

## **Globalization and its Impact on Modern Identity of the Islamic Republic of Iran**

Case study (Students of the Departments of Humanities and Technical & Engineering Sciences of Islamic Azad University, South Tehran Branch)

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### **Abstract:**

Globalization as a phenomenon resulted from the universality of modernity has influenced various dimensions of the Islamic Republic of Iran's identity in the economic, political, cultural and social spheres. One of the identity dimensions of the Islamic Republic of Iran affected by globalization is the political identity with national, revolutionary, Islamic and modern dimensions. The main question of the research is that why globalization has had the greatest impact on modern identity in Iran given the increasing spread of globalization in contemporary period. Our hypothesis is that the Iranian society has evolved into modern identity and values such as democracy, freedom of expression, and civil society for a variety of reasons, including demographic change and the emergence of the middle class, and new demands since the mid-1990s, as well as Iranian society approach towards it as part of its political identity. The overall result of the Research which is carried out via documentary and surveying method and focusing on case study (students of the Departments of Humanities and Technical & Engineering of Islamic Azad University, South Tehran Branch) indicates that most of these student's view modern identity as part of their political identity.

**Keywords:** Globalization, Political Identity, Modern Identity, Middle Class, Iran

### **Introduction**

Globalization as a global common discourse in the international system and world-wide

has radically changed the internal and foreign policy of countries, especially in the last

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three decades. Globalization has effected on the economic, political, cultural, and social dimensions of the nation-states and it has brought requirements for countries. The governments cannot resist or slow down or stop the globalization. Globalization is in fact an "expansionism trend" in which the links between social factors form a network around the world. So that "local events are formed via events happened beyond kilometers away, and vice versa". The local changes are a part of globalization process given the expansion of social relations across the globe. (Giddens, 1990, p. 64)

Given the effect of globalization on different dimensions of human life in present world and the consequences of globalization, it has had different effects on the economic, political, cultural and identity contexts of countries. Our purpose here is not to address all the effects of globalization on the dimensions of our country's identity, but merely to examine the effect of globalization on political identity in the Islamic Republic of Iran. The question then arises as to why globalization has had the greatest effect on Iran's modern identity among the dimensions of national, Islamic, revolutionary and modern identity.

Our hypothesis is that the Iranian society has evolved into modern identity and values such as democracy, freedom of expression, civil society and internet for a variety of reasons, including population structure change, the emergence of middle class, new demands and the Elite tendency to democracy. And our society looks at it as part of its political identity.

In the research, both documentary and surveying methods have been used. In the field of related works, numerous works have been written in the form of books, dissertations or theses, which we briefly refer to three important works.

Ali Ashraf Nazari in his doctoral dissertation "Modernity and Political Identity: An Analysis on Identity endeavor in Iran" seeks to understand the emerging patterns of identity in the modern world and how Iranians are exposed to this phenomenon. He believes that Iranians were exposed to this phenomenon while the actual historical possibilities of Iran were not adequate to respond to this phenomenon.

Behzad Attarzadeh, in his master's thesis entitled "The Effect of Traditional, Religious, and Modern Culture on Political Identities in Iran during (1941-1953)", refers to how political identities were formed in Iran at the time. He believes that the contemporary era is the era of increasing arrival of modern ideas and structures into Iranian society and creating crisis in the traditional structures and thoughts of Iranian society. The author thinks that many political actors and intellectuals considered the main source of democracy establishment problem the ruler and they believed that the best solution of problem in changing the rulers or changing the political regime.

Mohsen Zarei, in his book "the effect of Globalization on Iranian Political Culture", argues that globalization has influenced the political culture of Iranian society through the inclusion of world-class democracy and it promotes the democratic trends and orientations among Iranian elites and their political culture change between 1989-2005.

## **Chapter 1: Conceptual Framework**

### **A. Understanding Key Concepts**

#### **1. Globalization**

Globalization has been as old as human societies historically, but globalization in today's terms can be conceptually linked to the post-industrial revolution and objectively from the 1960s onwards, i.e. from advent of information and communication technologies.

There are different definitions and perspectives on globalization. From the sociological point of view, the globalization has been shaped via expansion of communication and relationships between governments and its effect on human culture, identity and thought in different societies. In fact, globalization is a process in which the world is intertwined and people's awareness of this intertwining intensifies so that it is viewed as a whole. (Robertson, 1992, p. 7)

Malcolm Waters views globalization as a social process in which geographical constraints that overshadow social and cultural relations are eroded, and people are increasingly aware of the decline of these constraints. (Waters, 2000, p. 12)

As a writer, Anthony Giddens views the globalization sociologically and "defines the globalization as the intensification of global social relations which links the distant locations together so that each local event is influenced by other events beyond kilometers away and vice versa." Giddens views the globalization as a container that may have different cupfuls. In this sense, he views the globalization as the Universalization of Modernity, and believes that the globalization has universalized different dimensions of modernity. (Giddens, 1998, p. 64)

## 2- Political identity

Identity issues are very new and scarce, and the topic of political identity is newer, with less scientific and research work. The Origins of Political Identity Theories are often from three theoretical sources: 1. Social identity ideas that are more frequently discussed by political psychologists and focus more on individualistic political identity theories. 2. Collective or social identity that answers the question: who we are and what we are and who the 'others' are and what the 'others' are.

In fact, collective identity is examined at a level beyond the individual identity, which means an area of social life in which the individual holds himself or herself attached to the pronoun "us" and feels a sense of commitment and assignment (Abniki, 2017, p. 120) And 3. Political culture theories put forward by political sociology scholars who believe that the political identity has a social basis and is founded on the foundations of social identities. So the political identity is formed in the collective space in which, two components i.e. affiliation and commitment shape individuals' political identity. Affiliation emerges before commitment, and it is the result of political socialization from which consciousness results in political commitment. Commitment and its hierarchy determine the extent of a person's political activity (voting or political action, and even leadership). As we can see in the table below, public awareness drives one to acquire political knowledge, and thus, political consciousness is achieved consequence of which is a political self-esteem. As a result, the individual feels committed to supporting the idea or political party, (s) he becomes politically active and participates politically. During these stages, people's political identity is formed. (Hosseini, 2011, p. 110)

**Table 1:**

### *The stages of political identity formation*

Consequences	Individual status
Political knowledge	Individual Awareness
Political Self-Esteem	Awareness on who is he politically and in what position is he standing (tendency to political thought or party)
Supporting the political thought or party	Commitment
Political participation	Political activism

Given the pivotal role of power in the re-production of social identity, 'power' is the central element of the identity that underpins a particular concept of identity called 'political identity'. We can determine the boundaries and identity differences by use of power.

