

## Investigating the Effect of Internal and External Religiosity on the Political Dimension of National Solidarity (Case Study: Citizens of Mashhad City)

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### Abstract

*The issue solidarity and integration among different parts and creating adaptive totalities have always been the issue of intellectuals' thinking and action. In this arena, creating national solidarity as one of the main dimensions of social integration is among serious concerns of independent countries and among its most important benefits one can refer to establishing national security which has a deep relationship with the quiddity of people's links to each other and people's links to their governments in the form of integrating within countries. The waves of internal and external upheavals has become so transforming that the access to integrating components and elements in social relations seems an undeniable necessity and vitality. Therefore, re-identifying and reconstructing dynamic and sustainable canonical factors of "national cohesion" is a scientific necessity and a research requirement. Accordingly, one of the factors affecting the national solidarity in Iran is citizens' religious attitudes in the society. The present study is meant to investigate the theoretical relationship between the two concepts of political dimension and religiosity among citizens of Mashhad City. The present study, by dividing religiosity to two internal and external types, and using the survey research, indicates that the increase in internal and external religiosity causes the increase in the political dimension of citizens' national solidarity.*

**Keywords:** *internal religiosity, external religiosity, national solidarity, political identity.*

### 1. Introduction

The issue solidarity and integration among different parts and creating adaptive totalities have always been the issue of intellectuals' thinking and action. In this arena, creating national solidarity as one of the main dimensions of social integration is among serious concerns of independent countries and among its most important benefits one can refer to establishing national security which has a deep relationship with the quiddity of people's links to each other and people's links to their governments in the form of integrating within countries. The waves of internal and external upheavals has become so transforming that the access to integrating components and elements in social relations seems an undeniable necessity and vitality. Therefore, re-identifying and reconstructing dynamic and sustainable canonical factors of "national cohesion" is a scientific necessity and a research requirement. The volume of produced literature of this issue and the measures conducted in this field indicate the significance of this issue more than other things. National solidarity is considered as one of the main concepts and important analytical instruments in sociology which has been constantly considered by classical and contemporary theorists of social sciences and researchers of this field; therefore, different approaches and theories regarding it have been presented. In spite of the significance of the issue, this concept has received less attention in experiential sociological investigations, and in comparison with other analytical concepts, it has allocated little literature to itself; particularly that there have few efforts regarding the experiential investigation of institutional-structural factors and grounds effective on national integrity in order that via these factors, one can investigate and criticize the proportionate and degree of positive and negative effects of important social institutions on social solidarity. One of the factors affecting national solidarity in Iran is citizens' religious attitudes in the society. The present study is meant to investigate the theoretical relationship between the two concepts of political dimension and

religiosity among citizens of Mashhad City. It is obvious that all theories presented about this issue cannot be investigated and presented. Therefore, some of the most important theories presented by theorists are referred to. Thus, the main objective of this article was to seek the impact of religiosity on political identity of the citizens of studied sample.

## 2. Explaining Religion from a Sociological Viewpoint

From a sociological perspective, religion as a social institution has basic functions such as discipline, integrity, vivification, and happiness creation. A society lacking in religion may threaten the survival of the society (Givian, 1998). Parsons believes that sociology is a science interested in the organizational structure of social systems and humans' motivational processes involved in retaining and transforming institutions, and therefore, similar to the philosophical definition, scholars of sociology introduce religion as a system of beliefs and actions by which a group of people cope with ultimate issues of human life. Peterson et al. believe that humans are inevitable religious and religion is a powerful force in human life. Anthropologists discuss that because we have never been able to understand a society in which there is no religion; therefore, religion as a social institution has particular functions and its lack may undermine a society (Peterson et al. 1998).

From the sociological viewpoint, religion is introduced as a social institution. In fact, in this perspective, the effect of social dimension in appearing religion and its survival has received more attention. It is clear that sociological investigations, firstly are conducted on human societies and phenomena affected by human behaviors and relations; therefore, naturally religion as one of these phenomena is considered as the product of human community. But, the issue whether humans' tendencies to certain religions result in appearing a community of humans in a geographical region or vice versa, and their community has resulted in appearing religion, is a basic question. How does one claim that an individual who lives far from human communities, is not religious? While the starting point of introducing advanced religions such as Islam has been due to the Messenger's temporary suspension from human communities and not being affected negatively by idolaters' moods and beliefs. Regardless of the definition of the sociology of religion, some theorists have concentrated on social actions of religion and applied researches based on social works and consequences of religion and religiosity. Below, some of them are mentioned.

