

**Review Article**

**SOCIAL RELIGIOSITY AND NATIONAL SOLIDARITY: A COMPARISON BETWEEN IRANIAN AND INDIAN YOUTHS**

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**Abstract:**

We are living in an age in which national solidarity is being attacked by different types of national and transnational trends. One of the important factors which has significant role in national solidarity, is social religiosity. In this article, based on the common theories related to national solidarity, and with regards to religious bases, the relationship between these two variables among Iranian and Indian youths has been studied and compared. In the current study, the relationship between national solidarity tendency (NST) and social religiosity tendency (SRT) among Iranian and Indian youths is compared applying quantitative approach and the survey method, using researcher-made questionnaire. The statistical population include Iranian Shia' youths residing in Tehran and those Indian Shia youths residing in Lucknow City. The representative sample, which was obtained by applying simple random sampling method, is 350 persons for each of the statistical populations in Tehran and Lucknow. The results show that there is a significant relationship between SRT and NST among the Iranian and Indian youths, and NST is greater among Iranian youths, compared to their Indian peers. The results of the current study are indicative of ineffectiveness of the type of Indian political governance, which is a laic and secular one, on the correlation between social religiosity of the Indian youths, with their NST. Moreover, it was revealed that the level of tendency towards the social aspects of the religion, especially in the religious rituals and practices, is stronger among Indian youths than Iranians.

**Keywords:** social integration, social solidarity, social consensus, national solidarity tendency (NST), social religiosity tendency (SRT).

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**INTRODUCTION:**

The tendency towards the national solidarity (NST), in spite of the globalization pressures, are still among the concerns of the governments, and it seems that globalization process not only have not led to the abatement of the national tendencies and identity, but also it has resistively intensified the attachment to the nationalities, ethnic and local groups in some societies. The events happened in the last decade of the twentieth century, subsequent to the collapse of the Soviet Union in the Eastern Europe, showed that to what extent are the nations attached and committed to their national identity.

Regarding the importance of the NST in Iran and India, the countries that during their fluctuating history, have continually faced sectarianism, ethnicity, separatism and the wars imposed by the intruders, and have lost parts of their lands in some points of the history, the current study seeks to investigate the relationship between social religiosity tendency (SRT) and the people's NST. Naturally, the reason behind choosing Iran and India has been the cultural commonalities such as the Persian language, Islam, the historic civilization, and the type of the national interests among the people of the two countries. However, it does not mean that there are not significant and manifest differences between them. India and Iran, despite having common historical backgrounds, are different in subjects such as being colonized, type of the governments in the past and present, religion and religious beliefs, and the national traditions. It should be noted that Indian Muslims account for 14% of the one-billion-and-two-hundred-and-fifty-million population of India, and it is the second largest country with Muslim population, with Indonesia being the first. The Shia population of this country is even one-third of Iran's Shia population in the lowest statistical estimations, however the statistics of Indian government indicate that one-fifth of this country's Muslims (a population of about 50 million) are Shia, which implies that the second largest population of Shia are living

in India, with Iran being the first. Therefore, this comparison, of its kind, can respond to some of the key questions on the issue of the relationship between the SRT and the NST of Iran and India.

TWO countries of Iran and India have been long faced with challenges such as the ethnicities, languages, avaricious neighbors, and different religions, and several times that the solidarity of these countries was about to collapse. Yet, the religion has played different roles in solidarity of the people of these countries. In the current study, we seek to find the answer to the question that how is the relationship between the tendency of the Muslims (in India, preferably the Shia Muslims) in the two cities of Tehran and Lucknow, towards the national solidarity, and the type of their religiosity? And among the different types of religiosity, we have focused on a specific type, which is the social religiosity. The question we are exactly looking to find an answer to is the investigation of the level of NST and the people's SRT in India and Iran. We have to inevitably address issues such as social integration, social solidarity, social consensus, and social unity. The necessity of addressing the nations' NST, including two societies of Iran and India, which are consistent in terms of civilization, culture, and history, requires a brief review of the most important contexts for addressing such a significant issue as NST.

Although social solidarity in its general sense which refers to the human nations and societies, has a historical background as old as formation of human societies with states, the issue of national solidarity in its specific sense, is among the issues related to the nation state formation in modern era. Since the gradual formation of the national states in the Europe, the necessity for national solidarity by the governments, especially against the threats of wars, was increased. As Michael Rush puts it, from the end of 18<sup>th</sup> century onwards, nationalism, as a social and political force, became increasingly important (Rush 1992: 35). In the new

conditions of formation of nation state, which was later spread to the countries released from colonization in the first and second halves of 20<sup>th</sup> century, the national solidarity was defined with new criteria. These benchmarks and criteria were all stemmed from the new global conditions and formation of the political units worldwide; Criteria such as the population which is titled a 'nation'; the nations with cultural and normative commonalities, and a land whose defined boundaries attract the nation's attachment, as well as a language that more or less, is common among the majority of that nation. In this way, the language, culture, history, and ideology alongside with the national flag and anthem, became the icons of national identity, and the national identity was considered as one of the paradigms of national solidarity (Rush 1992: 38). Through a look at the evolutions in the formation of nation states in the contemporary era, four elements affecting NST can be noted:

#### 1- The Nation:

Anthony D. Smith mentions four main trends effective on nationalism epistemological bases, by which the national solidarity can be achieved: Marxism, mass psychology, the Durkheimian and the Weberian traditions. From the viewpoints of Marx, Engels, and Lenin, the nations and nationalism are among the signs of formation of the new era of capitalism. In the social psychology theories, the common feature of nationalism and the necessity of national solidarity is the belief in the disturbing nature of modernity, making the individual desperate, and its capability in disturbing the stability of traditional supporters, that determines the necessity of national solidarity. In the Durkheimian tradition, the idea of nation is introduced as a spiritual community and the owner of collective conscience. However, in transition from mechanical to organic solidarity changes the collective conscience fades in favor of division of labor. Finally, in Weberian tradition, which is influenced by the German nationalism, the maintenance of irreplaceable values of a nation's culture is focused, and emphasizes that the nation is community based on the enthusiasm and feelings, which sufficiently manifest itself in its own state. Accordingly, nation is a society that is normally prepared to form its state (Smith 1998: 9-18).

#### 2- The Legitimate Power and Sovereignty:

One of the most important requirements of the national states is enjoying legitimate power and sovereignty. The national state can be formed in the framework of nation state when the state-exclusive power is defined all over the political geography, and as Marx puts it: "the 'government' is a mandatory political institution which has a continuous and uninterrupted organization as far as itself and its administration enjoy the exclusive right of applying force to carry out its commands" (Rush 1992: 20). The state, for maintaining its sovereignty and legitimacy, needs a national will and obedience, and in this regard, is a consumer of national solidarity, and therefore the stabilization and expansion of the legal sovereignty of the state require national solidarity.

#### 3- The Process of Development and Modernization:

Generally, all the countries involved in social development and modernization require the national solidarity both in the public level of society and the elite level, in different political, economic, religious, and social areas. Without the national solidarity and the collective belongingness, the development is not possible, and as Huntington puts it, "the political modernization requires the external sovereignty of the national state to defy against the transnational influence, and the internal sovereignty to outface the local and regional governance. That is the national solidarity and the focus and accumulation of power in the hands of national legislative powers, which is recognized" (Huntington 1968: 34).

#### 4- Globalization:

The term globalization first entered English dictionaries in 1961 as interconnectedness of social events and relationships (Waters

1995) before then there were no term as globalization or globalisation. Gradually the term 'global' entered dictionaries beside words like 'earthen', 'earthly' and 'worldly' an adjective so much used at that time "as to be almost a vogue word, means pertaining to the whole earth" (Evans & Evans 1957: 149). It has generally been defined as "a social change, an increase in connections among societies and their elements" (Wikipedia); "the process of increasing integration in world civilization" (Kogut & Gittelman 1999). Most of social theorists who are in favor of it have defined it as compression of time and space (Harvey 1996: 76); the world-wide development of social and economic relationships and in the process of modernity (Giddens 1996); widening, deepening and speeding up of worldwide in all aspects of contemporary social life, from the cultural to the criminal, the financial to the spiritual (Held 1991). There are also some critics of the concept of globalization who think of it as more or less an economic project in order to establishing a worldwide economic system, dominated by supranational corporate trade and banking institutions that are not accountable to democratic processes or national governments. Antiglobalists have defined it as extended Internationalization or Universalization in which relations between sovereign states has been intensified. It also has been defined as westernization and Americanization (Weiss 1998).

In another perspective in which the new event has not been denied, but the term globalization is in challenge, it is a process that leads to the resistance of the states and the nations, and more solidarity between them in maintenance of their national identity image on the one hand, and to the serious threatening of the national and identities and their solidarity, and the collapse of this solidarity, on the other hand. The globalization attacks the national identity paradigm and changes it into torn identities, which itself leads to the social divergence and division. Manuel Castells writes in this regard: "the globalization era is also the era of rise of the nationalists, again. It can be observed both in fighting against the established national states and the comprehensive reconstruction of the identity based on the nationality, which is always defended against a foreigner. This historic tendency has surprised some observers" (Castells 1997: V.2, 45). In spite of so many scholars in favor of the concept of globalization, Entezari believes it isn't a sufficient concept in order to explain what is really going on in the whole world. In this regard, the world, rather than becoming globalized, has moved towards polarization, to the point that one pole is unchallenged and introduces itself as the globe, and due to this, Entezari suggest the term 'Globorahma Pole' for it; A pole that presents its own polar economy, politics, and culture as global. However, due to its polar performance, it raises resistance against itself, and that is why the rival poles, through reliance upon the religious and civilization resources, capable of introducing challenging alternatives are emerging, and some of the signs of this phenomenon are clearly witnessed" (Entezari 2011).

Regarding the above, in the era of so called globalization the national identities constructing the national solidarity, is both exposed to destructive raids of globalization on one side and becoming resistant in confrontation against it. In this regard, the national solidarity cannot be separated from the issue of globalization and the globalization in the economic, political, cultural, and social domains is faced by the national identity and solidarity, as a bilateral challenge.