Political identity is formed by groups living in one land. The notion of a society without a political system in the present age does not seem rational. The political system binds and solidifies the people within a geographical area whose legitimacy and acceptance among the groups will strengthen and consolidate the political system. (Bahramnezhad, 2004, p. 50)

In a general summary of the political identity definition, it can be said that "there is a complex pattern of demands, desires, norms, thinking and behavior" that "has evolved over time through the integration of individuals into a dense social network. In a better sense, the political identity is the empirical belief system, the spiritual symbols and the values that explain the conditions for the emergence of political activity. (Ashraf Nazari, 2007, p. 132)

### 3- Modern identity

Modern identity as the epoch-making evolution provided the ontological, epistemological, and sociological dimensions of identity in the distinction with the world of tradition so that it transformed all aspects of identity in Western society.

In Iran, the constitutional revolution is the starting point of confronting Iranians with modern identities, which is described as a revolution based on modern concepts in the distinction with traditional Iranian identities. Constitutionalism is the point of confrontation between traditional and modern Iranian identity ideas and structures, which is some-

how considered the boundary between old Iran and modern Iran. (Dehshiri, 2011, p. 375)

After the victory of the Islamic Revolution, which resulted from a profound change in the political structure of the country, a new chapter began in social, political and economic relations. The establishment of a new political system was the coalition of the most significant challenging forces against the former sovereignty and it was the establishment of a new order.

In the first decade of the revolution, political parties mainly focused on formal social and political activity, with the emphasis on religious and school-based identities stemming from Islamic ideology, and mainly they attracted and mobilized individuals by the same ideological channel.

But since the middle second decade of the revolution, we have seen new plans, programs, slogans and ideas from political wings that do not fit into the formal and ideological discourse. So that the new developments in the identity inclusion circles of political parties and wings in Iran. The developments are, in fact, a new and modern approach to the political and social spheres derived from modern identity and its core features i.e. democracy, freedom, civil society, advanced science and technology. (Bashiriyeh, 2002, p. 41)

### 4- The middle class and new demands

The changing demographic structure of Iran in the 1990s has led to the emergence of a new middle class that has had specific democratic demands since the middle of this decade. Its main characteristic is not merely economic demands but cultural, social, and political demands whose fulfillment requires democratic institutions. The core of these new social-political forces are the intellectuals in

general, and this new active class is organized and determined through these intellectual aspirations.

The spread of democratic values and the creation of democratic institutions around the world fueled our young people's expectations for living in a freer society. The expansion of freeways has left the election right to the will of nations with the full knowledge of the relationships in the present world. Nowadays the advancement of information technology has put us in the position that if we don't choose the new products by ownwill, the others will choose them for us instead. (Gharagozlu, 2003, p. 84)

However, paying attention to the transnational demands of the new middle class is a necessity for our society and political system today, and the civil society is formed against the state via raising this class's power.

### **5- Transformation of Iranian Society**

After the victory of the Islamic Revolution in Iran, despite the democratic constitution, the political parties and groups focused on official political, social activity, religious and school-based identities stemming from Islamic ideology.

In the second decade of the revolution, especially after the 1997 presidential election, there is a sign of the movement of society and the political system into a modern and democratic political identity.

The most important factor influencing the movement of society and the political system towards the democratization was globalization. The impact of globalization was resulted from the expansion of international-political-technical-economic and cultural communication.

### **B. Pros and Cons of Globalization**

In spite of the considerable differences in globalization, the approval evidence seems to

be much stronger than the denial evidence. Although today the issue of globalization is one of the most popular in the social sciences, there are still a number of experts disagreeing with its establishment. One of the most serious opponent of globalization from the Marxist standpoint is Immanuel Wallerstein who has formulated his world system theory in this regard. He shows that the new world is an interconnected system, and the concepts of center, semi-periphery and periphery in his theory points to the fact that the large and developed economic powers (center) provide their economic benefits from the developing countries (semi-periphery), by resorting to various trade and transaction practices. And developing countries provide their economic benefits by exploiting the underdeveloped countries (periphery). (Salimi, 2007, p. 78)

Another opponent of globalization, Serge Latouche, argues that the Western powers are trying to lead the world toward Westernization. He believes that because the underdeveloped non-Western societies are not capable of confronting or competing with the Western political, cultural and economic economy, inevitably, they succumb to the Western hegemony in various fields, especially in the field of culture. (Babaei, 2009, p. 44)

Joseph Stiglitz criticizes globalization from an economic perspective. He believes that the globalization has opened the gates of the economies of underdeveloped and developing countries to the world economy, that is, Western capitalist economy. As a result, these countries have not only benefited from the process of globalization, in particular the world trade freedom, but they have also become increasingly economically dependent on powerful industrialized countries. (Stiglitz, 2003, p. 40)



Among Iranian writers, Mohammad Reza Dehshiri attributes the globalization negative effects considering it as a project and a predetermined plan by the super powers. These powers are dominating other nations and undermining their national identity by exploiting the information technology. Therefore, they wish to homogenize the culture and to integrate the values of global and western cultures, especially United States of America, with the rest of the world. (Dehshiri, 2000, p. 76)

The proponent of globalization, while providing evidence to prove their claim, point out the unique opportunities that this phenomenon has provided for today's human societies. Experts such as McGraw, David Held, Martin Albero, Malcolm Waters, Roland Robertson and Anthony Giddens can be mentioned in this regard.

