

Explaining the Effective Social factors on the Evolution of Religious Ideas in Iran based on Durkheim's Thought (A Case Study of Young 20-24 years old People in Tehran)

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Abstract

Religion is one of the most significant factors that causes part of social values and this value system influences the individuals' behavior. This study essentially aims to explain the social factors that are effective on the evolution of religious ideas in Iran based on Durkheim's thought among young people who are 20-24 years old in Tehran. The main theoretical framework in this research relies on Durkheim's ideas. The statistical population includes young people who are 20 to 24 years old in Tehran, which is equal to 589954 people according to the general census of population and housing in 2016. The research methodology is a survey and a researcher-made questionnaire is used as a tool to collect the data. The sampling method is convenient sampling.

Findings explain that there is a significant relationship between the family's socioeconomic base, the rate that young people use communication devices, friends' level of religious sociability, and parents' level of education and changes in youth religious ideas and values.

Keywords: Evolution of religious ideas, Durkheim, Socio-economic base, Youth/young people, religious socialization, Tehran.

1. Introduction

Religion has affected a significant part of society's culture and has developed a special "final character" as a source of culture building and perhaps the most important one. Religion is an issue that appears not only at the individual level but at all levels of society. According to Hume: "Religion is one of the most significant factors that creates part of social values and this value system has an effect on the individuals' behavior." "Religion is considered as one of the basic infrastructures of society's beliefs and values that explaining individual and social duties enables it to motivate, form and direct

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all human behaviors, "Religion provides man something that it is not possible to be taken from any other source." (Hume, 1948, 80) "Religion has been available in all times and in all societies from primitive to modern in various forms" (Rafiepour, 1997: 307). Religion and religious values, such as external factors that are effective on people from the outside, do not operate in societies; "religious values are effective in society to the degree that they are learned, are relevant to the situation, and its members brought it to the community" (James, 1902: quoted by Karimollahi). On the other hand, Islamic scientists state that we realize that religion is an innate need in human beings, which responses to the human's ultimate questions in the individual dimension and "organizes or integrates a comprehensive set and accordingly, is the cement of society" in the social dimension (Rafiepour, 1997: 307).

Essentially, religion is intertwined with the world and is manifested in society, and provides a special color for it, and society also affects it, apart from this relationship, there is another relationship between religion and society, which, is based on a kind of bilateral need and supply beyond the relationship of influence. Accordingly, religion and value are a block of cement for society, which are correlated its various components, and in return, society is a place of descent and a form of emergence for religion. The necessity of the relationship between religion and society causes mutual responsibility and support.

Anthropologists have pointed to humans as *Homo Erectus*, *Homo Faber* (Man the Maker), and *Homo Politician* (Man the Politician) in the past, currently, they have also named humans *Homo Religious* (Man the Religious) because more than 96% of people believe in God according to the latest sociological research in South Africa and Mexico, and also Ireland and the United States (Inglehart, 216). 1994) and this fact disproves the theory that claimed that religion and religious ideas are declined by social progress and increasing the material well-being, and eventually, religion is doomed, and they proved their claim by referring to the increasing secularization of social life. Other evidence to prove that human nature is inclined to the religious is that researchers have not discovered any ethnic group of human beings who are not religious or did not have any religion (Mircea Eliade, 1995: 7). Iranian

society is one of the few societies in which religion has an active and responsible presence.

This issue has put it in the position of a prominent test and against a significant historical experience. So that if it becomes successful or experiences failure, will have serious and permanent effects on this society, on this religion, and even on the course of developments in the future world. Notwithstanding, this extraordinary phenomenon has appeared or been observed less than its true extent and size and has naturally obtained the opportunity to become the subject of deliberate and wise studies. This negligence or carelessness is more even inside the country than abroad. This backwardness in the field of religious studies research in Iran is seriously; that is, religion is seriously available in the structure and mechanism of this society, but we do not observe important steps taken in this society. There are few pieces of literature that have been collected on the subject that most of them are translations, there are fewer studies on the sociology of religion contributes compared to other majors of non-confessional studies; the education and research and its specialized journals and institutes have even worse situations, and all of them need a serious effort and another series of structural changes. (Shojaei Zand, 3: 2000). Of course, it is required to state that the methods of introducing religion, the role of religious preachers, the personality of young people and adolescents and other sub-categories are not ineffective in this field, which we try to study in them in a proper state. Consequently, this study mainly aims to explain the social factors that are effective in the evolution of religious ideas in Iran based on Durkheim's thought among young people who are 24-20 years old in Tehran.