Human beings, in line with tendency towards collective life, are meant to achieve the domination of particular criteria and principles for retaining social disciplines and guidance and transcendence of the society towards convenience and prosperity. Therefore, the sovereignty of religion, as a set of rules and regulations, is considered necessary. Allameh Tabatabaei considers social function of religion in keeping disciplines and foundations of a society. According to him, religion is the guardian of virtuous ethics in the society and the main reason of preventing human beings from lust. Therefore, due to considering such a status for religion that keeps discipline of the society and does not allow that its foundation be undermined (Allameh Tabatabaei, 1991). Durkheim describes four main functions of religion:

1. Discipline: religion prevents anarchism and anomy resulting from humans' tendency towards lustful interest and the contradiction of personal tendencies in the society by protecting the soul and faith and creating piety.
2. Hope: religion creates an emotional and cognitive integrity among them by establishing rituals and links among its followers.
3. Vivification: religion gives the spirit of life, discipline, and movement towards transcendence to future societies by transferring social values to next generations.
4. Prosperity: religion inspires its followers by solving the riddle of death and the sense of loss, hope, and tranquility (Givian, 1998).

Anthropologists also take that the lack of social institution of religion can result in jeopardizing the survival of a society, and indicate four main function for it:

1. Emotional integrity,
2. Cultural recreation,
3. Meaning construction,
4. Social integrity.

In other words, regarding the social action of religion, social and personal concerns of human beings, issues and problems which they are involved with during their lives such as worries about loss and not being, about loneliness and the lack of sense of social belonging, about absurdity and meaninglessness, about confusion and lack of awareness of their places in the world, and about not having a firm and reliable framework and plan in personal and social lives, lead the attention of human beings towards finding a soothing, merciful, meaningful, transcendental, and eternal source which supervises and guides their behaviors (Tanhaei, 2009).

Another important social action is the region's support from human beings. In fact, religion, by creating a supportive

environment and a social uniting resource for individuals, influences their health significantly. Recent researches, during their investigations on social supportive aspect of religion and religious groups (Taylor and Caters, 1998), indicate that minor religious groups have more supportive features than major religious groups do. Religious attitudes not only do not have any effect on increasing ethnic prejudices, but also they have decreased ethnic prejudices and biases among the members of a church.

Participating in religious rituals and ceremonies can reinforce social supportive action of the religion. In fact, religion, by creating and establishing social agreement, unity, and support from individuals, is effective on the degree of their compatibility, self-esteem, and self-confidence which are considered as vital factors in mental health (Khodayarifard et al. 2006). Some religions such as Islam, by recommending to supportive measures such as participating in funerals, nursing orphans and the oppressed, facilitate coping with the stress resulting from bereavement. Regarding stress resulting from chronic diseases, religion, by motivating people to visit patients, spreads out its supportive umbrella on patients (Khodayarifard et al. 2006).

Sociologists usually consider religion as one of the basic instruments of social control or decreasing crimes. Important social values and norms are usually located in the realm of not only the law, but also religion, and by reinforcing them, religion helps individuals' social control (Robertson, 1995). Multiple researches have been conducted on criminal bands and the effect of religion on preventing committing crimes in non-criminal groups indicate the social control of religion in preventing committing crimes and illegal practices.

