Globalization: religious and ethnical training in modern world (threats and opportunities)

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Abstract: Growth and speed of changes in this century have changed the present life appearance. Societies encounter with some changes which are considered as main principles of globalization. Confusion in societies is the result of globalization in different and deep aspects. It forces the thinkers to study it in both optimistic and pessimistic aspects. In general, globalization, with all agreements and disagreements, is neither good nor bad. It can also be desirable or non desirable. In other words, globalization is both fatal and savior. One of globalization characteristics is increasing growth of science, technology and academic information production. This growth has affected the religious and academic institutions in different aspects. To do this, we focus on general procedures of globalization and then its process and effects on family, people's characteristics in modern age. Islam globalization has acceptable intellectual foundations. It seems that in last 14 centuries, Islamic civilization has been maintained. It is a promising step towards Globalization of Islamic Civilization. In second part of this paper, we focus on Globalization of Islam, different opportunities in contemporary century, different kinds of religious training, family's religious training, and social and individual aspect of religious training.

Keywords: Globalization, ethical and religious training, Globalization of Islam, individual and social aspects of religious training.

Introduction

Political borders are not considered as a serious obstacle these days because electronic waves transmit and go beyond believes, cultural values, life styles, capitals, goods and services. It seems that world is a unified structure in which any detailed change rapidly affects the other parts. In this new atmosphere, events, decisions and activities, in one part of the world, lead people and societies of people living in the far away places to important results(Fasihi, 2003). Some of thinkers believe that teaching and training in 21st century imply the future challenge. Iran's teaching and training system faces with some problems and challenges. The main and central challenge is that how we can train global citizens. In this way, knowledge acquisition and being ready for global competition seems necessary. Most of writers summarize the concepts of globalization characteristics in global electronic village, information revolution, time and space density, increasing global knowledge, fading geographical borders and cybernetic age. For example, Antony Giddens, a well-known sociologist, believes that globalization changes the institutions of societies in which we live and it also directs social communications towards global level (Robertson, 2003).

General Procedures on Globalization

On the whole, we can study these procedures in 4 parts:

1. Liberal Approach: based on this view, Fokoyama introduces democracy as the most desirable government which is increasingly legitimated all over the world. Different forms of liberalism such as economical and political forms appear in democracy. This view led to tangible movements all over the world and governments accepted the open economy. Other result of this procedure is increasing number of democratic movements and western patterns which dominate the other cultures.

2. Realistic procedure: according to Kens Waltz, globalization does not make great and serious changes in international structure. Through roles of players apart from nation- states, the international players and politics will dominate the economy globalization.

3. Marxists Procedure: according to radical Marxists, "globalization is a new style of domination". Syvanadan says: "if the imperialism is the last phase of capitalism, so globalization is considered as last phase of imperialism". In this view, globalization is studied from economical aspect and it introduces international economical system expansion as content of globalization. Emmanuel Wallerstein also believes that globalization is based on expanding capitalism all over the world.

4. Behaviorism Procedure: based on behaviorist's ideas, globalization made chaos and disorder in international relations and created a new order. In this way, states and societies are increasingly depended on each other and they can rarely control their internal and external affaire's management without international cooperation (Garib Abdi & Aliabadi, 2003:26-28).

About the effect of global economy on teaching and training process, Alvin Toffler believes that in 21st century, we live in information age which is based on power, knowledge and wealth. Even in economy which is based on knowledge, the most important issue is not internal policy or wealth distribution but distribution of information and media which produces wealth. He also adds in 21st century, development and economical power will be possible only through working with brains (Toffler, 1998:536). Globalization process increasingly affects the family institution, changes patterns and life style, changes roles and present relations in family, increase number of divorce, decreases number of marriage, social and individual dissatisfaction and increases number of family conflicts. It also has some demographic consequences such as increasing number of communications, population movements, internal and external migrations, urbanism, urbanization, having young or old population and finally elite escape. Person, who lives in modern age, suffers from lack of meaning in life, confusion, individual identity crisis, lack of religious spirituality, young people's identity crisis, concepts and meanings of conflict which are considered as the result of globalization. Farafekan believes that human nature consists of three parts: Responsibility, freedom and spirituality. In Globalization age, we encounter with lack of these three factors especially spirituality which is called as a basis for two others (Yar Mohammmadian, 2003:32).Teaching and training system, family and religious institutions should focus on revising the concepts such as values in trainings (overt and covert forms) and answering the student's philosophical questions. Reviewing the contents of religious texts and culture shows this inevitable reality that Islam is a global religion which stresses on globalization in its historical experience. Nat only Islam but also the other religions such as Christianity claim globalization. It means that this religion is also responsible for directing and guiding mankind all over the world. We can not limit its followers to especial race, tribe or religion. Islam's globalization roots in reliable sources and principles. These sources and principles made Islam civilization possible during 14th centuries ago and also made it sustainable. The most important parts are as follows:

A: innate orientation: it means that Islam's rules and principles are based on mankind innate. Monotheism which is the first condition for entering the way and Islam's global society, also roots in human's pious nature. In fact, monotheism is a share point among people who participate in Islamic global society.

B: other world orientation: it means resurrection. Role of resurrection in directing people's individual, social and global life is vital, because this belief controls the social behavior. In Quran, there are many verses focusing on this issue. It says, "Have you thought that we created you in vain and you never return to us!"

C: human Dignity: from Islam's point of view, mankind has material, spiritual, Nasouti and Lahouti innate. Therefore, globalization program of Islam is based on human dignity not especial on material aspect of life.

D: God's sovereignty: it means that God's willing dominates the whole world and every body is based on his willing. God also created mankind in the way that he can control his destiny. God's sovereignty on the earth is preceded through his successors who are called the best creation in the world.

E: leadership and Imamat: that is, at first we need a leader and Imam in Islam's global system. Second, since that this system claims to prepare human happiness, it is necessary to have leadership and Imam Election Mechanism. In Nahjo-la-Balage, we have: "he also gave a heritage like the other prophets because he never leaves his nation without obvious guidance and leadership". Imamat and leadership have some functions such as preparing conformity and solidarity and also being a symbol or stereotypes.

F: integrated Community: Islamic global society is a harmonic and integrated one in which the Islamic values flourish. To do this, they use all rational, spiritual and all justice instruments. God states, "Your nation is an integrated nation and I am your God. Then, do not try to disagree with my orders".

G: global unit law: Sagalein Hadith clearly reflects this and the other world's happiness which is based on God and Ahlebeit obedience. In fact, in here we face with problem solution as the best law and as the best executive (Mohammadinedjad, 2006: quoted by Shabanlou, 2008).

Islam has stated the globalization, establishing a global community and government in afflatus. We can use Quran documents to verify this idea:

There are many verses in Quran which directly and indirectly talk about Islam Globalization and that it can not be limited to especial time and place. They picture the globalization of Islam.

"O'h mankind. I am the messenger of Allah to you all" (Araf, 158).

"People! Worship God who created you" (Bagare, 21).

"We have not sent you but for directing people" (Saba, 28).

"You messenger!! We have not sent you but for guiding people!!" (Anbya, 107)(Quoted by: Shabanlou, 2008).

Modern world has affected the whole aspects of life. Modern person, who faces with changed world and sees that his needs increase rapidly, he has to get some skills for having better and happier life. These skills help him to pass the complicated paths of changing life. Modern person's capabilities are divided to three styles of life. Life will be enjoyable if we pay attention them. These styles are as follows:

1. Living: people's skills and capabilities in managing life, such as finding a job and doing the tasks, help him continue the life. It is obvious that in this step, increasing the knowledge level and information for achieving the profession is necessary. Perceiving the work and ability to choose an appropriate job not only have an influential role in social and mental health but also help person to manage the life.

2. Self-care: in self care skills, we mainly focus on physical issues and they are considered for physical health protection. For example, while using the health food, correct way of brushing teeth, exercises etc. are skills which protect and maintain our health.

Islam is the most perfect, global and Divine school. It prepares the peace and coexistence for all people belonging to different schools and believes. It is done trough rational laws and rules. Islam respects the human dignity and never allows us to force the others to accept our believes. It also prevents us from oppressing the other schools and religion's followers. It invites all people to a justice based life.

3. Justice for all people: one of the main issues, which has provided the social challenges and threatens the social security and peace, is human right abuse. From Islam's point of view, oppression is a rejected action in any place and any time, while justice is acceptable and desirable one. God created the mankind in a way that they inherently tend towards justice and he also sent his prophets to revive this fact.

