important point focused in this paper.

Different fields of globalization are not limited to globalization of economy and politics only rather one of the important and effective aspects in the period of globalization is cultural aspect of the societies. Due to intersection of boundaries and integration of societies, different cultures will be affected by the dominant cultures. Globalization in this field faces these questions: Whether globalization will result in integration of different cultures? Whether the world is moving towards a common culture? Whether the other native and local traditions will be forgotten? Or whether we will experience coming into being of new values and loyalties along with national and native cultures? Et cetera. The type of answers to these questions will show the opinions of people with respect to orientation of globalization in this field. It seems that the contradiction between the opinion of 'act of globalization' and 'process of globalization' will express itself more in this field. We are observing the manifestation and expansion of a thought which wants to impose its values in form of superior culture on all the societies and obliges others to absolutely follow its models. The revolution of communication and expansion of media technology is one of its major tools. This revolution has created astonishing effects such that new identities and attachments are forming. Most of them have roots in this modern information revolution. The speed of the cultural changes is such that it has made some intellectuals to express: "Using the technological revolution, globalization has resulted in revolution of awareness and epistemology and

transit from modernism to postmodernism. In today's globalizing culture concepts and subjects are ambiguous and uncertain. This ambiguity and uncertainty has replaced the rational provisions and the issue of identity has changed into a central issue for individuals and social groups". (Bowman, 1997: 48-51). Many intellectuals like Robertson believe that in the era of globalization we are observing strengthening of local identities along with the development of global identity. He calls this order as 'global-local' order (Kiyani, 2001:29). In other words movements like divergence, localization, partition and independence are complementary processes of globalization (Waters, 2010: 67). Globalization is a contradictory phenomenon which is along with dual concepts like global-local, localization, universalism, convergence-divergence etc. (Kaul, 2007:65). The countries which may have experienced the process of globalization and understand its mechanisms can find an appropriate place for them in the global system.

In contrary to some classical scholars who define the concept of identity in framework of national boundaries and thus they consider it constituent of 'regionalism' and contrary to 'universalism'. Even unlike the opinion of people like McGraw they believe that culture is what differentiates a society from the other society. They consider the differences present inside a society as main indicator of culture. These differences separate it from other societies (McGraw and Haled, 2009). Robertson believes that despite existence of different characteristics in a society indicates its being different from other societies but this relativism is not contrary to universalism; because, in universalism different ideas and different characteristics of various societies are placed in a global structure and despite preserving their differences they are present in and inclined to a universal system. Although, here, cultural identity describes the differences of society also but it also accommodate certain elements of globalization in itself and meanwhile it attaches that society to the global structure as a whole. In process of globalization issues like national societies, national cultural identities etc. have separate meanings and natures but they remain in another form. In process of changing of world into one unit, they have different position, role and concept. He considers universalism and particularism in the global level as a single interrelated set. (Robertson, 2006: 216-218)

Fundamentalism is one of the aspects of globalization of culture. According to Robertson 'search of fundamentals' or 'ultimate values' is 'the most attracting aspect' of it. In particular, this 'search' takes place in different points of the world in different societies and in framework of thoughts related to tradition, nationalism, region, group etc. which is

globally spread. He mentions the Islamic Revolution of Iran as an instance of fundamentalism and believes that by means of positive definition of 'fundamentals' we can specify the level and causes of attachment to 'ultimate values'. Therefore, many forms of fundamentalism, in its original meaning, are ways to find place in the world as a whole (sometimes pulling back from the world as a whole). These ways generally require effort for increasing the power of the concerned group (Robertson, 1380: 341-345).

In this paper, after stating some opinions we will make our basis those opinions which look at this issue as a double-sided process opportunity-bearing and challenging and then we will discuss the effect of globalization on the phenomenon of identity of the societies in two aspects – religious and national.