Robertson considers the globalization as a modern phenomena backed by modernism. Albero seeks to showcase an inherent evolution in human social life by evading modern and framed attitudes. Waters argues that the globalization will be idealized when political and economic systems are the product of cultural ideas. The culturalization of different spheres of economics and politics creates a different world that will transform the foundation of human social life and make it ideal. David Held and McGraw and their colleagues are more interested in scientifically explaining the phenomenon of globalization than in promoting liberalist ideology. (Salimi, 2007, p. 244)

In a concise overview of globalization, apart from opponents and proponent's views, the globalization is an important and significant development in the contemporary world that the effectiveness of societies towards globalization is varied given the geographic location of different countries, classes, and

social groups. One of the underlying causes of the difference in globalization effectiveness is the different historical-cultural contexts in different societies. So accepting or resisting the phenomenon of globalization in different societies will have different forms; therefore, neither can we deny this fact, nor we call it a universal and world-wide phenomenon.

## **Chapter2. The impact of Globalization on Iran's Modern Identity**

Globalization as a phenomenon with enormous speed of communication has made the world a networked society. Life without communication in the present world is almost impossible. In such an interconnected world, Iran is no exception and more or less relates to the outside world. Democracy as one of the main indicators of globalization that has emerged and generalized in the West possesses a relatively stable base as one of the values of modern identity in Iran. Democracy certainly requires a change of mental attitude, that is, a tolerant spirit, accepting another, and a multiparty and pluralistic system. It should be rooted in human behavior and demeanor and to get people out of their slavery and to transform them from the collective self (dissolved in the form-less mass of community) to self-righteous autonomous citizen. (Ameli, 2001, p. 25)

At present we are far from being autonomous and rightful citizens, but there are indicators and factors that have led the Iranian society to rapidly and increasingly embrace the ideas and aspirations of modern values such as democracy, civil society, democracy, freedom, women's rights, election right and ... these factors are: 1- changing the population structure 2- urbanization growth 3- increasing literacy 4- women entering the

community 5- internet 6- middle class and new demands 7- elites tendency to democracy

### **1- Transformation of the demographic structure**

In recent decades, due to the high birth rate and low death rate, the population has been young. Transformation process of the community has a direct relationship with the culture identity transformation process in the society. The youth of population structure adds to the transformation process. The present attachments are not necessarily their past attachments, and it may not be possible to steer this generation to past intentions with previous slogans. (Shayegan, 1995, p. 130)

### **2- Urbanization growth**

From a sociological point of view, urban population growth is often associated with middle-class growth, and the middle class has expanded in Iran in recent years. In general, the middle class enjoys relative prosperity. And given the modern urban life, it is constantly seeking new experiences and finding new identities and definitions for life. The educated middle class has more information than the illiterate and the illiterate politically. Its judgments on the issues rely on a broad set of observations. Some analysts assess the 1997/05/27 event as an attempt to identify the middle class in Iran. (Sharif, 2002, p. 146)

### **3- Increasing literacy**

Numerous studies in different countries show that people with better socioeconomic status are more prepared to participate in political affairs. Increasing literacy is one of the important factors in people's participation in politics. (Ghouchani, 2000, p. 9)

Therefore, the higher the literacy of people in every class, the greater the power of analysis and criticism, and the greater like-

lihood of seeking more rights in the society. This leads to the disappearance of legal differences both at the family and the society. One of the manifestations of modern values of equality is in the ability to access political rights in the society. With the adoption of democratic society, the adoption of universal general values will be easier via globalization.

### **4- Women's presence in the community**

Promoting women's social status has largely been a result of the growth of literacy among the women, so that the number of female students has been increasing dramatically since the Islamic Revolution. Increasing levels of literacy among women in the society causes them to demand greater rights for women (and usually against men). This may lead to the democratization of families and children and, consequently, the society. The belief in the democracy in the family and society will lead to the democratization of the political system.

Therefore, due to the increasing interconnectedness of societies in the world and globalization, the age of Iranian women has been increasingly doubled than accepting and interacting with modern values by changing demographic structure of Iran since the 1990s, expanding the urbanization and literacy in the society, as well as expanding the university education. And the transformation potential has increased in the political identity of Iranian society.

### **5. Internet**

Communication is the essence of globalization, and the Internet as one of the most important symbols of globalization has unprecedentedly expanded in Iran in recent years. It is evident that the diffusion of news, culture, literature, lifestyles and the shape of political systems in the world has had a pro-

found effect on the formation of political identity, indigenous beliefs and values.

Many social beliefs that have come to Iran through these communications include the following: 1. The fundamental rights of the individual 2. The idea of freedom 3. The people's right to protest 4. The importance of public opinion 5. The idea of law-seeking 6. Social democracy and fundamental rights of the individual and the idea of human freedom as human beings are the most essential element of modern democracy. The introduction of such ideas into society has led to the formation of the Iranian intellectual class. (Englehart, 1994, p. 380)

In addition, the political beliefs brought to Iran have led to the formation of civil society vis-à-vis the government, the most important of which are: 1) Belief in the law (rule of law-based regime) 2) Belief in the republic 3) Belief in the democracy. These beliefs have met with resistance from formal and informal sources of power and have had little impact.

Changes in people's beliefs as a result of communicating and interacting with outsiders have put democratic demands at the forefront of people's political demands.

The apex period of democratic demands began in 1997 with the election of Mr. Khatami to the presidency. This period is shaped following the structural changes in the population as well as the rapid connection with the world and the introduction of democratic social and political beliefs into the society. It marks the emergence of a period that promises the transition from traditional dominant values to modern values and identities.

#### **6- The Middle Class and New Demands**

It has been argued that changing the demographic structure of Iran has led to the emergence of a new middle class that possesses the specific democratic demands since 1991s and

whose main characteristic is not merely economic demands but cultural, social and political demands that their fulfillment requires the democratic institutions. At the main core of these new social-political forces are the intellectuals in general, and this new active class is organized and determined through the intellectual aspirations.

The spread of democratic values and the creation of democratic institutions around the world fueled our young people's expectations for living in a freer society. The expansion of freeways has left the election right to the will of nations with the full knowledge of the relationships in the present world. Nowadays the advancement of information technology has put us in the position that if we don't choose the new products by own will, the others will choose them for us instead. (Bashiriyeh, 2002, p. 41)

However, paying attention to the transnational demands of the new middle class is a necessity for our society and political system today, and the civil society is formed against the state via raising this class's power.