#### THE EMPIRICAL LITERATURE OF THE STUDY:

The independent perspective to the national solidarity in Iran, and conducting empirical research in this field, dates back to the post-constitutional era in Iran. Here, the research conducted in this field after are briefly noted:

Hafeznia and Kaviani, in a study titled "the role of ethnic identity in the national solidarity; a case study of Baluch ethnicity", have tried to theoretically explain the human-related and geographical

factors that play a role in convergence and divergence effective on national unity, about the Baluch ethnicity, based on the functionalist approach of Hartshorne and the iconography of Guttman. The results show that the Baluch are highly influenced by Islam in terms of traditions, which in turn leads to a higher convergence of them with other people in Iran. Meanwhile, the religious difference between Sonny Baluch and the majority of Shia in Iran has led to a type of doubt to the state, especially after the Islamic Revolution, and that the Iranian Baluch, in terms of political feeling, are interested in solidarity of the Iran's land, and their participation in the presidential elections is indicative of the growth in their political participation during the last decade (1992-2002) (Hafeznia & Kaviani 2007).

Gholami, in his PhD thesis titled "an investigation of the political factors effective on the national solidarity between the Iranian ethnicities", which was supervised by Dr. M.H. Panahi, claims that, both before and after the Islamic Revolution, the Achilles' heel of the national solidarity in Iran has been the political factors. The researcher emphasizes that in his thesis, the effects of the discourse dominant over the ethnic policies, on the national solidarity between Iranian ethnicities, is being addressed. The scholar has investigated the three eras of Hashemi Rafsanjani, Khatami, and Ahmadi Nejad governments. Also, "through adopting a theoretical framework obtained from combination of Gramsci hegemony theory and Laclau and Mouffe discourse theory, it has been tried to prepare a proper platform for the question that which dominant discourse(s) on the ethnic policies in Iran have succeeded to strengthen the national solidarity between the ethnicities in Iran, through becoming hegemonic?" Among the other results of this thesis, the emphasis is on the fact that to the more these, three governments have grabbed the opportunity to "revolve around a center related to the ethnic policies in Imam Khomeini's statements on the unity based on the Islamic teachings, as well as serving the people, negation of ethnic centrism, and equality and brotherhood flowing in his statements of ethnic discourse, and the policies on the central ethnic policy mentioned in the constitution, enjoyment of equal citizenship rights, and place cases such as decentralization, freedom, legitimacy, preserving unity while maintaining the plurality in ethnic hegemony policy, the national solidarity of the Baluch and Turkmen ethnicities has increased" (Gholami 2013).

Panahi and Shygan, in an article centered on the political trust (which is itself a factor of national solidarity), have investigated the relationship between the religiosity level and the political trust. In this study, after a brief review of the related literature on the field of the study, the theoretical frameworks of political trust from the viewpoints of the classical and modern psychologists and the effects of the religion and religiosity on the political trust. The results show 87.55 of those who are less religious, have lower political trust, and 57.1% of those with stronger religiosity have a higher political trust. Also, 77.6% of those who evaluated the religious commitments to the authorities to be high also enjoy a high political trust (Panahi & Shygan 2007).

Seraj Zade and Pooyafar, in a study titled "religion and social order; investigation of the relationship between religiosity and deviation and anomie among youth" have tried to investigate the role of religiosity in reducing deviation and anomie among the youth and in this framework have addressed one of the main social order forms which is law-abiding and normalizing. The results of this study indicate that religiosity has a moderate reverse relationship with anomie, and among the aspects of religiosity, the consequential and ritualistic aspects of the religions are more effective (Seraj Zade & Pooyafar 2009).

#### **THEORETICAL LITERATURE:**

The concept of national solidarity is in line with the concepts such as social solidarity, social integration, national integration, national unity, national consensus, social consensus, and the

national unity, however, there are different points and conceptual boundaries in using each of them. A look at the concepts equivalent to national solidarity shows that the feeling of attachment of most people to each other in a society, has been an important concern since the formation of human societies. Malinowski states in this regard: "if the people have permanent and continual needs due to their mental and physical formation, so these fundamental needs require the presence of specific social arrangements that can continually provide these needs. These arrangements and orders create bases that upon which, the social systems are developed" (Tavassoli 1990). The social systems are the result of individual needs of people to each other. In this regard, the concepts such as social solidarity, social integration, and the like, which were mentioned, are historically alongside with collective human life. In this regard, the common point of these concepts is a kind of affinity in the society which is stemmed from the necessities of collective life; however, there are differences between them in nature of this affinity. In the concept of social integration, the focus is put on the people's attachment and dependence on the society, which is manifested in especial occasions such as natural disasters and wars, becoming the source of self-sacrifice and dedication of individuals for the society, while in social solidarity, the dependence and attachment of individuals to social groups is focused (Aaron 1938). such as the individuals attachment to political groups, parties, civic and religious groups, which together represent a group of people. Also, in the concept of social consensus, the focus is the common attachment, values, and norms among the majority of society (Chalabi 1994). In the concept of national unity, the integration of a nation in a specified geography, and with a known identity, enjoying a government that owns a legitimate sovereignty, is considered. Its difference with the national solidarity is referred back to their origins. While the source of national unity is the need of government rather than that of nation, in national solidarity, this source is derived mostly from the people, and it is the need of both the society and the state. As was mentioned, NST is the main concern of the current study, and we would address it through scrutinizing the concept:

Some have defined the national solidarity to be the enjoyment of a common history under the title of a nation, a common language, legends, and identity (Salehi Amiri 2007: 408). Some other scholars have added religion, shared values (Khoshroo 2008: 27), and central state, to common elements (Amanollahi Baharvand 2005: 112). The theoretical obstacles of ethnic centrist political groups, existence of acceptable political and cultural figures; social-political organizations, parties and groups; disorders, shortcomings and weaknesses in neighboring countries; establishment of participatory platforms in various fields; the economic investments in the ethnic areas and the strengthening of the communication and information channels of the center and ethnic areas are suggested to be the grounds for NST in Iran. Besides, NST has been considered to be present in common elements such as religion, national identity, historical identity, language, literature and poetry, economic status, common lands, music, and common enemy (Gharakhlou 2003). Finally, NST has been explained by general commonalities in values, harmony between values and behavioral patterns, expansion of communication in the whole social system, and organic relationship between the surface and depth of the system (Bashirieh 2003).