Globalization and Identity

It has been said before that as it apparent in the opinions of paradigmic theorists like Michel Foucault and Stewart Hall – he is also influenced by Foucault – all the identities are created although they seem natural but in fact they are not natural and inherent. However, these identities are created inside the societies under the effect of conscious and unconscious internal factors. Although the hegemonic powers try to always involve themselves in creating identities and preserving them and to interfere in the process of creation of identities in some way but this paper believes that the identities are formed in space, region and land and similarly in time and culture. What are the resources of identity? Despite the difference of opinion about resources of identities some of the original resources and tools which give identity to people in the society include place or land, time and culture etc. As this research studies the national and religious identity in the process of globalization of culture, it is necessary focus on two identity-giving resources i.e. space and culture. Then the effect of globalization on aforementioned resources of identities will be shown. Therefore, under the heading of relation of globalization with two identities – national and Islamic – we will discuss separately the effect of globalization on two factors culture and land. Therefore land in addition to ancient Iranian culture will be discussed under the heading of national identity and religious culture under main heading of Islamic identity.

A. Globalization and national identity

Sociologist and in particular anthropologists always emphasize that region and land has great importance for people for they have high potential of forming identity because these concepts are considered as main elements and components of identities by the individuals or in other words they

fulfill the identity needs of human being. Therefore, by delimiting the land and making it belong to a certain group, societies try to achieve the necessary security for life. It is due to this identity-making function of land the social solidarity and unity is also maintained and strengthened in the societies. It is not reasonless that strengthening of feeling of nationalism among the individuals of a society is always considered one of the factors, which provide ground for social unity, by the power holders.

Today the process of modernity and in particular globalization has caused human being to get rid of limiting dominance and narrow circle of place and to develop coordination with each other in wide range of space and time. Giddens has explained this point very well in the discussion about the relation of time and space and social interactions very well. He believes that in traditional societies space was not separate from place and the time and space were attached to each other in contest of place (Giddens, 1991: 116). The same issue provided ground for formation of small units like sector, region etc. Similarly modernization and following it globalization are the factors of freedom of social relations from limitations of face to face interactions in social relations and in framework of limited lands (Tomlinson, 1999: 107). As a result of elimination of land caused by the process of globalization creates a type of identity crisis due to elimination of the identity-making potential of place. According to a writer, due to globalization the direct and simple relation between place and culture and identity has collapsed a complex and dialectic relation between identity and space has replaced it (Natter, 1997: 54-153).

Another important and rich identity-making resource of societies is culture. In its broader meanings and from global view culture refers to collection of reserves and creations which the human generations have accumulated and which have transferred human being from the primary state to the contemporary circumstances (Rafi, 1994: 320). With this perception of culture it can be said that the western, eastern, Indian, Chinese, Greek, Iranian and Roman cultures and civilizations have established in the nations and human societies with the passage of history. In every period a nation involved in making civilization and culture and it has emerged in the global society as a pioneer of civilization and spirituality. As Mr. Shariatmadari has mentioned in his article 'Globalization and culture' that the realists, whose thoughts had and have supporters after the World War II in the West and its followers in the third world, considered culture and history in international relation on the sidelines of world politics in their works in field of international relations. Now, as their previous models do not answer the transformation of

all the international problems, they have acknowledged the existence and effect of culture in international relation; because the ever increasing development of media, computer bulletin boards and cable television, video recording equipment, eye catching expansion of individual use of computer, one-sided training of internet in English, promotion of software programs, possibility of receiving film and broadcast from internet etc. has helped in cultural similarities (Shariatmadari, 2001: 159).

Individuals and groups always find identity by means of different cultural components and elements because the aforementioned human needs are achieved by means of cultural components and elements. Therefore, on one hand culture creates differences while it develops unity on other hand. In traditional societies culture is considered as an appropriate for making identity because it has potentials of creating differences and unity. In such closed environments of traditional societies, the specific cultures used to perform their act of identity giving and their functions i.e. unity and solidarity without interference of alien cultures. However, the process of globalization has destroyed the exclusive environment and safeguard of cultures and thus it has made the abilities of societies to create identity in traditional style experience serious problems. Today, effectiveness and collapse of boundaries have destroyed the peaceful environment with no interference of external cultures. It has permanently opened the way for entrance of different cultures in social life. Due to elimination of land, globalization has weakened the bond of culture with the place and sets free the system of meaning from its local harbors (Gol Mohammadi, 2002: 264). It is obvious that in such an environment the ability of government in field of identity making is decreased to a great extent and they will no more be able to successfully protect their national identity in former style in closed, exclusive and peaceful environment. Therefore, globalization will once again create identity and meaning crisis in field of national identity by mean of effectiveness of different cultures. In other words if culture is considered as the basic component of identity then globalization, in addition to native culture, will create challenges for national identity.