#### **7. Elite tendency towards democracy**

In addition to the accepting the global democratic beliefs by the middle class, the political elites also showed great flexibility and they sought to modify their authoritarian ideas and thoughts. Such a shift in the elite's view was stemmed from the global necessities and the need to respond to the democratic demands of a large segment of society.

The effect of globalization on modern identity in the Islamic Republic of Iran has been achieved through these indicators. The changing demographic context provided the basis for the acceptance of universal values, so that the wide-ranging and diverse communications have led to the exchange and interaction of political and social cultures with



other countries. Intellectuals called for civil society and democracy, youth called for fundamental changes, and women called for equality and non-discrimination. The new middle class resulted from the growth of literacy and urbanization and in fact industrialization and modernity, demanded the genuine reforms in structures and inequalities in the distribution of power and wealth. These activities representing the entry of global ideas and influenced by globalization, entered the values such as democracy, freedom of expression, freedom of the press, human rights into Iranian political society. So that the thoughts provided the existence of political parties and groups in the society minimally.

In short, the political system and society should embrace the modern ideas in the light of globalization, not to imply involuntary and mandatory acceptance, but to take advantage of the many opportunities that globalization has provided the development and advancement of societies in the world with us. Interactions with the outside world must necessarily be based on accountability, foresight and planning based on opportunities and constraints to avoid the dangers and consequences of this phenomenon.

### Chapter 3: Research Method and Findings

This research is carried out in both documentary and surveying methods. In this study, in order to measure the effect of globalization on modern identity and values in Iran, a survey was conducted by distributing 355 questionnaires among undergraduate, postgraduate and PhD students of Department of Humanities and Technical & Engineering Department of Islamic Azad University, South Tehran Branch, (sample size is 355).

An interval scale and measurement called Likert spectrum as an independent variable will be used to measure the attitudes of tech-

nical and humanities students of Islamic Azad University, South Tehran Branch. Likert spectrum is an interval scale that can be used to measure ability, sensitivity, belief, values, as well as people's attitudes to political, social, economic, and religious issues.

The stages of the Likert scale are as follows: 1. specifying the indicators. 2. We then collect numerous items based on the indicators. 3. We Present these items to the statistical community (students) in the frame of the questionnaire to determine their "agree or disagree" on a 5-point scale from strongly agree to strongly disagree. 4. Then we calculate the total score for each respondent by summing the scores for each item and given the positivity or negativity of the question. 5. Finally, we analyze the items, i.e., the numerical value of the respondent in each item should be compared with the sum of the numerical values obtained from all items. At this scale, those items are eliminated that have low or negative correlation with total product. The total score of each respondent can be analyzed by his or her attitude.

For example, a question about democracy is as follows.

The existence of democracy, the rule of law and the separation of powers prevent the unjust division of power.

Strongly agree  agree  no comments   
disagree  strongly disagree

After data gathering via survey method, the SPSS statistical software was used for data extraction and analysis.

Out of 355 individuals in the sample, 65 females i.e. 50% in the Technical & Engineering Department, 65 males i.e. 50% in the Technical & Engineering Department, and 129 females i.e. 57.33% in the Department of Humanities and 96 males i.e. 42.67% in the Department of Humanities are studying.

**Table 2:***Number and Percentage of Sample society based on their Degree of education and field study*

sum	PhD		MSc		BS		Degree Department
	Percent	Number	Percent	Number	Percent	Number	Number / Percent
100	4.6	6	15.4	20	80	104	Engineering Department
100	8	18	27.6	62	64.4	145	Department of Humanities
355		24	-	82	-	249	sum

**Table 3:***Cumulative table on descriptive statistics of Variance for the perspective of the students of Humanities on modern identity*

	q03	q07	q11	q15	q19	q23	q27	q31	q35	q39	q43	q47	q51	q55	q59	q63
valid	225	225	225	225	225	225	225	225	225	225	225	225	225	225	225	225
Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean	3.5644	3.6667	3.1422	3.8222	4.3689	4.2044	4.1467	4.0089	3.7867	3.3556	4.3378	2.2400	3.2489	3.2711	3.2578	3.5200
Std. Error of Mean	.06129	.05976	.06291	.06376	.05462	.05090	.06045	.05739	.06663	.07149	.05569	.08298	.05600	.05781	.05618	.05946
Median	4.0000	4.0000	3.0000	4.0000	5.0000	4.0000	4.0000	4.0000	4.0000	3.0000	5.0000	2.0000	3.0000	3.0000	3.0000	4.0000
Mode	3.00	4.00	3.00	4.00	5.00	4.00	4.00	4.00	4.00	4.00	5.00	1.00	3.00	3.00	3.00	3.00
Std. Deviation	.91933	.89642	.94361	.95639	.81936	.76355	.90672	.86081	.99499	1.07229	.83540	1.24470	.84002	.86722	.84264	.89183
Variance	.845	.804	.890	.915	.671	.583	.822	.741	.990	1.150	.698	1.549	.706	.752	.710	.795
Range	4.00	4.00	4.00	4.00	3.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
Minimum	1.00	1.00	1.00	1.00	2.00	2.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Maximum	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
Sum	802.00	825.00	707.00	860.00	983.00	946.00	933.00	902.00	852.00	755.00	976.00	504.00	731.00	736.00	733.00	792.00

In the table above, the number of valid data (N), the number of Missing data, mean, Std. Error of Mean, Median, Mode, Std. Deviation, Variance, Range, Minimum, Maximum, Sum are visible for items 3, 7, 11, 15, 19, 23, 27, 31, 35, 39, 43, 47, 51, 55, 59 and 63.

