

National identity and globalization. A survey among undergraduate students in Islamabad and Gilanegharb cities (Iran)

Alimohammad Javadi

Social Science Group
Payame Noor University, Iran
Tel: +98-835-322 24 57,
Fax: +98-835-322 39 75;
E-mail: javadi.alimohammad@gmail.com

Maryam Javadi

Payame Noor University, Iran
E-mail: javadi22@gmail.com

In the recent years, due to the expansion of modernism and modernization on a global scale, there have been developments at cultural and structural levels, resulting in a change in national identity and making the study of nationalism and identity become an important topic in social science. Communication technologies and globalization can affect national identity. The main goal of this article is to describe and analyse national identity and related major factors. For this purpose, a survey of a sample of 165 undergraduate students in the cities of Islamabad and Gilanegharb (Iran) in the education year 2007 was considered, (the population are Kurds in Islamabad and Gilanegharb, Kurds being an ethnicity in Iran). The results have indicated that the rate of national identity is high (mean = 3.92 of 0 to 5), and the variables at the use of sexual environment of the Internet, the rate of using satellite programs and their kinds, VCD and related programs have a negative effect on national identity, and the variables like satisfaction with work and facilities of welfare, intimacy with family, satisfaction with having facilities of welfare in the nation of Kurds have a positive effect on national identity. Ethnicity and the low size of population affect the decrease of national identity. In the multi-variable regression analysis, the effect of independent variables reached about 64%, and the variables that could be included as independent variables into the regression model are as follows: satisfaction with job in Iran, relationships with friends, ethnic intimacy with the family, the rate of the use of satellite, tradition and satisfaction with the facility of education.

Key words: national identity, globalization, mass media, new media, ethnicity

Introduction

In the twenty-first century, new technologies and the “information revolution” are bringing our world closer together and making nations, economies and cultures increasingly interdependent. This process of “globalization” is often portrayed as a positive force which is unifying widely different societies, integrating them into a “global village”, and enriching all in the

process. This paper addresses the impact of mass media on national identity. The aim of globalization is cultural globalization whose result is mass media and new media. Hence follow three main points. First, what is the rate of national identity in the cities of Gilanegharb and Islamabad in Iran? Second, which are the effects of mass media and new media on national identity? What are the factors that influence national identity?

Framework

National identity

National identity is a special case of collective identity. This does not mean an objective, i.e. systemic, connection built by human beings, but its interpretation by the members of that collective – hence, it must be socially shared, the binding knowledge being the key factor (Estel, 2002: 108). National identity then means a socially shared and binding knowledge in the form of an officially prevailing conception of itself in a certain nation being imparted through certain institutions (Estel, 2002: 108). Identification theory is concerned with a deep psychological relationship between the individual and her or his social environment and the internalization of social attitudes. It includes human sentiments, human attitudes and human loyalty from the psychological point of view without marginalizing or denying socio-economic or political factors (Bloom, 1990: 4). According to Bloom, we can define national identity as a condition in which a mass of people have made the same identification with national symbols – have internalized the symbols of the nation – so that they may act as one psychological group when there is a threat to, or the possibility of enhancement of, these symbols of national identity. To exist, people *en masse* must have gone through the actual psychological process of making that general identification with the nation (Bloom, 1990: 4).

Ethnicity and national identity

Social networks and friendships are assumed to be associated with cultural (eth-

nic and national) identity, and social interaction may provide an avenue by which ethnicity is experienced and explored (Laperrière, Compère, D’Khissy, Dolce, Fleurant, 1994). Phinney, Romero, Nava, and Huang (2001) have observed that interaction with peers from one’s own ethnic group predicts ethnic identity, while parental cultural maintenance has only an indirect effect through adolescent ethnic language proficiency. In contrast, the impact of national friends on cultural identity is seldom examined. Because it appears that same-ethnic best-friend pairs are more easy-going and supportive than cross-ethnic best-friends pairs (Smith & Schneider, 2000), one may hypothesize that national friends may have an influence on cultural identity but to a lesser degree than same-ethnic friends, and probably only on national identity. Family, as the first locus of socialization, is referred to as a complex social system in which each member (children and each parent) contributes to the quality of life of the family. This is especially true during adolescence. Within an immigrant family, the acculturation orientations of each family member interact with the orientations of other members and may influence the adaptation of the family as a whole (Szapocznik, Kurtines, 1993). While endorsing different levels of acculturation and identity (Sabatier, Berry, 2007), both mothers and fathers transmit the values of cultural competences and identity (Costigan, Dokis, 2006; Killian, Hegtvedt, 2003). Nonetheless, the emotional climate of the family and the coherence of parental values form the context of the transmission (Knafo, Schwartz, 2001;