B. Globalization and Islamic Identity

In Islamic societies, religious beliefs and system of values forms an important part of the Muslims' identity. This identity is inevitably is defined inside religious and doctrinal boundaries and presents a form boundary between self and alien. Different interpretations and readings of Islam in this regard have serious differences but these differences only show themselves in highlighting or fading of the boundary of self and the alien. Anyhow, there is a

consensus, to some extent, on the issue that Islamic beliefs form a part of identity of Islamic societies. Accepting this point, even if we conclude an absolute pluralist interpretation from Islam then also we observe a sort of contradiction with the mentioned identity in process of globalization and elimination of doctrinal and religious boundaries which divide the societies to self-related and alien. This is because the people obliged to Islamic laws and teachings are Muslim and they consider this belief as an important part of their identity. Whereas, the nonreligious societies are not such and therefore they are considered as alien. In its appropriate place, the way of interaction with aliens from religious perspective is discussed separately and division of the world into two areas self-related and non-self-related does not necessarily refers to concept of contradiction between the self-related ones and the aliens rather along with belief in these boundaries originated from religious teachings and beliefs, it has been emphasized on coexistence of the self-related ones with the aliens (refer to: Hamidullah: 1386).

Islamic identity and challenges of globalization of culture

Despite the fact that globalization has covered a natural and evolutionary gradual process and movement and it has achieved higher levels of scientific, economic and technological flourishing and excellence but at the same time it also has negative effects. The Muslim world is not safe from these effects. Ali Asghar Rezvani has discussed some negative effects of globalization of western culture in his book 'Islam Shenasi va Pasokh beh Shobhat'. He believes that in era of globalization the threat of propagation of diverged culture of west, which has today made them suffer too, to Islamic world is serious (Rezvani, 2006:186). In a comprehensive look at the subject, in addition to the mentioned issue, we can mention the secular effects of western culture and fading of religious culture in the society and tens of other negative effects. In a general view and from perspective of Islamic culture and thought, the most important negative effects if hegemony of western culture by means of process of globalization can be explained in the following axes:

1. Separation of Islamic belief from political and social life of Islam and the Islamic societies
2. Propagation of atheist thought as an alternative of Islamic belief
3. Elimination of Islamic moral by means of propagation of carelessness, corruption, debauchery, lewdness and diverged western culture
4. Exaltation of material western culture and purification of Islamic culture and in the end invitation to abandon the Islamic culture

5. Spreading of crime like smuggling drugs, smuggling women and children et cetera and similarly spreading of diseases like aids et cetera.

6. Dominance of western culture on other cultures in form of an effort for destroying the cultural identity of other nations and presenting the western culture as an alternative

7. Creation of fake global identities by means of weakening and destruction of religious and national identities

In short, if globalization goes forward with western domination and is a threat of elimination or change of religious thought then it is obvious that contradiction and strategy of resistance will take place. However we should see what are the cultural differences of Islamic world which can be used as winning card and promoting factor of Islamic culture against the western culture? Similarly the weak and challengeable points of western liberal culture should not be neglected in this regard. However, on other hand the globalization of culture is also an opportunity for the Islamic identity which we will refer to briefly.

Islamic identity and opportunities of globalization of culture

Like a double sided coin, globalization has threats as well as opportunities. The threatening aspect of globalization with respect to Islamic societies and religious culture is in utilization of technological, economic and political power by the West to promote the liberal ideas and doctrines of western modernization. This is only one side of the coin. On other hand, the nature of globalization is not limited to aggregation of time and space only rather increase in awareness on global level is also along with it. Therefore, globalization provides an appropriate opportunity for presentation of different ideas and thoughts. Therefore, the Islamic culture and civilization which have rich, attractive and comprehensive themes find an opportunity to manifest itself. Globalization increases the self-awareness of societies and provides ground for global presentation of Islamic culture and thought on level of human societies by means of compactness of time and place. By means of globalization, the Muslim scholars once again find the opportunity to present the philosophical, political, economic, and sociological ideas and opinions of Islam to humanity. In particular, the contemporary western culture is declining from spiritual and social aspects. Man needs the return of Islam to get rid of this confusion. Therefore, due to universal values of this divine religion, new circumstances can be an appropriate opportunity to introduce Islamic thoughts and opinions and ultimately to globalize this divine religion.

