Mobile Social Networking Role in Reconstruction and the Formation of Cultural Identity - Religion of Members

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ABSTRACT

The main objective of this study was to determine the role of mobile social networks in the reconstruction and development of cultural-religious identity of users. The methodology of "grounded theory" has been chosen for this purpose. The present data was collected from 31 semi-structured interviews with active users of mobile social network and using open coding, axial and selective, was analyzed using a grounded theory approach. General classes identified in this study include characteristics of "indifference, lack of logical thinking, extremes of knowledge, lack of religious knowledge, divine insight, truth, belief de-religious, anti-religious beliefs injection; negative rating; a lack of belief hereafter, induction material retardation, mental confusion, impiety, overconfidence, religious communication, sincerity, personal management, family relationships instability; promoting anti-religious ethics, lack of pragmatism; lack of religious knowledge; the practice of religious orders, and to strengthen religious beliefs; sloth in the guise of religion; oversimplification religious orders, illegality, confusion, social system, education and government control, the destruction of social identity, crisis of identity (identity divergence); convergence of identity, cultural transformation "is, and also identify the central idea in this study that yielded the most stressed in the comments, "the transformation of cultural identity - religion." Each of these dimensions in five "categories," each with a specific role and status were classified as follows: (1) The effective variables, (2) variables underlying, (3) strategies, (4) performance and results, (5) reconstruction of religious and cultural identity formation. The outcome of this study was to develop "cultural-religious identity formation and regeneration of mobile social network users" is expected to improve its understanding of cultural-religious orientation efficient and effective.

Keywords: Social Networks, Identity, Culture, Religion, Society
JEL Classifications: L1, M14, Z12

1. INTRODUCTION

Development of new technologies in the field of electronics and computers in the past few decades led to the emergence of a variety of types of electronic and computer industries and applications, including Internet, mobile phones, and satellite and computer games in the world. The spread of mobile social networks in the modern era and developments in technology of these networks is crisscrossed the realm of social and private lives of individuals. The ease of communicating with people without the limitations of traditional society, even regardless of religious culture and communities above all actors have influenced in the social arena without control authority of mobile social networking and a significant part of user activity in its place. The use of mobile social networking is growing so current generation to generation, torn, is called generaltionz, or Internet or network generation (Molaee, 2010). In fact, people in these networks briefly introduce themselves and provide the elements of communication between themselves and their allies in various areas of interest. The identity formation is one effect of mobile social networking on various aspects of life. It seems that these networks are the primary means of ground emergence of shortcomings and identity deficiencies that forms the reactions of contradictory cultural and religious users of these networks. The human interaction is the fundamental factor in the formation of social identities. In fact, identity is defined in the context of social interaction (Noormohammadi, 2009).

On the other hand, there is the phenomenon of information technologies and communication has advantages and failing that caused the loss of many opportunities, the recognition of the opportunities created is needed for other cases and in this context should not be neglected that the technology is disruptive order and tradition of the past. Cultural gap makes the transmission of thought and experience from the past to the present and future trouble. Such cuts, prevents the transfer of national heritage, traditions and customs nick ancestors and religious beliefs and values and religious beliefs to the next generation, the generation of today may think that they would never have anything to say that it should starts from scratch. Repeat this from scratch out of its crisis, religious, personal and social fueling and imbalances perpetuates (Pisci, 1988. p. 121).

Today, the spread of new information technologies and communication such as mobile social networking, has brought the implications of cultural - religious and social self. Because the technology is not neutral and usually your mobile accompanies with the values and norms specific to the user community imposing-up, networks mobile social as well as the formation of social structures of a new. Due to the increasing development of technology of information and communication is necessary to study the effects of such technologies. Many countries are worried about the loss of cultural identity, religion and their national, in search of solutions to deal properly with this phenomenon in past.

The development and reconstruction of cultural-religious identity formation mobile social networking users by emphasizing the paradigmatic model of Strauss and Corbin (2010).

The development of theoretical knowledge in the field of mobile social networks on the reconstruction and development of religious and cultural identity of users according to country.

Identify the components of the religious and cultural identity with a focus on the impact of mobile social networks.

To help authorities identify the impact of social networking on mobile in line with the overall policy of virtual space.

Suggested research topics suitable for future researchers.

2. METHODOLOGY

This research method is based on the fundamental objective and strategy survey. The study is based on the nature of qualitative research. The research method is a certain kind of qualitative research called grounded theory.