**Table 4:**

*Frequency Distribution Table of Number of Valid and Missing Data for the perspective of the students of Humanities on modern identity*

Missing data	No of Valid data
0	225

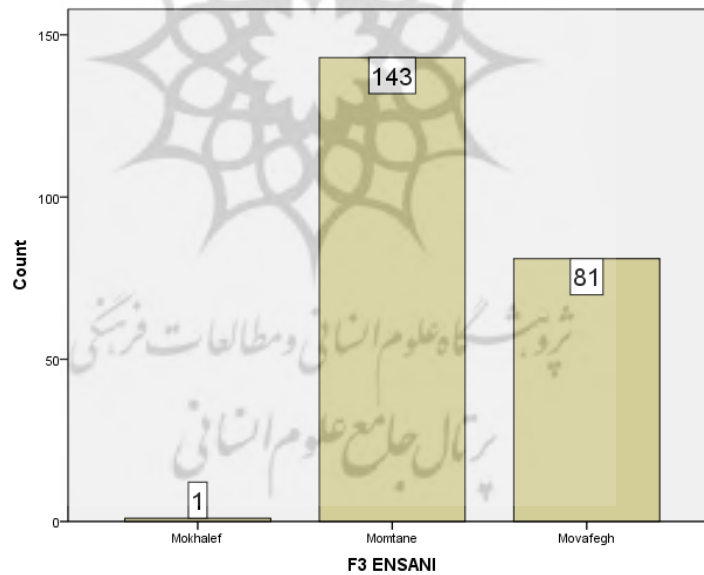
**Table5:**

*Frequency distribution table of number and percentage of agree, abstention and disagree for the perspective of the students of Humanities on modern identity*

Cumulative Percent	Valid Percent	Percent	Frequency	Valid
0.4	0.4	0.4	1	disagree
63.6	63.6	63.6	143	abstention
36	36	36	81	agree
100	100	100	225	Total

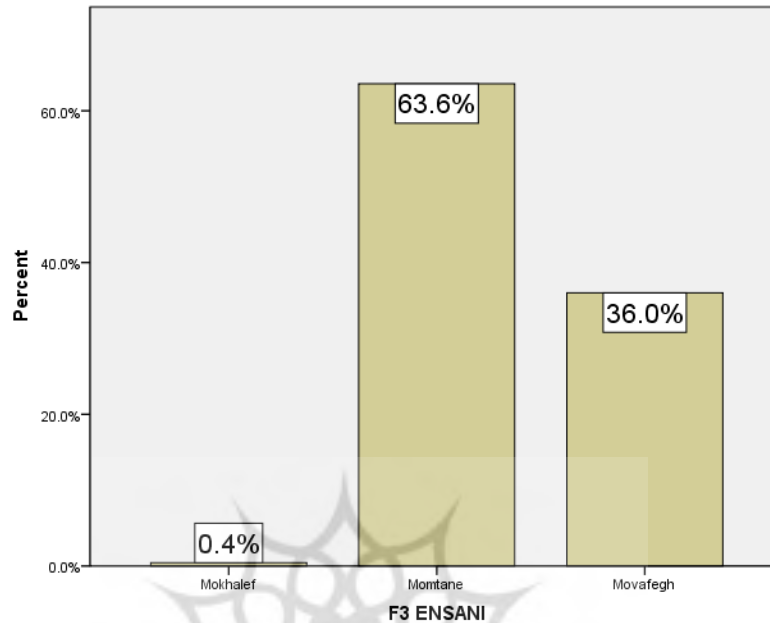
**Table6:**

*Frequency distribution graph for agree, abstention and disagree for the perspective of the students of Humanities on modern identity*



**Table 7:**

*Frequency distribution Graph for agree, abstention and disagree for the perspective of the students of Humanities on modern identity*



Based on the frequency distribution graphs and table, number and percentages of agree, abstention, and disagree hypothesis (modern identity) for the Department of Humanities, 81 individuals i.e. 36% of respondents to Questions 3, 7, 11, 15, 19, 23, 27, 31, 35, 39, 43, 47, 51, 55, 59 and 63 agree the hypothesis (modern identity) for the Depart-

ment of Humanities and 143 individuals i.e. 63.6% of respondents gave abstention vote on the hypothesis (modern identity) for the Department of Humanities and 1 individual i.e. 0.4% of respondents disagree the hypothesis (modern identity) for the Department of Humanities.

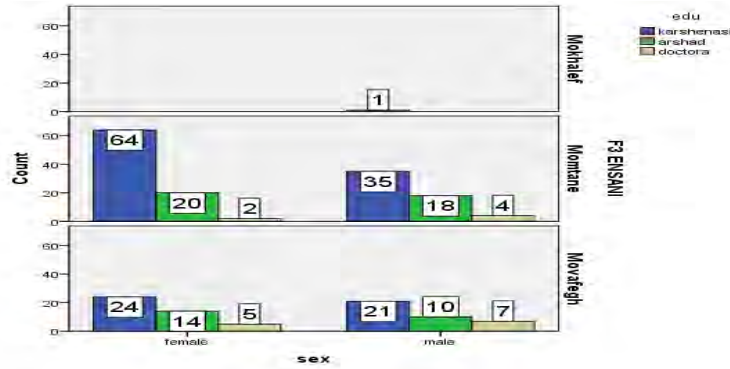
**Table 8:**

*Details for the percentage of agree, abstention and disagree for the perspective of the students of Humanities on modern identity*

male			female			gender /degree	
agree	abstention	disagree	agree	abstention	disagree	comment /number /percent	
21	35	1	24	64	0	number	BS
14.5	24.1	0.7	16.6	44.1	0	percent	
10	18	0	14	20	0	number	MSc
16.1	29	0	22.6	32.3	0	percent	
7	4	0	5	2	0	number	PhD
38.9	22.2	0	27.8	11.1	0	percent	

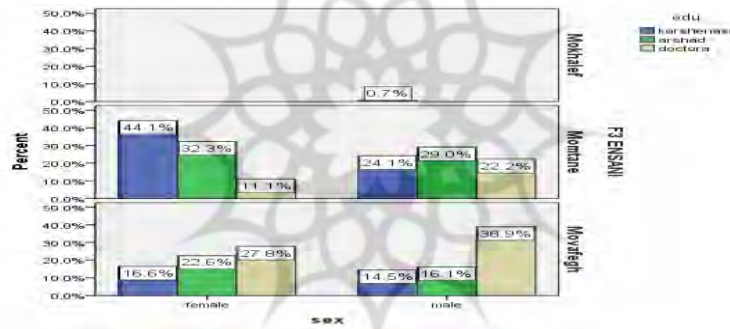
**Table 9:**

*Graph of the number of agree, abstention and disagree for the perspective of the students of Humanities on modern identity*