Due to comprehensive nature of Islam and due to its humanitarian characteristics as it significantly addresses human being regardless of blood, ethnic or regional relations, Islam has a higher ability of globalization. Some researchers of Islamic issues express the most important characteristics of Islam for globalization as follows:

1. The principles and values of Islam have a general and global nature
2. Islam recognizes the world and human being as a single collection. Therefore, it wants the social justice for all human societies.
3. In Islam variety of languages, nation and religions are acceptable in the best form.
4. The addressees of Islam are transnational and trans-time. Therefore, we can find the followers of this religion in almost all continents of the world.

Martyr Motahari says: "Without Islamic ideology is universal and its origin is the human nature. Therefore the addressee of Islam is the entire mankind rather than a specific class or group... The addressees of Islam are not only the oppressed ones in the society. Similarly it has not attracted followers from this class only. Based on religious power on one hand and human nature of man on other hand, Islam has taken soldiers from even those classes against which it has struggled." (Motahari, 2005, vol.2: 59-61)

Allameh Tabatabai also says about globalization of Islamic teachings: "Deep search in the principles of the universe shows that man, as a part of universe, will reach his destiny and perfection in future. What has been mentioned in Quran that implementation of Islam in the world is a must thing refers to the fact that human being will achieve his ultimate perfection." (Tabatabai, 2000, vol.4: 132 & 133)

Therefore, as the Islamic teachings are based on human nature and keeping in view the divine teachings of Islam the human perfection is concerned, the globalization of Islamic teachings become meaningful.

In an ultimate analysis it must be said that due to development of modern communication tool which has made the globe smaller, despite the existence of threats for national and religious cultures, globalization has provide this opportunity to them that they can show their values to others so that may reach new horizons due to a constructive coordination and continue their evolution. Therefore, globalization of culture is a field of exchange. Ultimately, those cultures and values will remain intact which are founded on basis of pure human nature and are able to cope with the changes. World does not have a single identity as a single collection rather the current situation of the world is a shredded whole. In this shredded whole the dominance and survival belongs to an original and stable culture.

What has been concerned with respect to Islamic culture facing globalization in viewpoints of Huntington and other western scholars like Jeff Hynse is the possibility of resistance and survival of Islamic culture as a rival of western liberalism (Hynse, 2002: 433). However, keeping in view the theoretical doctrines of Islam and universal nature of the Islamic teachings, it can be said that using the modern technology the Islamic culture finds opportunity to have dialogue with its transnational and global addressees more than ever. Keeping in view the universal nature of Islam and Islamic values and doctrines, globalization provides the necessary opportunity and possibility for expansion and conveyance of Islamic doctrines to the entire world. In fact globalization of Islamic culture is a reply to all the significant threats, insufficiencies and challenges of globalization of the western culture. Therefore, western globalization can be considered as an imposed globalization while the Islamic globalization can be considered as a spontaneous and natural globalization. Western globalization is a preplanned project for dominance over the third world nations and achievement of their wealth and resources. It lacks a human characteristic and social justice. Therefore, despite all threats, globalization of culture gives an opportunity to the surrounding cultures to raise their power of bargaining in the world. Perhaps, we can say that globalization of culture does not indicate destruction of native and traditional values and cultures rather it indicates creation and promotion of common humanitarian values in the world. Some examples of these common values are new perceptions of human rights, struggle against organized violence of government, struggle against environmental pollution and support of cultural sphere of national societies. However, today a global cultural uprising is taking place, using the international organizations like the United Nations, in approval of projects like dialogue between civilizations against the imposition of globalization of culture. The conferences related to different religions about definition of common values like the first session of the third millennium in United Nation are examples of this movement. In this section it is necessary that after explanation of the opportunities and challenges facing the Islamic and national identity in the era of globalization we will also mention the impasses and insufficiencies of liberal western culture in struggle of globalization.