Data collection methods in this article is based on studies library (books, journals, theses, databases, Internet sites, etc.) as well as interviews with ordinary users, experts and activists have been in mobile social networking. The participants of this study include all active users of mobile social networks comprise have more than two years of experience in the use of different mobile social networks. Purposeful sampling was used to select the sample. The theoretical sampling is used in theory foundation and the decision

is organized to choose a sample in the research process. The sample size will be determined during operation, because the saturation of information in qualitative research is more important than the number of subjects. Finally, added the study period currently has taken place in a period of two years from March 2015 Persian date December 2016 and territory in the country and the city of Tehran.

3. DEFINING THE MAIN CONCEPTS

Social media: "The term social media to a wide range of Internet-based services and mobile phones that allows users to sign online transactions, helping to content created by users, or join online communities that."

Social networking, "social networks, virtual worlds are spaces for communication among different people, with different levels of access, have come into existence. Creation of mass communication and interpersonal form virtual communities, notification, exchange of information and ideas the best-known are the functions of these spaces" (Soltanifar, 2010).

Mobile social networking, "social networking mobiles, social networks are self-configuring are used by users are connected mobile devices such as laptops, PDA and mobile phone. This social network enables users to make virtual communities with similar interests or subscription form."

Identity: Identity is a concept that organized their values, beliefs, ideas and goals to which that individual has committed a (Khademi, 2007. p. 49).

Cultural identity: Cultural identity of self is wisdom derived from membership (formal and informal) in a social group based on the transfer and development of knowledge, beliefs, values, attitudes, traditions and ways of life of members of certain common.

Religious identity: Religious identity, belonging and the recognition of individual conscience relation to specific religious and consequences of positive emotions that Person of belonging and relationship experiences and the value of that person to act in a personal ritual and this particular religion believes in mass (Abbasi, 2003. p. 32).

4. RESEARCH FINDINGS AND FINAL MODEL

In this treatise, 31 in-depth interviews were conducted by users and activists in mobile social networking, and the content of this interview was analyzed via careful grounded data approach after careful study and explaining, 4880 codes were extracted. The synchronization code and remove duplicate codes and saturated and 3016 final codes were extracted and were studied for the later stages. It is necessary to mention in early studies, sometimes was resulting in the addition of several concepts and multiple codes but the increasing interviews, the flow had the downward trend as far as the latter cases, the study did not develop any new concept and the new codes are generated by being encoded at a later stage axial

foundation selected data from 3016, 2880, 1880 and 93 codes in preliminary studies, and finally ended 32 studied codes. Since the understanding of various aspects of religious and cultural identity of the individual seems unlikely due to the inherent complexities of human society, so much of the evolutionary model, seems to be sufficient and announced the adequate theory. The next step, according to the concepts studied form of the codes in the tables given in Chapter 4, Achieve adequate theoretical research, concepts, again, check and Some cases are as follows merged in a more general sense finally 32 general sense were classified in terms of four factors, predisposing variables, strategies and finally, conclusions and implications and symbolic separation of templates. But for a closer look and avoid becoming too abstract concepts, the researcher utilizes the approach of grounded data and identify the central or core issue try to present -in other models of mobile social networking- impact on reconstruction and formation of cultural - religious identity of members and theoretical definition according to the central issue, metamorphosis concept of cultural identity - religion over other interviewees emphasized concepts and title was chosen. Then this key concept among the main variables of the study, mobile social networking and cultural-religious identity was a model for the relationship and deal with the concept of mobile social networking functions and the cultural-religious influence. So at the end of the model (Figures 1 and 2) was presented as a model for the complete results of the study.

On the other hand, in the second part of the research results and according to the central issue in this study, as mentioned, after reviewing interviews and coding are as follows.

1-2-5-almost all interviews are tangible and obvious concept of "cultural-religious change of user's identity is emphasized.

2-2-5-according to the conceptual model and study literature, religious identity of the levels of ethics, laws and beliefs were considered, on the other hand mobile social networking attracted the common attention because of the speed and ease of communicating over phone lines.

3-2-5-before the shooting, voice recording, develop and produce a multimedia file was considered as a professional practice that anyone who does not find the entry, and necessarily have to be done using the big massive media devices and integrated systems. But with the advent of mobile social networking became a professional practice to a practice that commonplace even children can use these networks to develop them.

4-2-5-prior to the advent of these networks to deliver content was very difficult voice to relevant stakeholders but now is not only difficult but sometimes has become a pastime.