Religion is the potential and influential source that connects the members of society with a common religion and belief system. Religion is the foundation of social order. (Kuzer: 1993 33 and 34). Theoretical significance: It is possible that other researchers apply the theoretical framework and continuation of the consequent theoretical model as a theoretical guide in conducting thematic research related to the present study. It is recommended that the results of this research be applied in state organizations and administrators of culture and comprehensive education, such as education, universities, cultural centers,

religious places, etc., and also enable publishers to realize the tendencies of adolescents and young people to religion and plan thoroughly.

2.Review of Literature

2.1. Emile Durkheim's perspective

Durkheim has had the most prominent influence on the sociology of religion. Robertson, Smith is a thinker who some of Durkheim's religious ideas are influenced him who is not as well recognized as Durkheim and has published a book on examining ancient Semitic religion in 1889, entitled *Lectures on the Semitic Religion*. Durkheim stated in the first sentence of his major work, *The Early Forms of Religious Life*, that his purpose is to identify the most primitive and simplest religion we have ever recognized, which he believes is totemism among Australian tribes. He questioned the traditional notion that religion is an imaginary and artificial phenomenon. He believes, "in fact, no religion is fake, but every religion is true in any form" (1925, p. 3). Durkheim does not consider the origins of religion as false concepts of primitive societies and, consequently, does not disprove them; on the contrary, he believes, even the most primitive religion describes a kind of truth, and as we will observe, he actually seeks the most stable, steady, and basic features of religion in examining the most primitive form of religion.

The relations between the facts are more apparent in the simplest forms of religion, while it is not possible to identify the relations between the basic facts easily in the more developed and complex forms because these facts are lost in the following evolution and growth of religious forms. Durkheim examines a kind of study in the sociology of knowledge, in his book with the title of *The Early Forms of Religious Life* and declares that the basic concepts and categories of time, place, number, and causes are rooted in religion and are formed in its form. Durkheim believes that religion is a fundamentally social phenomenon, hence, the fundamental categories of human thought are also required to be rooted in society. Durkheim believes that we live in society, hence, we are able to conceptualize in such ways. Durkheim analyzes Australian Indigenous totemism. He explains the Clan organization of the

Australian Indigenous community and indicates the connection between the Clan and several totemic bases.

The totems are described by patterned stone and wood statues, and these statues represent a divine image, accordingly, they themselves are divine and holy. Durkheim states that these totemic symbols are Clan symbols, just as the flag is the symbol of a country. He then explains how the totemic system is also a cosmological system, and how fundamental categories such as category, kind, class, or the notion of any classification are rooted in totemism and Clan structure, the same structure that is a feature of the primitive human society. Everything is connected with the Clan totem in a totemic system of thought; hence, they also benefit from holiness. For example, rain, lightning, cloud, hail, winter, and so on, are all related to the words of a crow in the Arunta tribe. Furthermore, every Clan or spectrum is related to natural phenomena so that are arranged in all known things in a kind of regular diagram or classification that covers all natural components (1925, p. 142). These totemic classification systems, which first appear in the history of human thought, have a model of social organization. These systems take their model from the form of society. Consequently, it is the Clan-social organization that has provided the fundamental categories of thought and, thus, made thinking possible. Durkheim has a specific theory about the origins of totemism: "Totemism is not a religion based on these totemic animals or humans or their images, but is based on an unnamed impersonal force that emerges in each of these phenomena but is not equal to them." (1915, p. 188).