The West and challenges of globalization of liberalist culture

Analyses of western theorists, like Huntington and Fokoyama, show universality of liberalism and universalization of this culture by means of success in

the field of competition with other civilizations. Although, Huntington considers that this victory of global liberalism will be achieved after long violence between the Islamic civilization and the west but Fokoyama thinks that globalization of liberalist is alternative for failure of the opponent's model. Globalization of liberal culture is along with denial of Islamic culture and thought. It promotes secularism with separation of Islamic belief from political, social and economic life of Islamic societies. Similarly it promotes the indifference and carelessness in religious and economic affairs or carelessness with respect to moral beliefs and values. It promotes the liberal values and denies the Islamic thoughts. However, it should be known that despite optimistic thoughts of Fokoyama and realistic thoughts of Huntington about the future movement of the world toward globalization of liberal culture, the process of globalization of western culture is facing the following serious challenges and impasses:

A. One of the best aspects of doubt about globalization of liberal culture is the insufficiency and impasses of the western culture which theoretically lower this culture from the level of general human culture to a specific culture. Some researchers have discussed this result under the heading of crisis of identity and desirability in the west.

B. The liberal culture involves a kind of dogmatism and absolutism which prevents dialogue and coordination with other cultures. This can be found in speech of those who consider the liberal model as the only solution for cure of the global insufficiencies. This dogmatism and inflexibility provides the causes of increase of resistance by the national cultures against this imposed wave.

C. Globalization of the Western culture has increased the native and national sensitivities due to its analytical nature. It has caused opposing movements in form of social protests of national and cultural movements. The increasing growth of religious movements and anti-secularist thoughts can be analyzed in line with this. Thus, globalization of western culture will face national and regional resistances. These differences will form on adherence and persistence on system of values and cultural doctrines of the societies.

D. Despite that globalization of western culture should have resulted in efficiency, capability and finalization of liberal values; and accordance with the collective wisdom is its another condition but due to the fact that liberal values are result of a specific period of culture and history and they lack comprehension and generality and on other hand they are in contrary to human nature and general human values therefore the resistance of human society against the anti-human liberal culture and values is

one of the serious consequences of globalization of western culture.

After mentioning the challenges of western liberalist culture on one hand and explanation of problems of identity of the peripheral societies on other hand, it is necessary to discuss the situation of the identity of the Iranian society, in particular, in era of the Islamic Revolution.

The Islamic revolution and encounter with identity-eliminating harms of globalization of culture

With awareness about the threats and challenges of globalization of culture in two dimensions of Islamic and national identity, in this section we will try to explain the vision of two said identities in Iran in particular after success of the Islamic Revolution. No doubt, today the Iranian identity is a mixture of ancient Iranian culture and Islamic culture. About one hundred years ago, after the success of the constitutional revolution, the Iranian identity was subject to change due to entrance of the modern western culture in Iran. Under the title of modern culture the fundamentals of national identity moved from the traditional style to a new style which can be searched in three formats: ancient Iranian culture, Islamic culture and western culture. Based on the evidences which will be mentioned the first two sources of identity i.e. Iranian culture and Islamic culture will have the possibility of formation of a united identity but due to difference in philosophical, religious, cultural and historical bases of two cultures – Iranian and Islamic – with the western culture, it will be threatened. However, the comprehensive and dynamic approach present in Islam about the phenomenon of culture in general will cause that not only the national and Iranian culture, a significant part of which is affected by the Zoroastrian and Mazdak religions, not only does not have any conflict with the Islamic culture but it has higher level of compatibility with it. (Durant, 1387: 301-307) The kingdom of Iran was built on collection of all ancient great civilizations from the beginning of Achaemenid (Hakhmaneshian) Empire. These different cultures were given the right to worship their gods, perform religious and traditional ceremonies, respect of languages and regional sovereignty on a wide range. All these things founded the base of respect and acceptance of cultural sovereignty within the boundaries of Iran. The general policy of the Iranian governments was always based on the same respect (Navazani, 2003:26). On basis of historical evidences several displays of religious and moral commitments can be concluded from the ancient Iranian period (Ravelinson, 1983:104-110). All these evidences indicate that the Iranian culture and Islamic culture

have been able to peacefully coexist with optimum unity and compatibility rather they have been able to form a new identity. Freely and knowingly embracing Islam as a divine, rational and justice based religion, efforts of the Iranian in all cultural fields to promote this religion even in field of Arabic language, struggle against nationalist inclinations of the Arabs of Umayyad and Abbasid period due to contradiction of this inclination with the Islamic spirit, freely embracing Shiite due to relation of this sect with rationality, morality and justice seeking and most importantly foundation of political system based on religious values and affiliations in the era of modernity and dominance of secularism with unanimous opinion of the Iranian nation in the process of the Islamic revolution; all of these are undeniable historical evidences of the fact that Iranians always have been having a divine and monotheist worldview. This fact indicates the compatibility of two identities – Iranian and Islamic – and forms a new identity. A look at the situation of the identities existing in the Iranian society before and after the Islamic Revolution of Iran shows well the importance of the relation between the religious and national identities. Perhaps one of the major causes of collapse of the Pahlavi Regime and multilateral uprising of the people of Iran against the regime was the act of separation between the Islamic