1-4-2-5-(religious identity of users affected by this space are subject to change and transformation. However due to user interaction and influence of cultural identity - their faith and on the other hand, the power of mobile social networking broad general concepts of cultural identity - religion presented in this study, the interaction of the mobile social networking to discuss). The findings are consistent with the theory that according to this view usage planting, background presence in mobile social networking and real treat the content of mobile social networks and receive and impart information and content without document the network is on the efficient use of religious and cultural identity. You could say that the usage and history of mobile social networking presence and activity increase, perhaps more user influence and the effects on long-term and even short-term given the speed and volume of content, that with faith, ethics and cultural-religious rulings are different, the change and transformation of cultural identity - religious and over time witnessed the restructuring and the formation of cultural - religious identity a new religion is incompatible with the content sources. Also according to the theory of structuration of Giddens is necessary to the use and satisfaction review and reinforce Iranians cultural - religious identity, modernization and transformation and barriers to strengthen cultural identity - religion requires extensive research and broad-payment. Changing cultural - religion identity, family relationships and society and also reducing the

Figure 1: The structure of the components of religious identity - cultural, mobile social network users
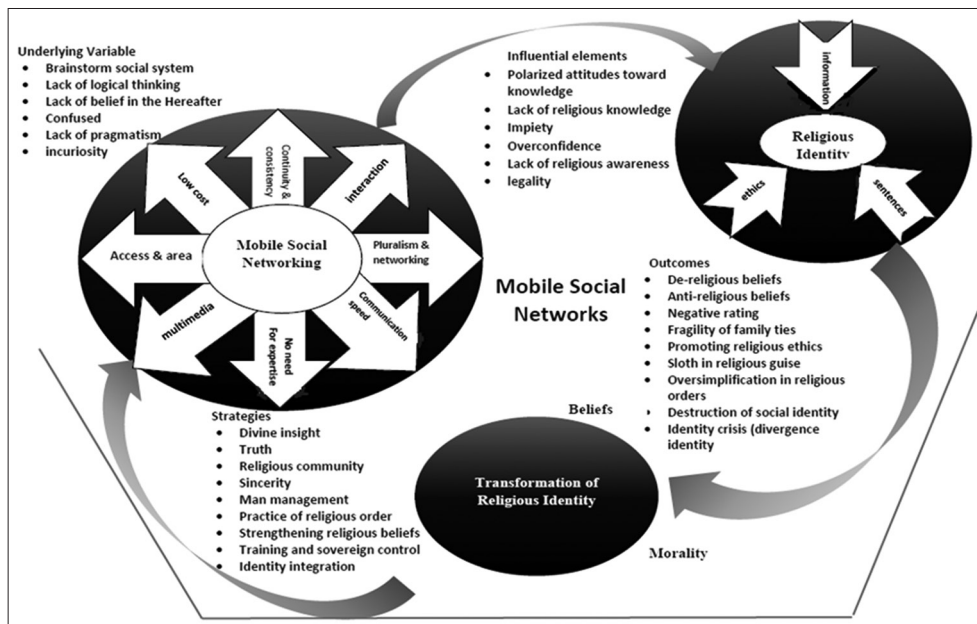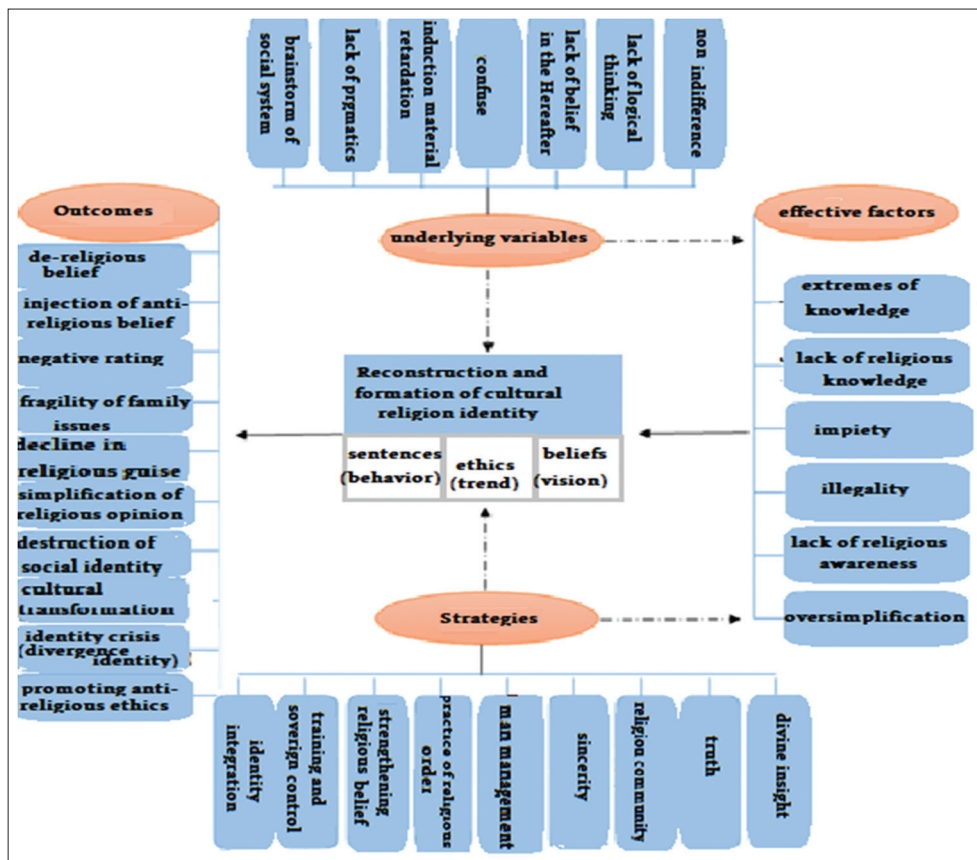
Figure 2: Research model