**Table 10:**

*Graph of the percentage of agree, abstention and disagree for the perspective of the students of Humanities on modern identity*



Inferential statistics of the hypothesis (modern identity) for the Department of Humanities

One-sample t-test for the hypothesis (modern identity) for the Department of Humanities

Whenever a researcher is facing a group of people or with a numeric variable and he or she wants to know whether the mean of this variable is a certain number or not, or whether it is a larger (or smaller) than a specific number, he or she uses this test. Here, too, the researcher wants to examine the "modern identity hypothesis for the Depart

ment of Humanities". Since 16 questions are related to this hypothesis, it can be said that the maximum score a person can get from these questions is 80 and at least 16. Therefore, the mean value of these two scores, 48, can be considered as the cut-off point. Therefore, if the mean score of the individuals is significantly higher than this number, the hypothesis is accepted, otherwise rejected. Two hypotheses H1 and H0 have been proposed for this purpose:

H1: The mean score of respondents is equal to or greater than 48.

H0: The mean score of respondents is less than 48.



The results of this test using SPSS software are as follows:

**Table 11:**  
*Single -sample t-test for the (modern identity) hypothesis for the Department of Humanities*

Std. Error Mean	Std. Deviation	Mean	No	sum
0.40733	6.10995	57.9422	225	

**Table 12:**  
*Single-sample t test for the (modern identity) hypothesis for the Department of Humanities*

Test Value= 48						
%95 Confidence Interval of the Difference		Sample Mean Difference	Sig (2-tailed) P-Vale	DF	t Value	sum
Upper	Lower					
10.7449	9.1395	9.94222	0.0	224	24.408	

This table relates to inferential statistics and shows the results of the hypothesis test (modern identity) for the Department of Humanities. According to the table values, the t-statistic is 24.408 and the degree of freedom is 224 and the significance level is 0.0. Since the significance level is less than 0.05 (because the accuracy is 0.95), therefore, we cannot reject H<sub>0</sub> (which states that the Department of Humanities' score on questions of modern identity is above 48) at the 0.05 level and accept H<sub>1</sub>. Therefore, despite the mean of 57.9422, it cannot be said that the score of individuals is significantly higher than 48. Therefore, the hypothesis is not accepted at the significance level of 0.05. So hypothesis (modern identity) for the Department of Humanities is not confirmed by the single-sample t-test.

Binomial test for hypothesis (modern identity) for Department of Humanities

This table provides descriptive statistics for the Department of Humanities' hypothesis test (modern identity) and presents the calculated numbers in terms of data number, mean, standard deviation and standard mean error. The results of the descriptive statistics show that the mean value, 57.9422, is greater than 48, but this should be confirmed by inferential statistics (hypothesis testing or confidence interval) in the following table.

Since the single-sample t-test failed to significantly confirm whether the Department of Humanities' mean scores in the sample size were above 48, that is, they agree with modern identity items or not, so the binomial tests is used for this test. This test, like the statistical test of a statistical population, is used to detect whether or not a variable is affected by a given phenomenon. In this test, H<sub>0</sub> indicates the variable ineffectiveness and H<sub>1</sub> indicates the variable effect. Here, H<sub>0</sub> assumes that 50% score of the respondents to the items is 48, and H<sub>1</sub> indicates that 50% score of the respondents is not 48, but more or less. It is necessary to note that this test is less accurate than the single-sample t-test because it is nonparametric. The result of the binomial test for the hypothesis (modern identity) for Department of Humanities is shown below.

**Table 13:**  
*Binomial test table for the Department of Humanities' (modern identity) hypothesis*

Test Value= 48					
departments	Definition of-departments	The number of data per department	The observed ratio	Test ratio	Sig (2-tailed)
disagree	48<=	11	5%	50%	0.000
agree	48>	214	95%		
sum		225	100%		

In this test for the Department of Humanities (modern identity) hypothesis since sig is less than 0.50, so H<sub>0</sub> is rejected, i.e. 50% score of the respondents to the hypothesis is not 48 and the number of agree and disagree is not equal. Rather, out of the 225 people in the Department of Humanities, 214 i.e. 95% agree and 11 people i.e. 5% disagree. Therefore, they agree with the Department of Humanities' (modern) hypothesis are more than 50%, thus agree with the variable

propositions of modern identity. Given the 63.6% abstention, people's response has been Median and relativistic. But the single-sample test, despite the mean of 57.9422 (at 0.05), does not indicate that most people view modern identity as part of their political identity. However, a binomial test with a 95% score above 48 indicates that most people in this group view modern identity as part of their political identity.

**Table 14:**  
*Accumulative table on descriptive Statistics of variance for the perspective of the students of Engineering on modern identity*

Statistics																
	q03	q07	q11	q15	q19	q23	q27	q31	q35	q39	q43	q47	q51	q55	q59	q63
N	130	130	130	130	130	130	130	130	130	130	130	130	130	130	130	130
Valid-Missing	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Mean	3.64 62	3.50 00	3.13 85	3.97 69	4.35 38	4.04 62	4.09 23	4.03 85	3.65 38	3.43 08	4.10 00	2.24 62	3.14 62	3.03 08	3.13 85	3.46 92
Std. Error of Mean	.090 62	.080 44	.090 55	.091 67	.073 15	.073 96	.081 32	.066 79	.093 76	.089 35	.082 34	.108 14	.085 37	.081 68	.073 87	.080 39
Median	4.00 00	4.00 00	3.00 00	4.00 00	5.00 00	4.00 00	4.00 00	4.00 00	4.00 00	3.00 00	4.00 00	2.00 00	3.00 00	3.00 00	3.00 00	4.00 00
Mode	4.00	4.00	3.00	4.00	5.00	4.00	5.00	4.00	4.00	3.00	4.00 <sub>a</sub>	1.00	3.00	3.00	3.00	4.00
Std. Deviation	1.03 326	.917 11	1.03 245	1.04 522	.833 98	.843 23	.927 16	.761 51	1.06 903	1.01 873	.938 83	1.23 302	.973 38	.931 27	.842 24	.916 59
Variance	1.06 8	.841	1.06 6	1.09 2	.696	.711	.860	.580	1.14 3	1.03 8	.881	1.52 0	.947	.867	.709	.840
Range	4.00	4.00	4.00	4.00	4.00	3.00	4.00	3.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00	4.00
Minimum	1.00	1.00	1.00	1.00	1.00	2.00	1.00	2.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00
Maximum	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
Sum	474. 00	455. 00	408. 00	517. 00	566. 00	526. 00	532. 00	525. 00	475. 00	446. 00	533. 00	292. 00	409. 00	394. 00	408. 00	451. 00

In the table above, the number of valid data (N), the number of Missing data, mean, Std. Error of Mean, Median, Mode, Std. Deviation, Variance, Range, Minimum, Maximum, Sum are visible for items 3, 7, 11, 15, 19, 23, 27, 31, 35, 39, 43, 47, 51, 55, 59 and 63.