He names this impersonal force mana. He states "This is the main material that all kinds of sacred and respectful phenomena are made by it at all times". Spirits, devils, goblins, and all kinds of gods are materializations of this energy or the potential possibility that reveals itself in them (1915, p. 199). What is this mana and where does it originate? Why do some things have mana? Durkheim concludes that if we understand at the same time, it is both a symbol of God and a symbol of society. Is it not because God and society are one (1915, p. 206)? "Then, he says that God is Clan and the totemic principle can be nothing but the Clan, which is evident and represented as a totemic animal

or plant in the human imagination". How did such a thing raise? Why should God and society be considered one? (Ibid)

2.2. Durkheim replies to these questions as follows:

There is no doubt that society as a whole has all that is required to stimulate the feeling of God, He controls all these things because of its power because it has the same state for its members that God inspires in its worshippers. (1915, p. 206). The characteristic of the gods is that they are preferred to the human beings who depend on them and follow their will and words. Durkheim believes that society additionally gives us this feeling of dependence. Durkheim defines the features of the nature of society and the relationship between society and the individual as follows:

Society has a unique nature and is different from our individual nature, it seeks objectives that are simply specific to it. But society is not able to achieve its objectives without individuals' mediation, hence, asks us for help in a dominant way. Society requires us to provide services for it without considering our interests and to relieve any sadness, deprivation, and self-sacrifice that social life is possible without them. Accordingly, this nature of society forces us to submit to the rules of behavior and thought which we have not made them and also have not liked at every moment, the same rules which sometimes are not in agreement with our most basic tendencies and instincts (1925, p. 207). Durkheim states that we obey society because our will is governed by pressure from outside us. We feel such pressure and we also show our deep respect for the source of this pressure. Then, according to Durkheim, the orders of society actually create the basis of morality. Actions are ethical because society demands of us. Sometimes, we are warned of this ethical superiority of society in a shocking way: " we realize that we are ready for such actions and feelings in the middle of a stimulated community based on this fact that we can never do them alone and by our own strength" (1915, p. 209).

Then, Durkheim believes that religion is neither an illusion nor a fundamentally artificial thing. When believers believe that they are dependent and faithful to a foreign power from which they have all their all things, they

are not really deceived. "This power is available. And that is society" (1915, p. 225).

But religion is not just a system of beliefs and concepts, because religion is also a system of action and includes practical customs. What is the significance and role of rituals in religion in terms of Durkheim's perspective? He states that in fact, religion is caused by rituals. Participating in religious rituals and ceremonies causes the moral power of society to be distinctly felt, and moral and social feelings are strengthened and renewed. Durkheim attempts to show how his approach can explain different kinds of religious beliefs and functions. For example, he argues that the notion of the soul is really "nothing but a totemic crystallized element in every individual." (1915, p. 248).

In fact, conceptualizing the soul is to recognize the fact that society is available only in individuals and through them. He is mentioned that the soul serves as divinity. The soul reveals something that is beyond us but is additionally inside us. Durkheim insists that religion is not an illusion. The soul shows the social aspects of humanity, and society is something outside of us and is also inside our minds. We are social individuals; we carry a sacred element with us socially. The soul is also immortal because it is a social principle that people die, but society continues and this fact is expressed through the belief in the immortality of the soul. He believes that the belief in all kinds of souls and gods arises from the belief in the spirits of real ancestors, and accordingly, a social principle is displayed in the form of special individuals.

Accordingly, we summarily classify Durkheim's thought about religion into five parts:

1. According to Durkheim, the essence of religion is to divide the world into holy and unholy parts, and the essence of religion is not belief in God. Some religions, such as Buddhism do not believe in God at all. Consequently, there is no belief in God in all religions to be the essence of religion. Religion is based on the distinction between the holy and the unholy parts. The sacred and holy part is a collection of objects of beliefs and rituals (Raymond Aron, 1985: 375).

2. Durkheim's theory is an evolutionary theory, which means, it represents a simple and complex (complex) state for religions and says: Today's complex

religions have been developed from a simple religion. Durkheim believes that Totemism is the simplest religion from which other religions have developed, Totemism is one of the early Australian religions. Totemism is a special animal or thing that is significant to tribes and clans. The totem is sacred. People who live in the tribe never normally kill a totem animal; they only eat its meat in special worship ceremonies. Developing the meaning enables us to say that the totem is the God that every totemic religion worships it (ibid., P. 380).