loosening of moral foundations of belief and so should identify areas and Along with the development of communication networks between people with religious principles to form groups and religious associations in order to strengthen the spirit of solidarity and trust, and follow the ethical principles of religion in society. With the expansion and strengthening of values and religious beliefs users can be the invasion of alien identity and protect them in Western-foreign identities and cultural - religious identity, expand Iranian users in the world.

In analyzing the role of mobile social networks in change and transformation of cultural identity - religion, the user probably the free use of facilities such as internet and mobile social networking not only on families finally beliefs and their religious identity than other poor families is common, this brief visit sweeping changes in cultural identity - religion leaves users. But it also stems from another factor is that Because in our society the Internet, mobile social networking is not used often for logical and The media and information and communication facilities, more promoters oriented material culture, hedonistic and individualistic West, one of the traumatic aspects of it, Reducing moral and religious affiliations and religious identity of users. As well as interaction in virtual space a dual effect on the dimensions of cultural identity - religion is users; so that by increasing access and benefit from new channels of communication and information increasing duration of use and consumption due to the influence of mental horizons and vision and promoting and developing the orientation

of cognitive, emotional and practical, on the one hand, the severity of experimental outcomes and reduced dimensions and on the other hand, members of religious and cultural identity is strengthened in the cognitive aspect.

The above information refers to the fact that according to their religious needs of Internet users and social networking and mobile similarly, the use of mobile social networking on the way, style religious and cultural identity - it affects religious and increases various religious readings in them. Of course, this is not the only reason put forward in this paper, as well as it can be estimated that speed of education and culture in our country is still the proper use of mobile social networking, consistent and in line with the development and expansion of mobile social networking has not happened and every day overtake the technology of the educational process and alert users of our community, In a way that can be based on the results of this study stated that there is not any education and awareness about the proper use of these networks in the country. The freedom to publish and deliver any type of content in each level without direct control of the relevant related authorities as well as the families and their community fields provided to spread the concepts, which are clearly targeted user religious and cultural identity is sometimes hidden and of every opportunity and occasion to spread the principles and information has offered no real reference document and raise doubts and are multiplicity of cultural identity - their faith so that the user does not deal with this question despite such doubts in religious obvious how to act according to orders and Islamic patterns. Therefore,

to fast-track their steps and adopt a model that Western and non-Islamic look is seen at it clearly. Perhaps this short and to the fact that the crisis created Network rather than religious, as opposed to other networks with counter-cultural and religious content, they seem very empty.

As the results showed, the mobile social networking can affect the attitudes and behavior affect users and reduce the beliefs, morals and judgments. Inglehart the concept of silent revolution, believes that quick entry of new values and new ideas through information and communication technology principles of community identity can cause serious rupture. As stated castells innovative technologies to change the fundamental nature of communications, A decisive role in changing and shaping and Reconstruction of the culture and identity plays (Castells, 2010. p. 384-3). In addition, Poster emphasized on the role of culture, identity and communication networks, and new methods of identity. In this regard, he seems to decline with the process of globalization of media has analyzed identity (Poster, 1998. p. 52). Giddens communication network cause confusion and instability and cultural irregularities have been considered. In this thesis, clearly shown that how to use new communication technologies such as mobile social networking, cultural - religious identity of users was changed.