**Table 15:**

*Frequency Distribution Table of Number of Valid and Missing Data for the perspective of the students of Engineering on modern identity*

Missing Data	No of Valid Data
0	130

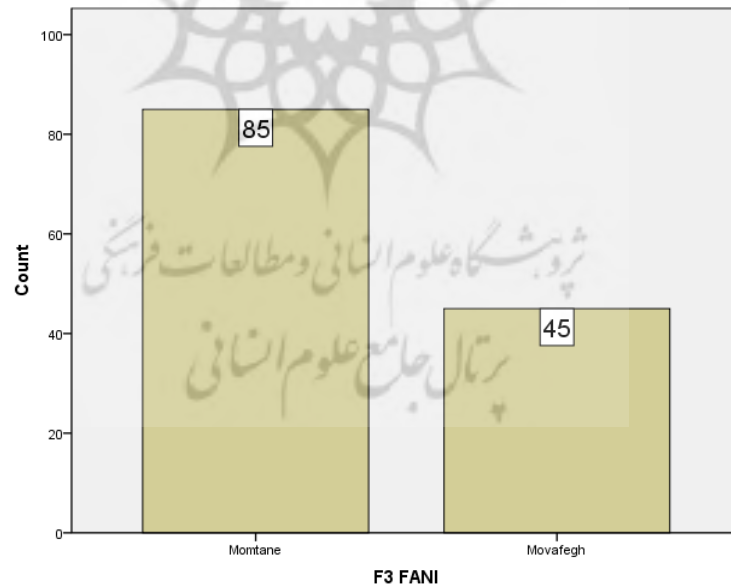
**Table 16:**

*Frequency distribution table of number and percentage of agree, abstention and disagree for the perspective of the students of Engineering on modern identity*

Cumulative Percent	Valid Percent	Percent	Frequency	Valid
0	0	0	0	disagree
65.4	65.4	65.4	85	abstention
34.6	34.6	34.6	45	agree
100	100	100	130	Total

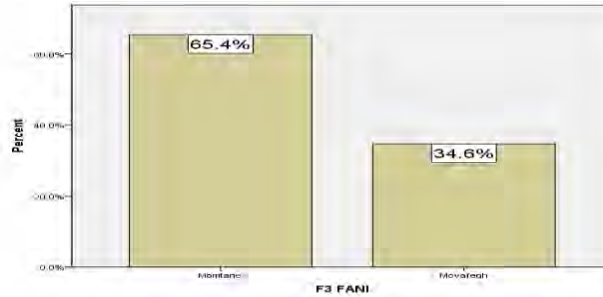
**Table 17:**

*Frequency distribution graph of agree, abstention and disagree for the perspective of the students of Engineering on modern identity*



**Table 18:**

*Frequency distribution Graph of agree, abstention and disagree for the perspective of the students of Engineering on modern identity*



Based on the tables and graphs of the frequency and percentage of agree, abstention, and disagree hypothesis (modern identity) for the Engineering Department, 45 (34.6%) of respondents answered questions 3, 7, 11, 15, 19, 23, 27, 31, 35, 39, 43, 47, 51, 55, 59 and 63 agreed Hypothesis (Modern Identity) for

Engineering Department and 85 (65.4% of respondents) abstained Hypothesis (Modern Identity) for Engineering Department and 0 people (0% of respondents) disagreed hypotheses (modern identity) for Engineering Department.

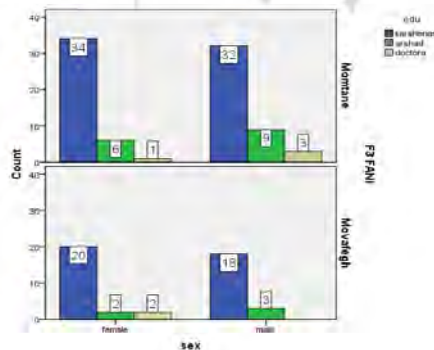
**Table 19:**

*Details for agree, abstention and disagree for the perspective of the students of Engineering on modern identity*

male			female			gender /degree	
agree	abstention	disagree	agree	abstention	disagree	comment /number /percent	
18	32	0	20	34	0	number	BS
17.3	30.8	0	19.2	32.7	0	percent	
3	9	0	2	6	0	number	MSc
15	45	0	10	30	0	percent	
0	3	0	2	1	0	number	PhD
0	50	0	33.3	16.7	0	percent	

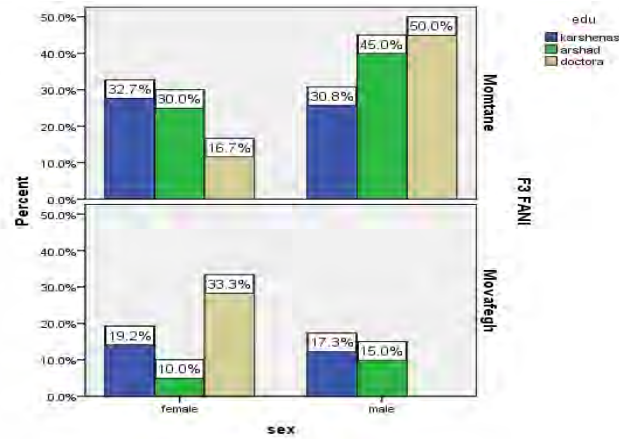
**Table 20:**

*Graph of the number of students in agree, abstention and disagree for the perspective of the students of Engineering on modern identity*