Upon the above explanations, from the viewpoint of the current study, the theoretical definition of NST could be: the people's beliefs and belongingness to a land, country, national identity, a common historical identity, a common political system and values which are sometimes manifested in a religion or sect, and some in traditions, legends, symbols, language, and a flag. The strength and weakness of sharing these elements in the majority of the society can lead to the increase or decrease in NST. The concept of the national solidarity cannot be recognized without the concept of the nation. In this regard, for evaluation of the concept of the

national solidarity, especially in the opinions of the social philosophers, firstly, the concept of the nation must be investigated. Immanuel Kant (1724-1804) suggested: the nation is a collection of men who are attached to each other based on specified geographical attributes, realizing their common social root in the citizenship totality (Kant 1997). This definition of nation is close to the definition provided by the social sciences, and the three basic elements of nation are denoted, which are enjoyment of a specific geography, common social root, and attachment to each other. In the third element, the subject of solidarity is denoted. From the viewpoint of Kant, the national solidarity is the attachment of a specific population to a specified geography, based on the common social roots. These social roots can be the language, religion, or other solidarity factors.

Montesquieu, the political scholar and historian of 18<sup>th</sup> century (1689-1755) believes that the general spirit of nation is the way of being, acting, thinking, and feeling the specific society in a way that is formed by geography and history (Montesquieu 1750). According to the abovementioned expressions, the viewpoint of Montesquieu on the national solidarity can be obtained. The first element that explains the concept of national solidarity is the existence of a society that has various things in common. These commonalities are placed in a set of natural, mental, cultural, and historical elements. The second element of national solidarity is the sustainability of the political system, which is realized through combinations of the first element. The third element of national solidarity in Montesquieu's point of view is the feeling of society's sense of belongingness to a specified land and history, which is affected by the cultural factors.

Emile Durkheim (1858-1917) is a sociologist has paid a lot to the concept of solidarity, more than the other sociologists. The sentence that "whenever a society is strictly consistent, then it has its members under its supervision" (Durkheim 1952: 209) shows that to what extent is the social solidarity important for Durkheim. In his point of view, solidarity is social reality dominant in all times and human societies, and what is important is discovering its factors (Durkheim 1952).

Radcliff Brown, inspired by Durkheim, believes that religion, like ethics and law, is an important and fundamental part of social system, and a component of that complex system through which the men, in an organized setting of social relationships, live together. Based on this view, we do not deal with the religion origins, but we only consider its social functions, i.e. we seek to know what role the religion plays in formation and maintenance of the social order (Hamilton 1995: 131).

The basic point in Brown's statement first is the view on the function of religion and not its essence and nature, and second, the organizing role of religion which is in his viewpoint, limited to specific time and society, but implying the functional role of religion in integrating the society in all times. If we want to have a conclusion of the concept of national solidarity upon the perspectives derived from the primary social philosophers and the sociologists, the following components can be mentioned about the concept of national solidarity that is:

- 1- The common and dominating spirit of the society living together in a specific land (Montesquieu 1750).
- 2- The social attachment to each other based on territorial, historical, cultural, and religious commonalities (Kant 1997).
- 3- The public and collective conscience which links the majority of people in the society (Aaron 1938).
- 4- The organic relationships between the majorities in the society based on division of labor dominating the people (Durkheim 1976).

The theoretical frameworks for the role of social religiosity in social solidarity should be addressed from a sociological point of view:

Sociologist have paid much attention to religion from an institutional point of view, and considering it as a social institution and phenomenon. Some have considered the religion as a product of collective life of the men, and suggest the relations of collective living have led the people to apply religion in order to achieve consensus and integration (Hamilton 1995). Some other realize religion to be the outcome of 'mode of production' and a deceitful way to relieve the pain of the oppressed people (Marx & Engels 1938).

Emile Durkheim suggests that it is the religious rituals that create, strengthen, and restore the religious feelings, and intensify the sense of attachment to an external spiritual and moral power, which is actually the society. These very rituals and collective essence of such gatherings which stimulate such hope and enthusiasm, inform the participators about the importance of the group and society in the framework of religious rituals. It also creates and maintains the rituals, solidarity, and social integration (Hamilton 1995: 114). Focusing over these expressions shows that paying attention to the function of religion is the central point of Emile Durkheim in studying religion. Religion has a continuous function and in this regard, whether in the old mechanical societies in which, according to Durkheim, the similarities are central to solidarity, or in the organic ones whose prominent element are differences and division of labor. In which the functions and roles of religion are reduced, however, in such conditions also, the division of labor and plurality of roles cannot stop the social divergence (Nisbet 1975: VII). Durkheim believes that even in the modern societies, the collective conscience and a type of human faith should be present in the society, so that the social solidarity and integration would continue (Durkheim 1976).