Among the most important actions of religion in social domains is supporting and reinforcing moral values. Even executing laws and regulations and establishing social discipline is possible under the shadow of observing moral values. In a lot of human situations and relations, laws have not predicted particular and minor cases, and this is the commitment to moral values that by reinforcing internal skills in individuals, make the execution of laws possible in the society. Religion in general and heavenly religions in particular, by explicating virtuous ethics and motivating humanity to internalize them, introduce pious human beings as those moderate in personal and social relations and as guided ones towards prosperity. For a lot of people, unless moral values is recommended by a transcendental force, they will not consider them as serious. Religion's support from ethics means that it ensures human beings regarding its firm support and confirmation of a genuine resource in such a way that they will not find practicing moral values unrewarded (Azarbaijani, 2001). Morality, both secretly and obviously, does its activities much better than a police or a watchman or every forces protecting discipline. Among the characteristics of heavenly religions having significant roles in personal and social control of committing crimes and sins, is having faith to the Day of Doom which have been received less attention by western scholars. Allameh Tabatabaei (1977) states that having faith in the Day of Doom, i.e. a person believes that the world (which humanity is a minor part of) has a unique God which always is present and the tiniest affairs are not hidden from him, and whose power cannot be defeated by no power, and at last He gathers all creatures towards Himself, awards the pious and punish the wrongdoers seriously, and then He is persistent and eternal in giving mercy and punishment. The human beings believing in the Day of Doom know that their practices are consistently under control and their internal and external actions are observed by God the All-Wise, and know that they will face a day when their actions will be referred to, awarded, or punished. The factor affecting in the belief in the Day of Doom as the guarantee and maintenance of moral values in individuals will be realized only in case of individuals' religious faith. Motahhari in the book *human being ad faith*, states that religious faith, more than other things, causes the influence of piety and modesty in the depth of human conscience and validation of moral values. From the viewpoints of some western scholars, the belief in immortality and acquiring preparedness for it is the motivation and facilitation of doing moral practices (Peterson et al. 1998).

In general, it can be said that religion, by presenting two basic issues, intervenes in determining and controlling human internal behaviors and make human beings to avoid committing crimes and sins by observing moral values. These two issues are "belief in God" and the attraction of His satisfaction, and "belief in the life after death" and fear of being punished. Religion, not only confirms moral values and introduce them, but also applies its own particular mechanism for teaching morally its own followers. The method of preaching which is based on particular religious beliefs such as immortality of human souls, God's mercy and interest towards human beings, God's presence and supervision on human beings, the instability and transience of mundane joys and attention to death and resurrection are among these mechanisms. Furthermore, by presenting significant moral examples and instances to human societies, religion facilitates their practical resort to moral values (Azarbaijani, 2001).

### 3. Theoretical Framework

One of the most important and to some extent unique functions of religion is reinforcing and establishing social relations

among human beings and weakening or undermining conflicts, discrepancies and wars which can challenge social discipline and reduce individuals' commitments to observe mutual social rights and duties. The role of religion in creating and establishing social relations is significant in modern societies because other factors of social links such as links based on tribal and blood belonging have lost their own significant and their relations as an acceptable support for establishing discipline and stability for a society cannot be used (Durkheim, 1967); relations in which, according to some of the researchers of social sciences, individuals seek for their own personal benefits. Motahhari believes that in the past, blood and tribal relations was much stronger than the present time, and by the advancement of civilization, this links became weaker and individualism was dominant over the world. According to him, in such a situation, the significant role of religion in creating clear relations and realizing humans' need to something having a single and unity spirit to connect people to each other and create friendship and interest to the fate of each other, was clear. Therefore, a modern society requires religion much more than the past and it cannot survive without it.

In the sacred religion, the concept of solidarity should be sought in the word "nation" and those words semantically related to it. Nation means a congregation which have shared intentions and aims as well as some commonalities. These commonalities can be a shared religion, place, etc. Allameh Tabatabaei states that "from this point that the Holy Quran mentions "nations" and has validated books, understanding, rituals, practices and sins, it can be concluded that the "society" has an independent identity". Therefore, although religion is considered as one of the important factors, or may be the most important factor, of social unity and connection, and has a significant role in the establishment of a nation or society, it is not the only factor affecting in this regard and roles of other factors such as water, soil, race, traditions, customs, and culture of tribes are considered to be inevitable.

From the point of view of the Holy Quran, human beings were a unity nation once. The Holy Quran tries to gather all humans under the umbrella of a global society and in this line, it wants humans to gather under a bigger human community and pay attention to common principles and values by observing principles and considering national and religious differences. It is in this line that it calls believers as the brothers of each other and invites them to cooperate with each other.

The Holy Quran when reach the concept of unity and solidarity, praises them, and when it speaks of differences and divisions, criticizes them. It states about the unity "and hold firmly to the rope of Allah all together and do not become divided" (Holy Quran, 3: 103). The Holy Quran, to realize unity, calls the members of the faithful community as brothers and states "Only believers are brothers" (the Holy Quran, 49: 10).