3. The third point of Durkheim's theory is the theory of socialization. Durkheim believes that in fact, religion and God are the manifestations of the requirements of society. Society is required to impose its requirements on individuals in order to survive, and these requirements should be fastened in their souls, consequently, the requirements of society are shown as a sacred thing. The sacred matter is the communal affairs and scope and society, and the unholy matter is the scope of individual and non-social affairs (Ghaeminia, 2002, 262).

4. Also, Durkheim believes that religious practices and rituals have priority on religious beliefs because practices are more or less fixed in different religions but beliefs can change. Also, the basic needs of society are revealed in actions and ceremonies. Clan and tribal members renew their solidarity and unity during religious practices and ceremonies. There are three categories of rituals and acts of worship in totemism: 1- negative, 2- positive, and 3- compensatory.

In general, Durkheim believes that religion is effective in creating solidarity and social stability, and sustainability of society.

5. Durkheim also has another argument about religion that is the functional justification of religions, which is in agreement with his opinion of functionalism. He believes that it is impossible to deny the "positive role and duty of religion" in social solidarity and social relations and also is highly significant in solving social problems, in creating unity and in the spirituality that occurs in society, and religion also causes stability, continuity, and resistance of the society.

Durkheim argued that one of the components of the "social matter" is that it has been available before and after individuals and there is also now, and

religion has this feature more than others among all social institutions. Thus, religion is responsible for the function of continuity in human societies from the past to the future, and this is caused by the functional feature of religion. (Tavassoli, 2001: 60). Durkheim believes that any disconnection between the individual and society because of cultural variations and changes in values so that they are not absorbed and integrated into the current social framework creates an anomic framework that is helpful to grow social deviations. In such a case, a kind of extreme individualism sets individual requests against social requirements, and at the same time, decreases collective reactions against the violation of social prohibitions (Tavassoli, 1999: 88).

2.3. Durkheim's opinions about the religion

1- Beliefs and opinions

2- Acts and rituals

A. Unholy: B. Holy: A collection of beliefs and ceremonies

1- Prayer, vows, alms, and benediction

2- Positive: Introductory and communicative actions

3- Negative: The same prohibitions.

One of the methodological imperfections in Durkheim's work is that he limited his entire study to a restricted set of data related to some Indigenous Australian tribes. Durkheim believes that it was enough to examine a religion particularly to recognize the basic nature of religion. But can the components of a particular religion be generalized to all religions? There is a problem here that it is not possible to ensure that the essence of the particular religion studied by Durkheim is the essence of religion in its general sense. It is required to examine a wide range of human religions in order to determine the general nature of religion, which Durkheim did not examine.

There is a doubt in Durkheim's claim that if a person examines a highly simple society in terms of technological evolution, in fact, he/she can observe even the simplest form of religion. The simplicity of a society's technology does not imply that other things, such as its religious and symbolic systems, are fundamentally simple and incomplete. Notwithstanding, it is not possible to

consider the term "simple" equal to the term "essential" or "fundamental". But there are ethnographic and empirical imperfections in Durkheim's work that Evans Pritchard states (1965, pp. 64-66):

1. There is no evidence that as Durkheim imagined, Totemism was the creator and ultimate source of other religions.

2. The distinction between the holy and the unholy does not utilize for many belief systems.

3. Indigenous Clan in Australia is not the most important Indigenous group in Australia. Additionally, Clan is not considered a significant affiliate group. The affiliated groups of these inhabitants are the group or class of hunters and tribes.

4. Indigenous Australian totemism is not an example of totemism. The totemism of the Arunta tribe and its affiliated tribes is not sample even in the region.

5. The relationship between totemism and Clan -organization is not inclusive.

There are other forms of Durkheim's book "The First Forms of Religious Life". He believes that society has all the required things in order to stimulate divinity in our mind, and thus, divinity is not an imaginary thing but is related to something real which means society. He says that the subject of religion, which is divinity, is nothing but society. It is absolutely acceptable to describe the similarities between the religious concepts and the social nature of religion, but is it possible to conclude from these similarities that religion is nothing but a symbol of society, and that members of society use religion to represent their relationship to society? Even if there is a severe agreement between the nature of society and divinity as Durkheim imagines, this symmetry does not imply that society is the source of religious concepts or the stimulus of the religious issue. Dr. Tanhaei claims that it is required to consider Durkheim one of the sociologists of social religion, but at the same time, he is uncommitted. These sociologists believe that the divine religion has passed the evolution of time due to the success of scientific and experimental indices and presently, is the period of domination of science, science, which its only objective is to dominate over nature, sentences the human's deliverance from the limited and

hard positions of society as a social and political corruption and replaces the collective spirit with the spirit of God or his caliph (Tanhaei, 1995: 593).