According to Max Weber, religion is a part of human behavior and interaction, so he believes that the essence of religion is not a subject of study in social sciences. He believes social sciences can study rather the religious behaviors and their causes. Weber suggests in the primary societies, the inclination to survival and enjoyment of the material world has been the stimulus of religious behavior. In explaining the evolution of ancient societies' to the modern ones, believes that the religious behaviors have become rationalized by rationalization of religious behaviors, he means finding a balance between the goals and means, and this is where he implies the role of Calvinism in the growth of capitalism. In his view, it is within the rationalization process of the religious behaviors that the religion functions is not limited to the mere meaning of the life, but it also maintains the social order. These changed religious behaviors invite the man to enjoy the help of others and cooperate with others in the society (Hamilton 1995: 162-163), which in turn functions in favor social solidarity.

The contemporary sociologist, Talcott Parsons also considers an integrating and correlating role in the society for the religion, which is in his point of view, a component of culture, and states that: "the role of the religion is to maintain the integration and solidarity, and set the integrations of the society's constituent components" (Ritzer 2005: 236).

Habermas considers the liberal society suffering from lack of integrity and solidarity due to the massive interference of political systems in the public and private affairs of the people. By a critical look to the traditional and classic civil society, as well as the totalitarian political systems including the Marxist and Socialist ones, he believes that over time, these political systems have succeeded to dominate the public and private domains of civil society, and impose a type of structural order on it, in which the



citizens gradually lose their roles in the society, and men become transformed to 'things'. Therefore, he suggests the collective communicative discourse theory in which the supervision of the public sphere helps with the settlement of affairs in the political system. Habermas, in his recent notes of religion, especially in the public sphere, emphasizes on the belief that the role and effects of religion, in spite of what was imagined that in opposition to the secularism are being faded in the public sphere, are manifested and strengthened. Religion is being applied the same as a common language for mutual understanding between the minds. Habermas has considered two special roles for the religion: 1) the submission and obedience processes, and 2) the reconciliation and calming processes. With this interpretation, the objective and special task of religion is to establish socialization and accustoming people to the social norms (Ghaffari & Bahram 2016). Habermas also distinguishes between citizenship and nationality in which the former has a different history in spite of their relationships (Delanty 2006: 96)

Here, it is necessary to answer a key question on SRT and its relation to NST: Does SRT have a positive effect on NST? If so, how can be numerous wars with religious justifications, that have caused destruction and disintegration of people, would be interpreted? Nowadays, extremist and radical groups such as the ISIS, Al-Nosrah, and Al-Qaida commit thousands of crimes against the humanity, with social Islam justifications. How such a religion can be the cause of national solidarity in the society? The effect of social religiosity on the national solidarity is not in the framework of an abstract and subjective view, but in the social reality of national state, land, common values, and a society in which the common values, and especially the religion that is the core part of these values, attaches the national solidarity elements to each other like a cement (as cited by Durkheim). In the examples mentioned about the extremist groups, there is neither national land, nor national states and people with shared values. In spite of manipulation by western powers and their regional agents most of these radical and artificial groups gather from different nations and not belonging to the same land, state and identity, seeking to create a state with an extremist ideology. While they have enjoyed plenty of ammunition of support have not succeeded in achieving their goals, just because of coherent and resistant nations residing in these countries, relying on social religiosity, have managed to boast their national solidarity against these extremist groups, and clear their lands off divisive elements such as ISIS and Al-Qaida. An outstanding example is Iraq which was integrated by the Jurisconsults' fatwa on necessity of defense (Jihad) against these groups, took back all the places occupied by the ISIS. In Syria the same process is taking place.

#### PERSONAL RELIGIOSITY AND SOCIAL RELIGIOSITY:

Our main focus is the Islam and the Muslims attached to this religion, calling themselves a Muslim, residing in geographical domain named Iran since our concern is NST in this country. We want to know that actually what effects do have being a Muslim on the increase or decrease in people's national solidarity. Therefore, we should see what type the people's Islam is. Naturally, we look for the behaviors of the majority of the society and we do not want to address any kinds of religious and Islamic tendencies that may exist in minorities, but are not effective on the level of NST. We would obtain the tendency of majority through sociological survey and generalization.

The important point here is the evaluation of two interpretations of Islam and two types of religious behavior in the society, which each can have different effects on the people's NST. The important question is that is Islam a personal or social religion? Do people realize Islam as a social planning for life or consider it as a mere private way to communicate with Allah? Before dealing with these questions, it is necessary to provide an operational definition of personal or collective being of Islam's messages.

If we take a look at the theoretical framework of the current study, we would see that the issue of the relation between SRT and NST is primarily inspired by the two discourses and two theoretical disciplines. The first is the theories centered on sociology of order that is still the most important paradigm of sociology. The main problem in various intellectual schools such as functionalists, structural functionalists, interactional and symbolic action sociologists, as well as contemporary sociologists, is order and solidarity in society and what should be done in order to maintain it. The differences between them are mostly the way they explain formation of order. This is where religion and its effects on social solidarity and finally, national solidarity, is discussed. In the second step, it is the discourse of religion, especially that of Islam, which considers the order, integration, and solidarity of the society on the one hand, and the importance of social religiosity in formation and direction of social order and integration.