Further, other common symbols and rituals as parts of components of cultural identity of Muslims, construct a structure in which the emphasis on commonalities results in reinforcing common identities and distinctions of Muslims from others. In addition, not paying attention to commonalities will result in the weakness of coordination.

Using symbols and rituals, one can reinforce national solidarity. The origin of this issue is hidden under this point that a lot of humans' behaviors are traditional (based on habits) or emotional, and these symbols and rituals can influence two dimensions of human behaviors. On the one hand, they cause the foundation of a tradition which can be consistent over history and be current in next generations, and on the other hand, each of these rituals and encountering this symbols motivate the sense of patriotism and other emotions. Therefore, symbols and rituals as parts of elements constructing national solidary seem vital.

Robert Smith states about the function of religion as:

Religion has two functions: one is to regulated personal behaviors for the goodness of all, and the other is to motivate the sense of social solidarity and sharing; therefore, religious rituals are the repetitive statement of unity and functions which reinforce social sharing (Hamilton, 1998: 170). According to Durkheim, religious rituals are necessary for the appropriate function of our ethical lives as foods are necessary for our survival because it is through religious rituals that we can keep and confirm our group (Hamilton, 1998: 170).

Religious rituals teach individuals personal discipline and asceticism which are among the necessities of the social life; and therefore, they prepare individuals for social lives. Religious rituals gather people around each other and reinforce their common links and social solidarity. Via religious rituals, the members of a society can be deeply aware of their social inheritance and the most important elements of collective conscience will survive. At last, religion can engender the sense of social prosperity in its followers and consequently, it removes the sense of failure, unfaithfulness, and doubt from their hearts and souls. The indefinitely valuable benefit of religious rituals for each group is that it reduces the devastating consequences of fear and failure which a societies are exposed to. Therefore, religious rituals as social forces which can establish discipline, solidarity, life, and prosperity, result in ethical reconstruction of individuals and groups (Peterson et al. 1988: 35-37). Radcliff Brown states that it can be shown that religious rituals have particular social functions which in addition to regulating and keeping emotions which construct the structure of a society, transfer them from one generation to the other" (Hamilton, 1998: 199).

Some scholars believe that in case that beliefs and ethics which are practical in the form of decrees, are appropriately performed, they will have consequences among the most important of which one can refer to social solidarity. It should be remembered that the effect of these consequences, appropriate to different decrees, on the degree of reinforcing social solidarity are different. In Islam, ideologically, and in the form of concepts such as "religious brotherhood", "Islamic mercy", and "interpersonal correction" are presented, the issues of unity, empathy, and coordination are emphasized. Faith as the common cultural-identity value of Muslims can engender the common norm of commitment. Faith and piety cause that the community of Muslims can be distinct from the community of the Pre-Islamic era. Brotherhood is the result of faith and piety and is the basis of resorting to the rope of God, i.e. His way, agreement, and religion, and not mere congregation in any form.

In addition to the belief in monotheism which has a vital role in social solidarity, another basic belief regard by the Holy Quran which calls humans towards it is the fair treatment far from social inequalities. From the point of view of Quran, all humans enjoy the same creation (the Holy Quran, 49: 13), and their distinctions are due to their different potentialities (the Holy Quran, 43: 22). Therefore, nobody has right to create thoughts based on aristocracy, social hierarchy, and ethnic and racial discrimination, be proud of his or her racial priority, and damage social cohesion (Anvari, 1994: 54).

From the point of view of Islam, basically, the unique nature of humans should not be forgotten by creating geographical and political borders and this issue causes distinction among human societies from each other. The formation of national borders is the result of the differences and conflicts which are present in the world in terms of ethnic and land facilities and the existence of these conflicts has caused the division of human groups. Serious conflicts with nationalism in writings of Allameh Tabatabaei, as one of the greatest Shite scholars in 20<sup>th</sup> century, can be observed. He believes that the divisions which were created based on different homelands can move humans towards the unity within their own communities in such a way that these communities are separated from other national communities. In this case, a (national) unit is separated from other units and humanity will lose its unity and suffer from division and distinction. Therefore, Islam rejects these divisions" (Tabatabaei, 1984: 125). Since Islam believes in the existence of unique God, then necessarily it is a religion which considers its audience as all humanity and in this case, it is a global religion which does not accept any border and limitation (Arnold, 1979: 11). In the Holy Quran, instead of emphasis on land conflicts, and racial advantages, the principle of unity among humans is paid attention to, and resorting religious teachings as the criterion of their unity is emphasized.