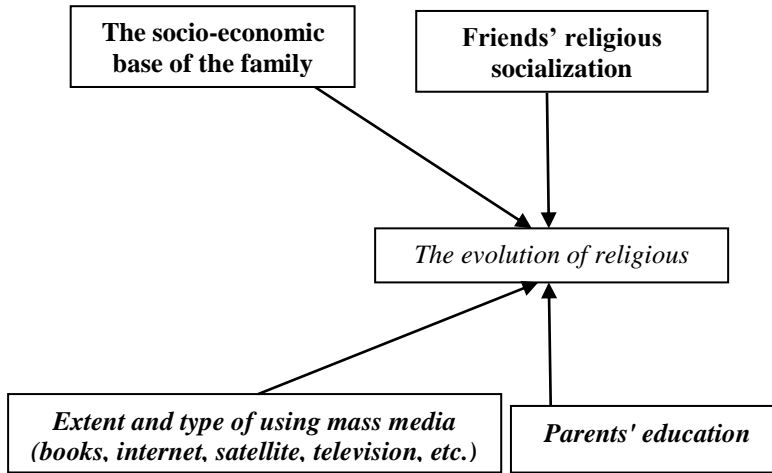


Figure 1. Research theoretical model

Independent variables such as religious socialization of friends, the socioeconomic base of the family, the amount and type of communication media, and parents' education have been examined in order to measure the young people's religious ideas as a dependent variable. This theoretical model has been extracted from the essence of the theoretical framework and research hypotheses have been set based on this model.

2.4. Research hypotheses

1. It appears that there is a significant relationship between the socio-economic base of the family and the tendency of young people to religion and religiosity.

2. It appears that there is a relationship between the rate that young people use media (newspapers, satellites, radio, television, books, and the Internet) and respondents' adherence to religious values.

3. It appears that there is a significant relationship between the level of friends' religious sociability and respondents' adherence to religious values.

4. It appears that there is a significant relationship between parents' education and the change in young people's religious ideas and values.

3. Methodology

This research methodology is quantitative and survey type and a researcher-made questionnaire was used to collect the data. The studied population in this study are young people aged 20 to 24 years old in Tehran. The convenient sampling method was used in this research to perform sampling. Cochran's test has been used to estimate the sample size and the sample size for this study is 384 people.

Table 1. Population of young people(20 – 24) years old in Tehran based on the 2016 census

Gender	frequency
Male	294780
Female	295177

4. Findings

Hypothesis 1: It appears that there is a significant relationship between the socio-economic base of the family and the tendency of young people to religious and religiosity.

The variables of the socio-economic base of the family and the tendency of young people to religion and religiosity have rank, accordingly, the Spearman correlation coefficient is employed in order to show the relationship or non-relationship between these two variables.

Table 2. Spearman correlation test between the socio-economic base of the family and the tendency of young people to religion and religiosity

Significance level ((0.05	The value of the correlation coefficient	Number	Variables
0.003	0.391	384	Socio-economic status of the family and the tendency of young people to religiosity

As Table 2 shows, the correlation coefficient between the variables of the socio-economic base of the family and the tendency of young people to religiosity has been estimated equal to 0.391, which indicates the relationship between the variables of the socio-economic base of the family and the tendency of young people to religiosity. According to the significance level of this relationship, which is equal to 0.003 and has been estimated less than 0.05, consequently, the null hypothesis is rejected and the research hypothesis is

confirmed. This means, there is a significant relationship between the socio-economic base of the family and the tendency of young people to religiosity.

Hypothesis 2: It appears that there is a relationship between the rate that young people use media (newspapers, satellites, radio, television, books, and the Internet) and respondents' adherence to religious values.

We apply the Spearman correlation coefficient to examine the existence of a significant relationship or the absence of a relationship between the rate that young people use communication tools and adherence to religious values.