Upon the above theoretical framework, the main hypotheses of this research are as follows:

- 1- There is a direct relationship between the tendency to the social rituals such as presence in the communion prayers, the public meetings in the mosques, and rituals of Ramadan, and NST.
- 2- There is a direct relationship between the SRT and NST.

#### METHODOLOGY:

In the current study, the quantitative and positive approach we have applied a comparative survey method using a researcher made questionnaire. Data has been gathered from both statistical populations and in the first step the hypotheses have been verified in each population independent to each other and then analytical comparison has taken place. Regarding plenty of similarities between two societies such as Farsi language in Tehran and its influence over Lacknow people language that is Hindu and Ordo, religion and historical cultural relationships, comparative survey method has been chosen among other methods.

In terms of the statistical population and the samples, stratified-random sample has been applied as the sampling method. The Cochran formula has been used in order to find the size of sample in both populations. The first population is youth people living in city of Tehran amount a population of approximately 8,500,000 among which 31 percent are the youth aged from 18 to 30. The second population is youth living in approximately 1,000,000 Shia' Muslims living in Lacknow city of India with a population of 27,500,000. Cochran formula has been applied in order to find the optimum size, so that is 323 of youth people in Tehran (determining 350 for a better sample) and 323 in Lacknow (determining 350).

The questionnaire distributed among the sample population included closed and open questions derived from indicators and indexes in the three domains of NST, SRT and the religious rituals tendency (RRT) that is been defined as follows:

#### NST:

NST is the belief in national territory and honoring its values and traditions, and a high degree of ethnic relationships, as well as enjoyment of a historical and national identity, that introduces the state and the nation in determined complex named 'country'. For the operational definition of NST, it can be mentioned as follows: the belief in national territory and its boundaries in spite of language, ethnic, and religious commonalities with other countries, honoring the national territory and its traditions and history, the inclination to communicate with all ethnicities in the society, importance of national symbols, success and heroes.

**SRT:**

SRT is the belief in priority of social aspects of religion over its personal ones. In this way of thinking religion is not limited to personal aspects. Its operational definition is the indicators such as belief in social responsibilities, social justice, social relationships, defending the territorial and Islamic land, and participation in affairs that are related to the national interests.

**RRT:**

**The Descriptive Statistics of Iran and India:**

This variable refers to tendency of respondents towards participation in religious rituals such as prayers and religious ceremonies.

**Research Findings:**

According to the research findings, the contextual and descriptive variables have been compared and analyzed in both societies of Iran and India, and then, the results of the independent variables and comparison of the two societies have been addressed.

**Table 1: the frequency and ratio of Iranian and Indian respondents per gender**

| Gender        |       | Frequency | Percent | Valid |
|---------------|-------|-----------|---------|-------|
| Female        | Iran  | 172       | 49.1    | 49.1  |
|               | India | 129       | 36.9    | 43.6  |
| Male          | Iran  | 178       | 50.9    | 50.9  |
|               | India | 167       | 47.7    | 56.4  |
| missing       | India | 54        | 15.4    | -     |
| Total percent | Iran  | 350       | 100.0   | 100.0 |
|               | India | 296       | 84.6    | 100.0 |

According to table 1 among the total samples of Iran, which is 350 persons, 49.1 were women and 50.9 were men. It seems the real sex ratio of the main population was completely considered. Only

84% of 350 respondents in India mentioned their gender, among which 43.6 % were women and 56.4% were men.

**Table 2: the frequency and ratio of Iranian and Indian Respondents per marital status**

| Marital status      |       | Frequency | Percent | Valid percent |
|---------------------|-------|-----------|---------|---------------|
| Single              | Iran  | 213       | 60.9    | 61.0          |
|                     | India | 244       | 69.7    | 89.7          |
| Married             | Iran  | 133       | 38.0    | 38.1          |
|                     | India | 28        | 8.0     | 10.3          |
| Divorced or widowed | Iran  | 3         | .9      | .9            |
|                     | India | -         | -       | -             |
| missing             | Iran  | 1         | 0.3     | 1             |
|                     | India | 78        | 22.3    | -             |
| Total percent       | Iran  | 349       | 99.7    | 100.0         |
|                     | India | 272       | 77.7    | 100.0         |

In the table 2, the single youths in Iran aged from 18 to 30 were a little above 60%, and those who were married, were about 38%. In India, 77.7 respondents answered that whether they are single

or married. Due to the higher marriage age in India because of the traditions, 89.7%, were single and 10.3% were married

**Table 3: the frequency and ratio of Iranian and Indian Respondents per age**

| Age           |       | Frequency | Percent | Valid percent |
|---------------|-------|-----------|---------|---------------|
| 18-20         | Iran  | 56        | 16      | 16            |
|               | India | 74        | 21.1    | 23.2          |
| 21-25         | Iran  | 138       | 39.4    | 39.4          |
|               | India | 135       | 38.6    | 42.3          |
| 26-30         | Iran  | 156       | 44.6    | 44.6          |
|               | India | 110       | 31.5    | 41.6          |
| missing       | Iran  | -         | -       | -             |
|               | India | 31        | 8.8     | -             |
| Total percent | Iran  | 350       | 100.0   | 100.0         |
|               | India | 319       | 91.2    | 100.0         |

As shown in table 3, Indian youths are younger than Iranians. 23.2% of Indians and 16% of Iranians are within ages 18-20, while

41.6% of Indians and 44.6% of Iranians are within ages 26-30, and 42.3% of Indians and 39.4% of Iranians are within ages 21-25.