4. Considering the human dignity: Habermas, along with communicational rationality which includes the responsibilities of transferring a cultural tradition, social integrity and solidarity, he also talks about economical rationality which dominates the communicational rationality because oppositions will increase when communicational action, which reproduces the values and norms, are in problem. He never denies the cultural modernism problem. He also talks about its serious confusions and obsessions which do not relate to social modernization. We

should find its roles in cultural development (Pourhamrang, 2010).

In religious texts, there has been much more attention to human dignity, while in other schools we can not find this level of consideration. Islam pays much more attention to human dignity because it prepares mental security and peace in life. On the contrary, humiliation, insults and ignoring people's dignity threat the social peace and security. It may also lead to conflict. Through respecting dignity of all people belonging to different schools, Islam prevents people from facing this problem.

Adherence to promises: in religious culture, adherence to social, economical, political and military promises is ordered as an ethnical and religious principle. In communication age and modern world, it seems necessary to consider this principle as a necessity because it is one of the essential bases in regulating and organizing the political, economical and military interactions which is formed in nations, groups and social organization. Commitment to promises and maintaining them is one of the modern obsessions which mainly focus on religious texts. It is considered as a taboo till the treaties violations are not violated by both sides. In Quean, God says: "be loyal to your treaties because you will be asked about them." it also focuses on violation from treaties till both sides keep their commitments and says: "be loyal as long as the others are." In contemporary world, people's behaviors are formed through genetic engineering and behavior technology. Ethnical life of mankind is being treated by changes happening in value systems and dissolution of morals. The most sustainable religious believes are replaced by mechanical thoughts. The result is that mankind faces with different internal and external crisis. The worst crises are religious epistemological crisis and religious training crisis (Karimi, 1995:16-17).

The only way for getting rid of theses crises is to go back to ourselves deeply and lovely. We must refer to our feelings and innate. In other words, the best solutions for this problem are Quran and Islam. They prepare both this and after world happiness. When we study the history, we come to this result that prophet's aim was to save people in life crisis through inviting them to monotheistism and resurrection.

Types of religious training:

1. Formal: "Formal Religious Training" means that religious training is done through programs planed by experts in training intuitions. School environment, after family, is a place where the religious personality of person is formed. Elementary school has much more important role than the other religious institutions because person receives all the messages in this phase of life and definitely accepts them. In school not only teachers and trainers but also

officials and personals have important role in training the students.

Both school and home complement each other. They affect each other and also have a considerable role in training children, because children's behavior in these places is different from each other. It seems that in family, the relationships are emotional and individual but in school environment they are rational and collective. In order to achieve a desirable training, especially religious one, the cooperation of theses two institutions is necessary. School not only complements the children's religious leanings, it can give a new training with new methods (Morris Debi, 1995:773).

If these two training centers (family & school) work in harmonic and integrated way and offer appropriate patterns and rules to children, it will definitely lead to desirable result. Therefore, deep relationship between these two training institutions is necessary. In this way, we should ignore the role of Parents and Coaches Association. The main responsibility of this association is to prepare training situation and a harmo9nic relationship between school and family. It also makes possible to find the religious talents of children.

2. Informal: this type of religious training (family and home) is done without planning and preplanned programs. After home and school, society, in which the children live, is considered as an influential factor in religious training. Although there is not any plan for religious training society, what happens there, for example people's public culture, social communication, political issues and religious perception undoubtedly affect the physical and spiritual aspects of life. Therefore, common culture and values in community, directly and indirectly, affect the children's thoughts and believes. Because of that we should take care of them. On the whole, what has the most important role in children's growth and their training is family institution in the way that it should be studies as a separate issue.

Family's religious training

Parents, especially father as family manager, are responsible for children and the other family members' religious trainings. It is necessary to do this through new training methods such as do's and don'ts. Parent's attention to children and way of training them and vesting in this way will have the most important social and individual effect on children.

Social and individual aspects of religious training:

Individual aspect: through appropriate and precise training of children, we can train religious people with Islamic believe, because individual's personality is being formed in early days of life. Tendencies, believes, habits and behaviors learned at home will be empowered and complemented with the other influential factors in society. What is learned at home

will be carried by person during the life time it will also affect the person indifferent situations of life. Religious leaders and competent people are mainly from religious families. Based on this fact, religious training makes the relationship between God and people stronger. It also prepares situation for giving service to people and Islam.