Table 3. Spearman correlation test between the rate that young people use communication tools and adherence to religious values

Significance level (0.05)	The value of the correlation coefficient	Number	Variables
0.001	0.436	384	The rate of youth use of communication tools and adherence to religious values

As Table 3 shows, the correlation coefficient between the variables of the rate that young people use communication tools and adherence to religious values has been calculated to be 0.436, which indicates the existence of a reliable and direct relationship. This means that if young people increase (or decrease) using communication tools, we will see an increase (or decrease) in the level of adherence to religious values. According to the significance level of this relationship which is equal to 0.001 and has been estimated less than 0.05, consequently, the null hypothesis is rejected and the research hypothesis is confirmed. That means, there is a significant relationship between the rate that young people use communication tools and adherence to religious values.

Hypothesis 3: It appears that there is a significant relationship between the level of friends' religious sociability and the respondents' adherence to religious values.

We use the Spearman correlation coefficient in order to examine the existence of a significant relationship or the absence of a relationship between the level of friends' religious socialization and adherence to religious values.

Table 4. Spearman correlation test between friends' religious sociability and adherence to religious values

Significance level (0.05)	The value of the correlation coefficient	Number	Variables
0.000	0.198	384	The degree of religious sociability of friends and adherence to religious values

As Table 4 shows, the correlation coefficient between the variables of the level of religious socialism of friends and adherence to religious values is calculated to be 0.198, indicating a moderate and direct relationship. It means that by increasing (or decreasing) the amount of religious sociability of friends, we see an increase (or decrease) in adherence to religious values. Regarding the significant level of this relationship which is equal to 0.000 and is smaller than 0.05, thus, the zero assumption is rejected and the research hypothesis is confirmed. It means that there is a significant relationship between the level of religious sociability of friends and adherence to religious values.

Hypothesis 4: It appears that there is a significant relationship between parents' education and changes in religious thoughts and young people's values.

We apply the Spearman correlation coefficient in order to examine the existence of a significant relationship or the absence of a relationship between parents' education and changes in the young people's religious thoughts and values.

Table 5. Spearman correlation test between parents' education and changes in young people's religious thoughts and values

Significance level ((0.05	Correlation coefficient value	Number	Variables
0.000	0.278	384	Parents' education and transformation in young people's religious thoughts and values

As Table 5 indicates, the correlation coefficient between parents' educational variables and changes in religious thoughts and values of young people is calculated to be 0.278, showing a direct relationship. It means that by increasing (or decreasing) the rate of parents' education, we observe an increase (or decrease) in the religious thoughts and values of young people. Regarding the significant level of this relationship which is equal to 0.000 and is smaller than 0.05, therefore, the zero assumption is rejected and the research hypothesis is confirmed. It means that there is a significant relationship between parents' education and changes in young people's religious thoughts and values.

Table 6. Variables entered in the model and regression fitting method

Regression method	Variables entered in the model	Model
Enter	Family Social Economic Base, Youth's use of communication devices, The level of religious sociability of friends Parents' education	1

As table 6 shows, the variables involved in the model are family social economic base, youth's use of communication devices, religious socialism of friends and parents' education, and also the method of fitting the regression model (Enter) are presented. In this method, all variables are entered into the model and all the information entered in the analysis of model is applied. In other words, this method obtains all possible regressions to the researcher.

Table 7. Coefficient of Regression Fitting

Standard error of estimation	Adjusted coefficient of determination	Determination coefficient	Correlation coefficient	Model
0.4566	0.13	0.12	0.36	1

As Table 7 indicates, correlation coefficient of family economic database variables, youth's use of communication devices, religious social orientation of friends and education of parents of change in religious thoughts and values, young people are equal to 0.36 and its square means the coefficient of explanation is $R^2 = 0.12$ and the coefficient of adjusted explanation is $\bar{R}^2 = 0.13$. In other words, in the adjusted case, 0.13% of the variance of transformation variable in young people's religious thoughts and values is explained and predicted by the variables of the family social economic base, the rate of youth's use of communicative devices, the level of religious socialism of friends, and the education of parents.