Accruing to non-Muslim scholars, the concept of nation in the Islamic world was reproduced due to Muslims' movements. Castells considers the concept of nation as a kind of cultural identity and connects it merely to Islamic fundamentalist movements (Castells, 2001: 28). Muslim scholars and leaders of Islamic movements consider nation as a kind of coordination and integration based on shared identity of Islamic communities. Shariati, by putting this concept tantamount to concepts such as class, tribe, race, etc. believes that the concept of nation refers to a society in which all individuals who have the same objectives, have gathered to move towards their own ideals based on a shared leader. Such a society is exclusive to Islam. Living in such a society is based on commitment and responsibility and the leader's accountability is to found the policies of governing based on advancement and development (Shariati, 1979: 43-47).

Furthermore, for creating social integrity, a shared value system is necessary because firstly, adopting affairs is under the supervision of the value system, and secondly, beliefs are represented in values and appear in norms and symbols. Tantamount to beliefs mentioned, from the viewpoint of the Holy Quran, the value system of a society should be based on faith because according to Islamic thinkers, the origin of values common in the society is faith (Izadi, 1997).

Religious values are considered factors of connecting human societies. Values are social indicators which are present in all aspects of individuals' lives, and are intertwined in the form of a network of symbols and mental-analytical relations with social contexts, and act practically both evidently and secretly. Value refers to the emotional relevance of humans to affairs, objects, and other humans. Everything which can agitate humans' emotions in one way or another and with every degree of intensity or weakness indicates the location of that thing in the realm of humans' value judgments. Accordingly, in the pragmatics of value-oriented discourses and national solidarity, it should be stated that the most important factor in national solidarity is the people's shared agreement originating from shared understandings and empathy. Surely, the value-laden discourse maximally can shape people's relationship with each other and connect them in terms of shared understandings.

However, by relying on the investigation of the concept, when value elements of all groups are reinforced, the discourse acceptable by all groups is shaped. Here value refers to favorites, wants, interests and positive orientations towards affairs which are considered general criteria of behaviors, and the public are in agreement about them. In other words, value is a combination of ideas and attitudes on which individuals agree. Value has internal concepts such as freedom, accountability, justice, respect to humans' rights regardless of their gender, race, color, language, etc. (Hajilari,

2001: 45) which can be operationalized with the agreement of all groups and movements.

In Parsonsian sociology, social discipline depends on the existence of general values which are considered as legitimate and necessitating, and acts as criteria which the ultimate of actions are selected by them. According to Lacan, the concept of central signifier is basically value-laden. The link of social and personality systems are realized by attracting values via the process of socialization. Values cannot be indicated by benefits, biological needs, or classes, or be explicated by them. However, the value-laden discourse can have four main effects in creating integrity and solidarity as follows: "unity in aims", "unity in motivations", "unity in movement", and "unity in congregation".

According to the theories presented by Morton and Durkheim, when people attain their objectives based on real values, the society will be at balance. But, when new and non-value needs enter the society, if people accept them and want to attain them, the society will lose its balance. In such a situation, the tasks of the government for protecting and explaining values of the society enjoy particular importance.

#### **4. Research hypotheses**

1. There is a positive and significant correlation between internal religiosity and political identity.
2. There is a positive and significant correlation between external religiosity and political identity.
3. There is a positive and significant correlation between religiosity (both internal and external one collectively) and political identity.

#### **5. Research hypotheses**

The research method used in the present study is a survey research. The population of the present study includes all citizens of Mashhad City in the academic year 2014. The sample size consists of 420 participants selected using the simple random sampling method. Accordingly, 420 participants were selected primarily and then, after excluding faulted questionnaires, 405 questionnaires were selected to be investigated.