and national identities. Perhaps if we look at the Islamic Revolution of Iran from perspective of the ‘theory of social gaps’ of the sociologist Stein Rockan, we can search the major factor of this uprising in inappropriate measures of the regime and creation of identity gaps or in other words the act of making the identities existing in the society stand parallel to each other by the regime. As the regime sought the strengthening of national and Iranian identity in weakening of Islamic or religious bonds or weakening the Islamic identity but it was unaware of the fact that the national and Iranian identity should be considered as a part of religious and Islamic identity of the people rather than introducing it as a rival to the society.

Today, the Islamic republic of Iran does not consider the Iranian identity an opponent of the Islamic identity rather they consider them parts of one chain. With this vision, naturally the national identity will be a part of the Islamic identity and therefore in order to strengthen it we need to pay more attention to the Islamic identity. The following chart shows the situation of the identities present in the Iranian society before the Islamic Revolution:

A. The parallel situation of the identities of the Iranian society before the Islamic Revolution.



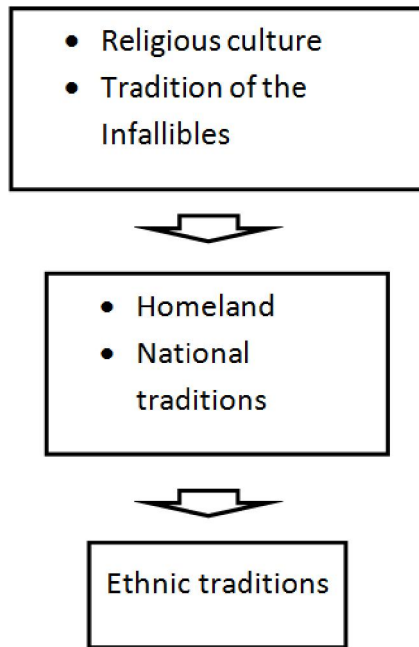
It is quite clear that the Pahlavi regime (apparently) wanted to strengthen the national identity which from their perspective was creation of a two thousand and five hundred years background of empire for its regime. It sought the survival of its government in weakening of the religious identity of the people by promoting secularism and separation of religion from politics. They wanted to weaken the ethnic identity by suppressing the ethnicities forced habitation of nomads. Whereas the deep sociological look at this topic shows that the Iranian-Islamic identities are not two opposite identities near the people of Iran rather as Islam has acknowledged many customs and traditions present before Islam similarly it will acknowledge the rational and logical traditions of Iran. In addition, according to the Islamic teachings love of country is a part of faith (Amin, 1403:301). Therefore, patriotism and observance of ancient Iranian tradition will not encounter impasse of

religion and Sharia rather many national and ethnic traditions will be acknowledged and accepted by Islam. The flow chart below shows the situation of the identities present in the society after the Islamic Revolution:

B. The longitudinal state of identities of the Iranian society after the Islamic Revolution

Here we should not neglect one point about view of Islam in classification of people of the society. According to Islam these classifications of societies are only for identification purpose because Quran uses the word 'لتعارفوا' to explain the philosophy of creation of tribes. In addition the same verse considers that the difference of people with respect to language, race, nation etc. is useful only for identification purpose and not for pride, worship of homeland etc. In the end it is necessary to mention that throughout the verses of Quran and teachings of the Prophet and the Imams always only the classification based on belief

has been acceptable. Classification of people in Quran into believers and disbelievers and hypocrites or classification of societies into Darul-Kofir and Darul-Islam verifies this claim. The geographical boundaries which are product of the new centuries are only for purpose of identification of people and human groups. Therefore the national identity combined with the Islamic identity forms a new identity.