The findings also what cultural assimilation have also done well in third world countries along with Western countries. As the creators and producers of program senders message and communication technology not surprisingly developed Western countries are mainly information they showbiz mass coverage of cultural identity, religious influence and consuming countries Undermine and ultimately change. However, in recent years in the communication networks of resistance in the face of this trend can be seen, showing the rise revival of cultural identity in social networks. In total, according to the results, it can be said that being Iranian users against mobile social networking with waves of information and a variety of programs from around the world, each with its own culture is represented makes the users are facing new cultures and religious beliefs, culture and their religion is different. Therefore, it would be the result of cultural changes - like changing religious practices, behavior, attitudes, beliefs, laws, morality, religion and cultural identity-based character in the user's life.

In fact, perhaps the current religious and cultural identity of Iranians involved experience the atmosphere of a crisis of identity, along with the emergence of new media and elements, the processes of globalization that influenced almost every aspect of the country's culture and religion, as many other studies have reached the same conclusion. This means that users today on shaky foundations of the modern age are fluid identity that does not fall into any of them. Open communication and free flow of information in the modern world full of challenges and has been dramatic new bed opportunity in which cultural identity - religion, all communities are subject to change. In conclusion, emphasized that today Iran is vague and sensitive to religious and cultural identity over and so serious identity challenged by the effects of media. Regarding the modeling and theorizing done in the model of reconstruction and users were asked about cultural-religious identity formation by mobile social networking. The resulting model of this study is that the local model consistent with cultural and religious doctrine in Islam and practiced in Iran and refers the ability to run.

5. CONCLUSION

New communication technologies and information highways, especially mobile and mobile social networking lead to variations in the intensity and the relationship humans have been around the world have created qualitative change in the relationship humans together. This means that already use of mobile social networking and being in wide area networks, the possibility of enjoying the wealth of information and spoken and written communication provided meet the costs relatively low. Although some changes are due to the emergence of this phenomenon, but after the advent, they long have been a source of change. One of these developments of change is in the definition of identity on the one hand and religious-cultural identity of the other. In fact, in today's world of the information explosion that occurred and a large part of humanity and especially mobile social network users, its consequences have been exposed, identity baseline and his past has lost meaning and magnitude of variations in the generation of new identity to the extent that in some cases has created challenges and crises of identity and unlike in the past, the process of transfer of identity rather than in terms of values, summary beliefs and behaviors and identities of their parents are affected, the media, industry, culture, peers and other young people from other countries who may be affected.

However, this change should not be summed only among the younger generation, with the arrival of the second generation of web and social media are all walks of life who expose themselves to these technologies have undergone some sort of change identified. The communications play the decisive role in the culture and especially after the formation of cultural and religious identity. In this connection, the type of content media applications by offering different norms and sometimes has competing, different effects on cultural - religious identity of people. As the results have shown on the impact and consequences of mobile social networking on reconstruction and the formation of cultural - religion identity can be said that the influence of mobile social networking among users whether direct, transparent and what is indirect and intangible doing and happening. This means that more users to use engaged in mobile social networking presence for obvious and sometimes they see hidden and implicit cultural identity - their faith in the changes.

In the present study component is almost over and over again in various forms of speech and user comments mobile social networking was perceived. Direct and indirect relationship between the religious and cultural identity engage in mobile social networking shows commensurate with the increased use and time spent in the mobile social networking among users, name and

components of cultural - religion identity can be changed and sense of belonging to indicators of cultural - religion identity, takes the nature of the choice; as a result of some aspects of cultural identity - religion is weakened and A new path of faith, morals and judgments in outlook and behavior of the users. In relation to the effects of mobile social networking on reconstruction and the formation of cultural - religion identity of users It can be said that mobile social networks are one of the most important tools because mobile social networking very wide collection of messages, images and thoughts that Most of them are taken from mobile social networking and community building, the sequel also be forwarded to the community and other communities. Log in mobile social networks in the developing world, the acceptance of new ideas and imported lifestyles among users and this makes the users of the practice many traditional customs of their society and refuse permanent to emulate western culture, and in the words of Frantz Fanon despite the dark skin to white faces and also in action on the western way of new life and innovations; In contrast, most of what is on cultural heritage and civilization are away.

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