Social aspect: social religious training of family has considerable effect because a society consists of small units called family. If these small units are reformed, the society will be reformed, too. Family, as a center of a society, has important role in society's reformation and corruption. Because today's children, who are trained and grown in family, will be the future trainers, executives and policy makers. If this generation is trained with correct religious and moral programs, the future community will surely be evaluated. Therefore, mothers and fathers have a prominent role in society and they must try hard to maintain their commitments (Amini, 1989:12-13). Teaching and training means directing person morally, helping him to differentiate the good and bad, observing justice, sacrifice, considering religious values and making person familiar with Imam's life and using these experiences in their own life(Shariatmadari,2002). When culture, teaching and training are affected by globalization, all above mentioned values, which are the result of cultural, teaching and training attempts, will change, too. In this situation, there will be anti-religion movements. It also affects the religious statues of students and society negatively. Therefore, it is necessary to identify globalization challenges in teaching training. Based on this fact, each society has a picture from its desirable person and it also has an especial conception from teaching and training. So it tries to train people based on this picture and conception. In order to identify the goals, we have to consider the physiological, religious, cultural, political and economical issues (Alageband, 1994).

After identifying the training goals, they can be promoted through teaching and training. For example, in Islamic training, students who follow religious characteristics are being thought: believe to God, Angles, afterworld, prophets, Imams, revelation and God's characteristics. So we can say that globalization, which affects the culture, teaching and training styles, it can also affect the religious and ethnical believes of society and puts the desirable person's characteristics in danger.

Conclusion and Suggestions

In 21st century, students are considered as members of an organized society and they need to learn ways of organizing skills in formal and informal groups. It is done along with managing the training policies. The future citizens have to adopt their life

plan with modern policies from one hand, observe learning quality upgrading principles, attempts to have equal learning and increase the efficiency from the other hand.Citizens who access internet, they can easily receive the updated information from the other side of the world. At the same time, they can produce new information and offer them to the others. New electronic media have broken the boundaries and have provided better opportunities for achieving the training goals in Iran. This is usually done through increasing the speed of informing and using the developed communication technologies (Karamipour, 2002:52).

Bagheri (2003) says: "if we want to solve the problems of Information Age, we should pay attention the following parts:

- considering different kinds of knowledge and avoiding restricting the information
- Expanding multidisciplinary studying as an important basis for fantasy
- Expanding innovative methods
- Relating the visual communications to real ones

Globalization its effects on teaching and training goals can be influential in religion and ethnics. It can also destroy the religious believes. Therefore, it seems necessary to recognize the threats of training globalization and find strategies to face with them.

In following part, we suggest some points:

* According to cultural and social aspect's effects of globalization, it seems natural to have ratio between globalization and teaching- training. The important effect of globalization on culture and training threatens the student's ethnical and religious statues. Till now, training system, society and family have not been able to control the effects globalization in this area. Satellite, internet, immigration and on the whole, the media as information source and expanding Western culture, have had an important role in negative changes. In order to adopt ourselves with globalization, teenagers and the youth should be awarded about the cultural sources. It seems that they should be able to evaluate the social and cultural changes of globalization in training dimension. They should also be able to recognize the negative and positive aspects. In the other hand, teenagers and the youth should not have humiliation feeling in both cultural and intellectual aspects. If society members are not socialized appropriately and can not internalize the norms, values and behaviors based on religious principles, they will not be able to come over the negative effects and consequences of globalization. One of the main changes which should happen in training system of country is changing the social

values and morals. It will be done in a better way when the authorities focus on social and individual training of students.

* In Islamic Teachings, there are stable principles which do not change during the time. However, in modernism it is focused on society form and its changes which shape believes and thoughts. This autonomous thought offers a special definition from life style and the other basic life events. It propagates believes and life styles of media and the states. Through recognizing the talents and using the energy of the youth generation, we can prepare bed for development, growth and dependency of this social class.

* We can say that family is a sacred institution and without its attempts we can not be successful in training. On the whole, we can name both upgrading religious epistemology and social insight as both main goals of teaching and training system.

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