1. Allport' Religiosity Questionnaire: Allport believes that religious sentiments have not a merely rational nature nor completely non-rational one, but its nature is rather a combination of sentiments and rational thoughts. In fact, religiosity presents a philosophy for life of an individual which not only have a rational nature, but it is sentimentally and emotionally satisfactory. Therefore, Allport concludes that all great religions in the world promise a kind of ideology for their own followers which has both rational simplicity and harmonic beauty. In line with realizing such an objective, Allport and Ross designed two scales for measuring religiosity. The scale of "external religiosity" with the objective of evaluating what Allport had previously explained as immature religiosity, was designed. Individuals with an external religiosity orientation, theoretically, have religious beliefs which only have instrumental objectives. With such motivation, religion is the instrument of realizing and satisfying individuals' primary needs. It means that an "external" believer moves towards God without forgetting himself (Allport and Ross, 1967: 434). The evidences of external religiosity orientation will probably be evident when the individuals agree with such sentences: "mosque is an appropriate place for shaping proper social relations" or "what religion has for an individual is the tranquility and relaxation in case when sorrow, calamities, and pains are dominant over him", or a sentence such as "one of the reasons why I became a member of the church is that this membership contributes an individual's establishment in the society". In all these sentences and other materials of the scale of external religiosity, religion has been viewed as an instrument for accessing objectives and values superior than religion itself such as coping with problems, or achievement in life. In fact, the nature of the motivation of external religiosity may be indicated in cases such as "although I believe in the religion, I feel that there are more important things in life". External religiosity has secular and non-spiritual dimensions of life for individuals which are prior to spiritual and divine dimensions. The scale of internal religiosity was designed for evaluating mature faith. In such an orientation, religion is an autonomous and independent agent and enjoys the status a superior motivation for individuals who have internal religiosity, non-religious needs, however they are important, have less ultimate importance. These individuals try to make these needs in concordance with their own religious beliefs and tasks, i.e. believing in the fact that a religion motivate an individual for internalizing and following it. Individuals with such a motivation do not sue their religion, but live with it (Allport and Ross, 1967: 434). The scale of internal religiosity has materials such as: "this issue is important for me that I spend some part of my time in loneliness and pondering about my religious beliefs" or "I seriously exert my efforts to accompany my religious believes with all of my behaviors in my life" or "my religious beliefs, in fact, are the main foundation of my lifestyle".

Therefore, in internal faith, spiritual dimensions are prioritized and the individual tries to make non-divine and secular aspects of his life compatible with his own faith.

- The Researcher-made National Solidarity Questionnaire: this questionnaire consists of 8 items about the political dimension of national solidarity. However, this questionnaire has secondary dimension as well. Items are closed-response ranked based on Likert scale. For each factors of this questionnaire, different items were used. Each of the evaluated variables evaluate one of the secondary dimensions of national solidarity. In the present study, the questionnaire were submitted to experts and then, their ideas and comments were received and adopted in the questionnaire. In the next stage, it was primarily conducted. The reliability of the instrument was confirmed by internal consistency and using Cronbach's alpha coefficient obtained as 0.7 which indicated acceptable reliability for each of the components.

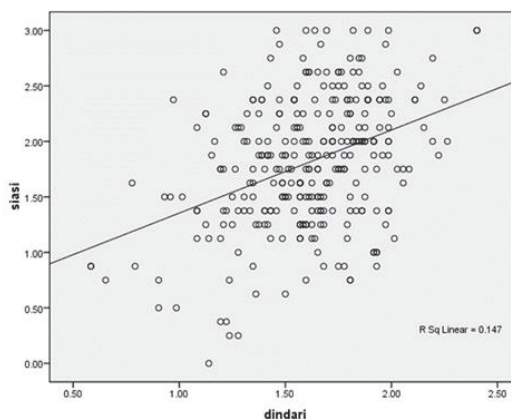
## 6. Methodology

The objective of this study was to explore the religiosity effect on political identity. This investigation sought the impact of two independent parameters, namely, internal and external religiosity. Since these parameters are considered quantitative and discrete, multi-component regression suited the statistical analysis of this study.

## 7. Research Findings

Correlations		
		Political identity
Internal religiosity	Pearson Correlation	0.07
	Sig. (2-tailed)	0.19
External religiosity	Pearson Correlation	0.45**
	Sig. (2-tailed)	0.00
Religiosity (total)	Pearson Correlation	0.38**
	Sig. (2-tailed)	0.00

The above table indicates the correlation between religiosity dimensions and national solidarity. As the results of the research indicate, there is a positive and significant correlation between internal religiosity and total religiosity and political identity. In addition, there is no significant correlation between external religiosity and political identity. Further, the orientation of correlations indicates that all religiosity dimensions have positive correlation with national solidarity. This issue indicates that as religiosity and its different dimensions increase, the degree of political identity increases.