**Table 4: the frequency and ratio of Iranian and Indian Respondents per education level**

| Education            |       | Frequency | Percent | Valid percent | Cumulative percent |
|----------------------|-------|-----------|---------|---------------|--------------------|
| Lower than diplom    | Iran  | 10        | 2.9     | 2.9           | 2.9                |
|                      | India | 145       | 41.4    | 42.6          | 42.6               |
| Diploma associate an | Iran  | 171       | 48.9    | 48.9          | 52.6               |
|                      | India | 78        | 22.3    | 22.9          | 65.6               |
| Bachelor master's an | Iran  | 154       | 44.9    | 44.9          | 97.4               |
|                      | India | 100       | 28.6    | 29.4          | 95.0               |
| Ph. D                | Iran  | 9         | 2.6     | 2.6           | 100                |
|                      | India | 17        | 4.9     | 5.0           | 100                |
| Lost statistics      | Iran  | 6         | 1.7     | -             | -                  |
|                      | India | 10        | 2.9     | -             | -                  |
| Total percent        | Iran  | 344       | 98.3    | 100.0         |                    |
|                      | India | 340       | 97.1    | 100.0         |                    |

As seen in table 4, the highest ratio of education in Iranian youths belongs to Diploma and associate (48.9 %), and within Indian belongs to lower than diploma (42.6%). which is indicative of

lower level of education in Indian Shia youths respondents of this research, compared to their Iranian counterparts.

**Table 5: the frequency and ratio of Iranian and Indian Respondents' NST**

|                |       | Frequency | Valid Percent |
|----------------|-------|-----------|---------------|
| Strong         | Iran  | 143       | 41.6          |
|                | India | 129       | 41            |
| Average        | Iran  | 174       | 50.6          |
|                | India | 166       | 52.7          |
| Weak           | Iran  | 27        | 7.8           |
|                | India | 20        | 6.3           |
| Lost statistic | Iran  | 6         | 1.7           |
|                | India | 35        | 10            |
| Total          | Iran  | 350       | 100           |
|                | India | 350       | 100           |

Table 5 shows NST in Iran and India is higher than average. 92.2% of Iranian respondents have a strong and average NST, and only 7.8% declared weak NST. As for the Indian youth, these

percentages are 93.7 for strong and average tendency and only 6.3 for the weak tendency. These results are significant for the Iranian and Indian youths.

**Analytical Findings:**

**Table 6: NST per RRT among respondents in Iran and India**

| NST     |           | RRT  |       |         |       |      |       |
|---------|-----------|------|-------|---------|-------|------|-------|
|         |           | High |       | Average |       | Low  |       |
|         |           | Iran | India | Iran    | India | Iran | India |
| Strong  | Frequency | 109  | 119   | 30      | 6     | 4    | 0     |
|         | Percent   | 58.6 | 43.4  | 24.4    | 27.3  | 11.4 | 0.0   |
| Average | Frequency | 68   | 143   | 81      | 11    | 25   | 5     |
|         | Percent   | 36.6 | 52.2  | 65.9    | 50.0  | 71.4 | 83.3  |
| Weak    | Frequency | 9    | 12    | 12      | 5     | 6    | 1     |
|         | Percent   | 4.8  | 4.4   | 9.8     | 22.7  | 17.1 | 16.7  |
| Total   | Frequency | 186  | 274   | 123     | 22    | 35   | 6     |
|         | Percent   | 100  | 100   | 100     | 100   | 100  | 100   |

Table 6 indicates that parallel to the increase in respondents' RRT, NST has been also increased in them. The data in the table indicates that 58.6% Iranian and 43.4% of Indian respondents,

who have a high RRT, also have a strong NST. 65.9% of Iranian and 50% of Indian respondents, who have an average RRT, also have an average of NST. And to the extent their RRT is decreased, their

NST is also decreased, as about 17% of Iranian and Indian respondents had low RRT, also had a weak NST. In order to verify the accuracy of the relationship between NST and RRT, which are both in the order level, the gamma statistics was applied. The gamma statistics shows positive relationship between the two

variables with a significance of lower than 5%. In order to further ensure, the tau-b has been also applied. This test also showed significant relationship between the tendency and the rituals, so the related hypothesis is confirmed.

**Table 7: NST per SRT**

| NST     |           | SRT   |       |         |       |       |       |
|---------|-----------|-------|-------|---------|-------|-------|-------|
|         |           | High  |       | Average |       | Low   |       |
|         |           | Iran  | India | Iran    | India | Iran  | India |
| Strong  | Frequency | 94    | 36    | 46      | 58    | 3     | 10    |
|         | Percent   | 72.3  | 56.3  | 25.4    | 38.7  | 9.7   | 26.3  |
| Average | Frequency | 35    | 28    | 117     | 72    | 20    | 20    |
|         | Percent   | 26.9  | 43.8  | 64.6    | 48.0  | 64.5  | 52.6  |
| Weak    | Frequency | 1     | 0     | 18      | 20    | 8     | 8     |
|         | Percent   | 08    | 0/.   | 9.9     | 13.3  | 08    | 21.1  |
| Total   | Frequency | 130   | 64    | 181     | 150   | 31    | 38    |
|         | Percent   | 100.0 | 100   | 100.0   | 100   | 100.0 | 100   |

The relationship between SRT and NST in this table 7 is indicative of the issue that parallel to the increase in respondents' SRT, their NST has been also increased. The data in the table shows that 72.3% of Iranian and 56.3% of Indian respondents with a high SRT also have a strong NST. 64.6% of Iranian and 48% of Indian respondents who has an average SRT also have an average NST. In general as their SRT is decreased, their NST is also decreased; 1%

of Iranian and none of Indian respondents with little SRT, have also a weak NST. In order to verify the accuracy of the relationship between NST and SRT, which are both in the order level, the gamma statistics was applied. The gamma statistics shows the relationship between the two variables at 95% confidence level. In order to further ensure, the tau-b has been also used. This test also showed a significant relationship between NST and SRT.