Table 8. Analysis of Variance of Regression Fitting

Significance level ((0.05)	F	Average of squares	Degree of freedom	Total squares	
0.000	14.27	2.895	4	11.594	Regression
		0.203	378	76.752	Remaining
		-	382	88.346	Total

Table 8 shows the analysis of the variance of regression fitting in which the sum of squares, average squares, degrees of freedom, the value of statistics F (14.27) and also the significance level (0.00) are indicated. Regarding the significance level is less than 0.05, it is possible to deduct the regression significantly.

Table 9. Coefficients of Regression Model

(Sig)	t	Standard coefficients		Non-standard coefficients		Model
		Beta	Standard error	B		
0.000	20.58	--	0.214	4.406		Constant
0.000	7.56	0.361	0.069	0.516		Family Social Economic Base
0.001	0.862	0.152	0.762	0.449		Youth's use of communication devices
0.000	0.337	0.187	0.604	0.586		The level of religious sociability of friends
0.000	0.389	0.139	0.660	0.215		Parents' education

Table 9 indicates the estimation of the coefficients of the regression model. The regression coefficient for the family social economic base variable was 0.516, the standard error value was 0.069 and the standard coefficient was 0.361. Regarding the value of t statistics is 7.56 and the significance level (0.00) is less than 0.05, it can be confirmed that the variable coefficient of family economic base and its effect on the transformation variable in young people's religious thoughts and values can be confirmed. The same is true for other variables. The results of regression analysis of the variables in the equation can be shown as standardized in the following pulmonary equation:

$$Y = \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \varepsilon$$

In other words:

Change in young people's religious thoughts and values	=	0.361 (The socio-economic base of the family) +	+ ε
		The rate that young people use communication) +	
		0.152 (tools	
		(The degree of friends' religious sociability) +	
		0.187	
		0.139 (Parents' education level)	

5. Conclusion

The correlation coefficient among the variables of the family's social economic base and youth's tendency to religiosity was 0.391, indicating the relationship among the variables of the family's social economic base and the tendency of young people to religiosity. Regarding the significant level of this relationship which is equal to 0.003 and is computed smaller than 0.05, therefore, the zero assumption is rejected and the research hypothesis is confirmed. That is, there is a significant relationship between family social economic base and youth tendency to religiosity. The correlation coefficient

among the variables of youth's use of communicative devices and adherence to religious values is calculated to be 0.436, indicating a strong and direct relationship. It means that by increasing (or decreasing) the rate of youth's use of communication devices, we see an increase (or decrease) in adherence to religious values.

Regarding the significant level of this relationship that is equal to 0.001 and is smaller than 0.05; thus, the zero assumption is rejected and the research hypothesis is confirmed. It means that there is a significant relationship between youth's use of communication devices and adherence to religious values. The correlation coefficient among the variables of the level of religious socialism of friends and adherence to religious values is computed to be 0.198, indicating a moderate and direct relationship. It means that by increasing (or decreasing) the amount of religious sociability of friends, we observe an increase (or decrease) in adherence to religious values. Regarding the significant level of this relationship which is equal to 0.000 and is smaller than 0.05; thus, the zero assumption is rejected and the research hypothesis is confirmed. It means that there is a significant relationship between the level of religious sociability of friends and adherence to religious values.

The correlation coefficient between parents' educational variables and changes in young people's religious thoughts and values was calculated to be 0.278, indicating a direct relationship. It means that by increasing (or decreasing) the rate of parents' education, we observe an increase (or decrease) in the religious thoughts and values of young people. Regarding the significant level of this relationship which is equal to 0.000 and is smaller than 0.05, therefore, the zero assumption is rejected and the research hypothesis is confirmed. It means that there is a significant relationship between parents' education and changes in young people's religious thoughts and values.

Correlation coefficient of family social economic database variables, youth's use of communication devices, religious socialism of friends and education of parents of transformation in religious thoughts and values of youth was 0.36 and its square i.e. explanation coefficient was $R^2=0.12$ and the coefficient of defined explanation was $\overline{R^2}=0.13$. In other words, in the adjusted case, 0.13% of the variance of transformation variable in young people's religious thoughts

and values is explained and predicted by the variables of the family social economic base, the rate of youth's use of communicative devices, the level of religious socialism of friends, and the education of parents. Regression fitting variance analysis can be significantly inferred.

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