To investigate the simple correlation between research variables, a simple scatter plot was used. As the correlation line in the graph indicates, as the degree of religiosity increases, the degree of their political identity increases, and vice versa, participants who have less religiosity levels, have less levels of political identity.

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.45	0.20	0.20	0.52

The above table indicate the summary of the research model. The value of the correlation coefficient between variables is 0.45 which indicates that there is a moderate correlation between set of independent variables and dependent variable (political identity) of the research. But, the value of the correlation coefficient equal as 0.20, indicates that 20 percent of the total variation of political identity among citizens of Mashhad is dependent on 2 independent variables mentioned in this equation. In other words, other set of independent variables predict and estimate a relatively moderate percentage of the variance of the variable of political identity.

ANOVA <sup>a</sup>						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21.53	2	10.77	39.40	.00
	Residual	82.80	303	.27		
	Total	104.34	305			

Further, regarding the significant of F-value at the error level smaller than 0.01, it can be concluded that the regression model of the research consisting of 2 independent variables and a dependent variable is an acceptable model and the set of independent variables can explain the variation of political identity.

Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	0.67	0.16		4.10	0.00
	External religiosity	0.11	0.07	0.08	1.56	0.11
	Internal religiosity	0.51	0.05	0.46	8.87	0.00

The above table indicates the standardized regression coefficient of each of the independent variables on the dependent variable (political identity). Accordingly, the relevant proportion of each of independent variables in the model can be determined using the table. Comparing variables indicates that firstly, only the effect of internal religiosity is significant on political identity because the error level of t-value is smaller than 0.05. This issue indicates that the mentioned variable has been effective on political identity. Secondly, the variable of internal religiosity with correlation coefficient 0.46 has had a moderate effect on political identity. This issue indicates that the increase per one standard deviation in the variable of internal religiosity, the degree of political identity increases as 0.45 standard deviation.

## 8. Conclusion

When Iranian Civilization is discussed, it is along with the issue of identity. The boundary districting Iranian people from others are clarified via the drawn lines by their identity. Investigating political identity is one of the issues which have great historical and sociological significance. The historical importance of political identity is that firstly, this phenomenon has been shaped over time in the society, and has been influenced by historical events, upheavals, and transformations. Secondly, each identity observed these days in the society and among social groups are extracted from historical movements of different periods of time. From the sociological point of view, political identity is significant because one of the important factors of social solidarity and integrity is considered as national unity in each society. As a nation enjoys more established and firmer identity, it will be more successful in reinforcing foundations of coordination and social integrity.

Increasing global relations and particularly the issue of globalization which nowadays is considered as one of the important issues in different economic, political, and cultural domains, are in challenge with the concept of political issue. Will the increase in cultural relationships and the process of globalization decrease the firmness of political identity of countries? Will those countries which enjoy integrity, identity, and political unity stand against globalization? Answering these questions is not easy and requires time in order that one can investigate the objective and real conditions of global and national events.

In spite of the significance of the issue of national solidarity, it has been received less attention in sociological



studies of the Iranian society, and in comparison with other analytical concepts, it has allocated to itself little literature particularly that regarding experiential investigations of institutional-structural factors affecting national coordination, there has been exerted too little efforts in order that the evaluation and criticism of the proportion and degree of positive and negative influences of important social institutions on the degree of social unity can be conducted. One of the factors affecting national solidarity in Iran is the religious attitudes of its citizens. Accordingly, the present study tried to investigate the theoretical relationship between the two issue of the demotions of national integrity and religiosity.

Accordingly, to investigate research hypotheses, multiple regression method and Pearson correlation were used to citizens' ideas about national solidarity can be investigated and modeled. In the present study, predictor variables were: internal religiosity and external religiosity in which higher scores indicate higher levels. The results of regression analysis via F test indicated that the model based on the two predictor variables results in significantly better prediction than the model dependent on fixed value does. R<sup>2</sup> values indicated that the variable of internal religiosity has the most predicting power on political identity. In addition, internal and external dimensions of religiosity have positive effects on political dimension of national identity. But, the findings indicated that the effect of internal religiosity on research dependent variables is more powerful than that of external religiosity.

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