**Table 21:**

*Graph of percentage of students in agree, abstention and disagree for the perspective of the students of Engineering on modern identity*



Inferential statistics hypothesis (modern identity) for Engineering Department

Single-sample t-test for hypothesis (modern identity) for Engineering Department

Whenever a researcher is facing a group of people with a numeric variable and wants to know whether the mean of this variable is a certain number or not, or whether it is a larger (or smaller) than a specific number, he or she uses this test. Here, too, the researcher wants to examine the "modern identity hypothesis for the Engineering Department". Since 16 questions are related to this hypothesis, it can be said that the maximum score a person can get from these questions is 80 and at least 16. Therefore, the mean value of these two scores, 48, can be considered as the cut-off point. Therefore, if the mean score of the individuals is significantly higher than this number, the hypothesis is accepted, otherwise rejected. For this purpose, two hypotheses H1 and H0 have been set as follows:

H1: The mean score of respondents is equal to or greater than 48.

H0: The mean score of respondents is less than 48.

The results of this test using SPSS software are as follows:

**Table 22:**

*Single-sample t test for the perspective of the students of Engineering on modern identity*

Std. Error Mean	Std. Deviation	Mean	No	
0.55055	6.27718	57.0077	130	sum

This table presents the descriptive statistics for the hypothesis test (Modern Identity) for the Engineering Department and shows the calculated numbers in terms of data number, mean, standard deviation and standard mean error. The results of the descriptive statistics show that the mean value of 57.0077 is greater than 48, but this should be confirmed by inferential statistics (hypothesis test or confidence interval) in the following table.



**Table 23:****Single-sample t test for the perspective of the students of Engineering on modern identity**

Test Value= 48						
%95 Confidence Interval of the Difference		Sample Mean Difference	Sig (2-tailed) P-Vale	DF	T value	
Upper	Lower					
10.970	7.9184	9.00769	0.0	129	16.361	sum

This table is about inferential statistics and shows the results of the modern identity hypothesis test for the Department of Humanities. Based on the table values, t value is 16.361 and degree of freedom is 129 and significance level is 0.0. Since the significance level is less than 0.05 (because the accuracy is 0.95), therefore, we cannot reject H0 (which states that the Engineering Department's score on questions of modern identity is higher than 48) at the 0.05 level and accept the H1. Therefore, despite the mean of 57.0077, it cannot be said that the score of individuals is significantly higher than 48. Therefore, the hypothesis is not accepted at the significance level of 0.05. So the hypothesis (modern identity) for the Engineering Department is not confirmed by the single-sample t-test.

Binomial test for hypothesis (modern identity) for Engineering Department Since

the single-sample t-test was not able to significantly confirm whether the Engineering Department average score of the sample size is above 48, that is, they agree with the modern identity items or not, so the binomial test for is used this test. This test, like the statistical test of a statistical population, is used to detect whether or not a variable is affected by a given phenomenon. In this test, H0 indicates the variable ineffectiveness and H1 indicates the variable effect. Here, H0 assumes that 50% score of the respondents is 48, and H1 indicates that 50% score of the respondents are not 48, but more or less. It is necessary to note that this test is less accurate than the single-sample t-test because it is nonparametric. The result of the binomial test for the hypothesis (modern identity) for the Engineering Department is shown below.

**Table 24:****Binomial hypothesis test table for the perspective of the students of Engineering on modern identity**

Test Value= 48					
Departments	Definition of Departments	Number of data per department	The observed ratio	Test ratio	Sig (2-tailed)
disagree	48<=	13	10%	50%	0.000
agree	48>	117	90%		
sum		130	100%		

In this test for hypothesis (modern identity) for Engineering Department since sig is less than 0.50, H0 is rejected, i.e. 50% of the respondents to this hypothesis are not 48 and

the number of agree and disagree is not equal. Rather, out of the 130 individuals of Engineering Department, the number of agree is 117 (90%) and the disagree is 13

(10%). Therefore, the proponents of hypotheses (modern identity) for the Engineering Department are more than 50%, thus they agree with the modern identity variable propositions. Given the 65.4% abstention, people's response has been Median and relativistic. But the single-sample test, despite the mean of 57.0077 (0.05), does not indicate that most people view modern identity as part of their political identity. However, a binomial test with a 95% score above 48 indicates that most people in this group view modern identity as part of their political identity.

### Conclusion

Globalization has had many effects on Iran's national, revolutionary, Islamic and modern identities. The most significant effect of globalization has been on modern Iranian identity. Since the second decade of the revolution, especially after the 1997 presidential election, showing signs of the movement of society and the political system toward modern and democratic identities and values. The most important factors were achieved in demographic changes of Iranian society. Then urbanization, women's presence in the society, increasing community literacy, connecting with other communities through cyberspace, and creating middle class with new demands were the most important factors in changing Iranian society toward modern values and identities. Globalization as the Entrance of modern Values tends to have a significant effect on democratization of the society. A case study of students in the Department of Humanities and Engineering Department at Islamic Azad University, South Tehran

Branch with a binomial test of score 0.95 above 48 indicates that most people in this group regard modern identity as part of their political identity. And it proves the hypothesis of the research that most Department of Humanities and Engineering Department students view modern identity as part of their political identity. Thus, with the result of the case study, it can be argued that globalization has influenced the modern identity and values of Iranian society, which does not mean being dominated in the shadow of globalization but it means entering values and modern norms that can provide us with a great opportunity for development of our country through planning, accounting and strengthening Iran's political identity.

Therefore, against globalization as an effective discourse of modernity, there is no other way than constructive but critical interaction to seize the opportunities of this phenomenon while at the same time to manage its transformation in order to convert threats to opportunities. One of the most important tools that can transform threats into opportunity is the use of software power or intellectual and political discourse dominating the society. This discourse is the structure formed by the political identity of society that is an important factor in making a difference and dividing others. In confronting with the globalization phenomenon, the Islamic Republic of Iran also needs to determine this identity framework with others to make dynamic interaction with globalization via differences and similarities, then to make growth and development of the country.

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