However, what increases the worries in this regard is the way of encounter of this new identity with the horrific wave of globalization of culture or in other words spreading of global culture. It seems that in environment of globalization of culture the traditional, national and local identities are subject to danger of destruction. Today the worry of elimination of national culture in global culture has increase more than ever. Due to lack of capability to safeguard the identity making internal resources including Islamic and Iranian resources, lack of power of production of culture and cultural services and due to small investment in field of culture, the Islamic Revolution has limited potentials for safeguarding its cultural boundaries. In particular the ever increasing use of satellite and internet and lack of possibility of controlling them by government increase this anxiety.

On other hand replacement of values and elimination of traditions from the culture is a new phenomenon which has formed due to consumption of cultural goods with an identity different from the culture of Islamic society. Unfortunately, the Islamic Republic of Iran has not yet been able to correctly institutionalize and deepen the beliefs and values

changed in the society by the Islamic Revolution which is based on the Islamic ideology. The cultural tools in control of the Islamic Republic of Iran have not been much successful in rooting the cultural values of the Iranian society. In addition, the lack of awareness about the cultural needs of other societies due to not having active relation between the Iranian culture and them has increased the problem manifold. The same cultural prevention has caused the decrease of demand of cultural goods produced by Iran in the local and foreign market and it has provided an attractive platform to the imported goods and services. The unsuitable economic conditions of Iranian society, economic dependence on foreign and increase of the spirit of consumption have created unequal conditions of cultural exchanges for our country. Therefore, the Islamic Republic of Iran is facing complex conditions in encounter with the process of globalization. Need of coordination with the external world, necessity of import of technology and cultural transactions in addition to abiding by the international rules and regulations along with accepting its consequences in field of internal politics, culture and economy have made the Iranian society face difficult circumstances.

The global culture or globalization of culture, with strong and crashing tools, has subjected the identity of Iranian society to crises and challenges. In process of encountering with the culture of Islamic society it destroys the traditional layers of the culture. If the Islamic society of Iran cannot do cultural reconstruction and produce cultural model according to the requirements of the society it will be obliged to accept the imported models. No doubt creating walls around the country and closing the cultural doors to the imported cultures and implementation of closed cultural system policies and making effort to revive the Islamic-Iranian culture in form of cultural fundamentalism and using old techniques is a void act subject to failure unless that the Iranian society provide the grounds of entrance in field of cultural competition with some basic, immediate and Jihad-like steps.

However, what makes us hopeful to think about survival and export of Islamic-Iranian culture despite all anxieties and challenges facing it in the wave of globalization of culture is accurate identification of potentials, opportunities and strengths of the self-related culture. Fortunately, penetration of religious faith, culture and thought among the Iranian people in particular after the success of the Islamic society is the important strong point. Perhaps one of main the secrets of survival of the country against the great crises is dependence of the Iranian nation on these religious potentials. A brief look on the history of Iran and role of the people in the social movements shows

that theoretical cultural potentials of Shiite has created an iron wall against the threats of the enemies. On other hand Iran has a rich Islamic-Iranian civilizational and cultural background in addition to presence of a great cultural asset for progress of identity of Iranian Nation. This has resulted in strengthening of self-confidence against the foreign cultures and negation of lack of cultural identity. In addition presence of a religious leadership in the Iranian nation after the success of Islamic Revolution based on Welayatul Faqih in addition to preserving the Islamic-Iranian identity has increased the capability of utilizing the material and spiritual assets in the country for this cultural confrontation. These hopeful points in the cultural background of the Iranian nation in addition to spiritual penetration of the Islamic Revolution in all countries in particular in the Islamic countries and free nations of the world have increased our capability of cultural democracy to some extent.

Therefore, with respect to encounter of this new identity with the wave of globalization of culture it should be said: The new Islamic-Iranian identity can use its unique potentials and accurate standards which it has for communication and coordination with other cultures and its potentials for active and effective encounter with globalization – whether it may be a process or a project. Anyhow, it should never be neglected that confrontation of the new identity with the project-aspect of globalization may have challenges and threats. Therefore, success in this matter depends on strengthening of cultural foundation of the country and utilization of appropriate and up to date tools for its promotion in inside and outside the boundaries. Therefore, we can summarize that the Islamic and Iranian cultures have common philosophical, religious, historical and ... bases thus they will form a new identity which is the major rival of the liberal culture originated from the West and ideals of the Renaissance period and Protestantism. In this confrontation, the new Islamic-Iranian identity will be able completely utilize the opportunities of globalization and correctly use the technology to safeguard and strengthen its identity and creating identity in the global scope due to cultural richness and dependence on pure and vital Islamic teachings which are founded on basis of pure human nature. Although time and space and generally the land-based relations do not have, unlike past, much efficiency of identity-giving in globalization environment but this does not mean that the Iranian and national identity will eliminate rather by accepting the longitudinal approach about the relations of the identities it should be said that in the process of globalization, the Islamic-Iranian identity and culture will preserve itself in the process of transformation into a single whole in other way and it will not be