**Analysis of the Inferential Data Results (the Dependent variable and the Independent Variables)**

**Table 8: the comparison between the mean values of Iran and India**

|     | Country | Frequency | Mean   |
|-----|---------|-----------|--------|
| NST | Iran    | 344       | 402.32 |
|     | India   | 315       | 251.02 |
| RRT | Iran    | 350       | 410.84 |
|     | India   | 332       | 268.40 |
| SRT | Iran    | 348       | 233.48 |
|     | India   | 132       | 259.01 |

|                        | NST       | SRT        | RRT       |
|------------------------|-----------|------------|-----------|
| Mann-Whitney U         | 29302.500 | 205525.000 | 33831.500 |
| Wilcoxon W             | 79072.500 | 81251.000  | 89109.500 |
| Z                      | -10.199   | -1.803     | -9.465    |
| Asymp. Sig. (2-tailed) | 0.000     | 0.071      | 0.000     |

The data in the above table shows that:

Regarding the level of Mann-Whitney U Test, the mean NST among the Iranian youths, with an error probability lower than 1%, is higher than their Indian peers.

Based on the Mann-Whitney U statistics, the mean RRT among the Iranian youths, with an error probability lower than 1%, is higher than their Indian peers.

According to the value of Mann-Whitney U statistics and the significance level of 0.071, there is no reason to reject the H0

hypothesis on equality of the means in SRT at the 0.05 significance level, i.e. the average SRT is not significantly different in the two societies. It can be concluded that between the two societies of Iran and India, there are no significant differences in SRT at the error level lower than 0.05.

**3. Back ground questions:** Is there any relationships between gender, marital status, age, level of education on one side and NST on the other side among Iranian youths?

Applying the Chi-square test, the above question was verified and none of them was confirmed among Iranian youths, but among the



Indian youths only the relationship of age and NST was rejected, but other relationships were confirmed.

#### CONCLUSION:

The national solidarity tendency (NST) in Iran has been the main and pivotal research problem and in the era after the Islamic Revolution in Iran, the tendency has been effected by several factors, such as the increase in social rationality, understanding of national interests, the national borders being threatened (like what happened in the 8-year Saddam attack), the increase in the hostility of the world powers (especially the United States of America) with Iran, the increase in Iran's capabilities in different scientific fields, as well as the growing trend of sports achievements in national and international levels, and finally, strengthening the religious and national identity of people. In order to explain NST, the current study has been focused on SRT (social religious tendency).

Undoubtedly, the most important result of the Islamic Revolution in Iran has been a pattern of political system based on the Islamic thought, which itself, has caused both convergence and the increase in national solidarity on one side, and divergence and increase in ethnic dogmatism, such as Pan-Arabism, Pan-Turkism, Pan-Kurdism, and activating the ethnic and religious gaps on the other side. Meanwhile, everything has been focused on the two important issues: first, the way of interpretation of religion in Iran and second, the political system's behavior and confrontation in treating the religious behavior in society. The records of the both shows that intensive care have been taken in order to hesitate from divergence and weakening of national solidarity, and promotion of higher NST of people through strengthening the religious identity of them. The most important reason behind such a phenomenon is the change in the type of religious discourse from personal to social one, which will be further elaborated.

At least from Safavid era onward, NST has been an ongoing issue for the governments and the political, social, and religious elite in Iran, and especially, since the constitutional revolution onwards, nationalism was evolved from mere state demand level to rather national demand level. Parallel to this change, numerous threats, especially the separationists ones, have been among the main challenges the governments faced. Such threats have been accompanied by supports of regional and trans-regional enemies of Iran. In this regard, solving problems faced by the national solidarity in Iran, and strengthening the strategies for NST, especially through strengthening the social religiosity discourse, could help improvement of social solidarity.

SRT refers to a fact that before the Islamic Revolution of Iran the mainstream of religion was mostly personal, especially Shah' regime was favor of it. Gradually because of necessities in the Islamic society and radical thirst of Pahlavi kingdom in order to import western cultural surfaces ended to a more resistance within elites and even ordinary people that ended in paying more attention in social aspect of religion. The role of Marxists in this process should not be denied in which encourage Islamic oppositions of Shah to challenge Marxists' way of challenging. At the end of this struggle two faces of Islam became in front of each other: private and secular Islam that was historical and manipulated through Qajar and Pahlavi's policies and attempts on one side and social Islam which was product of a pure struggle against oppressors on the other side.

The current study shows a strong relationship between NST, SRT and RRT both in Indian Shia' youth and Iranians. It means the attempts in order to strengthen a secular and personal mode of religion are mainly political in essence and a threat to national solidarity.

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