destroyed. Configuration of this new identity is based on foundation of strong human principles and divine values. It can, anyhow, preserve and strengthen itself in the horrific whirlpool of globalization rather it can perform identity-making on the global scope.

Conclusion:

In order to carry strategic studies about the phenomenon of globalization on national level it is unavoidable to correctly identify its nature and different angles and dimensions. Despite existence of all the differences in approaches to globalization, apparently, we cannot completely deny its being a project. Therefore, assuming that globalization is a process, it is necessary to keep in view its apparent and hidden consequences and effects on the societies, in particular the Islamic society of Iran. Perhaps, explaining the process of globalization of culture we can say that today space and time and other land-based and local relations have lost their status of being identity-making resources. In this process the world has become so small that the national governments are unable to preserve and safeguard the identity of their societies.

The objective of this article was to portray situation of the identities of societies emphasizing on case study of the Islamic Revolution of Iran in the new circumstances of globalization of culture. In this article we raised the basic question that what is the effect of globalization on religious and national identities of the societies. Then, in particular, we wanted to explain and portray the future of Islamic-Iranian identities in era of globalization of culture. Therefore, assuming the paradigmatic and constructionist view in the issue of identity under the effect of subjective and objective internal factors and considering globalization a process with double-sided – opportunity creating and challenging – approach we discussed the effect of globalization on societies in two dimensions – national and religious. Then we discussed the challenges faced by the national and Islamic identity in process of globalization and mentioned its opportunities in the way of safeguard and strengthening of the said identities. In order to get better conclusion from the discussion, we studied the challenges faced by the west in globalization of its own culture. Then we focused on case study of Iran especially in the period after the Islamic revolution and discussed the solutions for encountering the identity-eliminating harms of globalization. Then we mentioned the change of the approach of the Islamic Revolution from the transversal approach to identity in the Pahlavi period to longitudinal approach to religious and national identities. Then we focused on the current situation of the aforementioned identities in Iran today in process of globalization of culture.

Despite destructing challenges of globalization of culture, it also gives us opportunities to make optimum use of the current circumstances for bargaining in presentation and promotion of the original Islamic-Iranian culture to the world. The Islamic identity and Iranian identity has common philosophical, historical and cultural bases. Therefore, they have the capability of forming a new identity so that by combination of the two original cultures the new identity may fight against the liberalist culture of the West in the new circumstances of the world. Therefore, any type of void arguments about confrontation of two schools of thought of Iran and Islam weaken and even destroys the said identities. We should strictly avoid such arguments. In process of reaction and encounter of the Islamic-Iranian culture with the liberalist culture of the west there is a systematic principle i.e. that culture will remain intact which has the conditions of generality, comprehensiveness and universality and which has relatively more attraction than all other cultures. Therefore, what will make this new identity a dominant and triumphant culture is its being based on pure human nature. Despite all threats and challenges faced by it, ultimately due to presence of apparent and hidden capabilities and potentials, the Islamic-Iranian culture will move towards rich, attractive and comprehensive culture. Although the current foundation of the Islamic Republic of Iran is a bit weak in effective confrontation with globalization and its distance with the required point is great but with a Jihad-like cultural movement and strengthening of cultural foundation of the country optimum use of potentials of the Islamic and Iranian cultures we can realize all the potential opportunities. Naturally, no country can guarantee its cultural survival by adopting isolation and closing its cultural doors. Every country, depending on its cultural production power and the share it has in the global cultural market, can safeguard its national identity and can become triumphant in competition with the other cultures. However separate researches are needed to present useful and practical solutions with respect to method of encountering with the great phenomenon of globalization of culture. It is necessary that those responsible for carrying researches in the country as well as the researches and scholars should give priority to this sensitive topic.

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