Schönpflug, 2001). Thus, the present investigation examines family socialization and takes into account both the perception that adolescents have of their relationship with parents and the contribution of each parent along two dimensions: emotional (i.e. family emotional climate) and cultural (i.e. attachment to culture and enculturation) (Rosenthal, Cichello, 1986). Cultural harmony between adolescents and parents refers to the adolescents' perception of congruence with their parents on the subject of cultural values and orientations. A distance between adolescents and parents on cultural values is expected in immigrant families as part of the normal developmental process (Sam, Virta, 2003). Disagreements may be a source of development (Rosenthal, Hrynevich, 1985). Disclosure appears as the most important source of parental knowledge about children's activities and emotional states. It is related to mutual trust and to familial emotional climate (Kerr, Stattin, Trost, 1999). While most research on children emphasizes family ethnic socialization as the primary influence of ethnic identity, both parental child-rearing style and parental cultural socialization contribute to the identity and adaptation of immigrant youth, and these two dimensions have been assessed in the present research (Rosenthal, Feldman, 1992). Rosenthal and Cichello (1986) found that parental maintenance of cultural ties, but not their traditional values, is linked to ethnic identity. Finally, Supple et al. (2006) found that family ethnic socialization is directly associated with exploration and resolution, but not with ethnic affirmation. Altogether, the specific contribution

of each parent is very seldom examined, despite the critical role of the father in social development. However, these sparse findings indicate that the father contributes differently to the mother, even if his contribution is less important than the mother's (Killian, Hegtvedt, 2003). For all the scholarly disagreements over the meaning of "nation" and "national identity," there is in fact a common thrust that runs through much of the recent literature. According to the conventional wisdom, nations are socially constructed by new methods for particular purposes in modern times. They are "imagined communities," not primordial ones (Anderson, 1991). Even if people that make up particular nations have a long memory of common descent, they emerge in their contemporary form through narrative bootstrapping by elites who create the symbols around which national communities may coalesce. They are the product, rather than the source, of books and flags, schools and state bureaucracies. They represent deliberate efforts at boundary-drawing, increasingly common in a period of history when to count as an actor on the world stage required such boundaries. And they are of recent vintage, modern inventions suited for the modern age.

Globalization and mass media

It is variously described as an inevitable by-product of human evolution and progress, as if it were an organic process governed by the laws of nature. However, globalization is not necessarily a natural progression emerging out of the ordinary communication and interaction of people and cultures around the world. Rather, it results from deliber-

ate human choice by a powerful group of nations, transnational corporations (TNCs) and international organizations which have stakes in the process. The new communications and information technologies have provided methods for large corporations to maximize profits by entering foreign markets (Mowlana, 1998). They have also given nation-states reason to re-examine the strategic implications of globalization for their national economic and political development. Globalization is a complex phenomenon marked by two opposing forces. On the one hand, it is characterized by massive economic expansion and technological innovation. On the other hand, there is increased inequality, cultural and social tumult, and individual alienation. Globalization of mass media is an integral part of this phenomenon and is propelled by the same ideologies, organizations and forces. In turn, the digital revolution and the introduction of new communication technologies are redefining our notions of politics and the structures of power in society. Increasingly, power resides in the hands of those who can produce, control and disseminate information most effectively. Human communication is increasing exponentially in amount and variety and is covering greater distances in a shorter time. As these new systems emerge, they in turn reinforce the globalization process and provide channels for governments, transnational corporations and media distributors to communicate and expand their power and resource base. Thus, globalization is both a prerequisite for and a cause of the development of communication industries (Mowlana, 1998).

Modernization theory sees communications and mass media as a necessary precursor to economic growth and social change. This theory also emphasizes the connection between media expansion and institution-building, political stability, and economic growth. Thus, it has helped to perpetuate the widespread assumption that broadcast television and radio helps nations “leapfrog” into the information age. Overwhelmingly, the mass media promise that globalization will bring friendship, harmony and international cooperation. As we have seen, globalization is a complex phenomenon, a dialectic which elicits very different reactions from individuals, nations and cultures around the world. It is a result of the expansion of international business and a liberalization of economics, communications and political policies worldwide. It has resulted in a complicated interaction between “globalism” and “localism”, where huge corporations are selling products across national boundaries and creating a globally homogeneous culture of consumption. In addition, globalization is resulting in economic growth in many countries and is presenting new opportunities for trade, individual empowerment and cultural integrity internationally (Mowlana, 1998).

Although globalization appears to play a central role in our collective future, it is uncertain how it will be affected by grassroot movements and alternatives present in the South and within the industrialized countries. However, innovations in consumer technologies and the marked decrease in production technologies, such as low cost video, Internet, and computers, have the po-

tential to enhance individual freedom, widen opportunities for countries in the South, and increase democratic participation in communications and the media. The debate on communications and media issues in the last several decades should stimulate governments and private sectors in the South to adopt comprehensive national information and communication policies to respond to problems brought out by advances in telecommunication technologies and the process of globalization.

Method

This research is a survey, and information was collected in 2007 by questioning population in the cities of Islamabad and Gilanegharb in Iran. The random sample included 165 students of the Payame Noor University. The reliability and validity of variables was considered by the Alpha scale and factor analysis.

Measurement

A. National identity (dependent variables)

Each dependent variable was coded: never = 0, very little = 1, little = 2, moderate = 3, much = 4, very much = 5, e.g. questions were raised in this way:” To which extent you love the territory of Iran?”

Never very little little moderate much very much .

Operational independent variables are available in Table I.

Questions on national identity:

1. To which extent are you honourable as an Iranian?
2. To which extent do you love your country?
3. To which extent do you like religious feasts?
4. To which extent are you honourable because of your national flag?
5. To which extent you think Islam gives an Iranian dignity?

Table 1. Frequency of distribution national identity

Variable	Never	Very little	Little	Moderate	Much	Very much	Mean
Honoured to be Iranian	4.2%	4.2%	3.6%	21.2%	32.1%	34.5%	3.76
Love to the country	3%	5.5%	4.8%	15.8%	29.1%	43%	3.93
Like religious feasts	1.2%	0%	1.8%	13.9%	33.3%	49.7%	4.27
Honour to the flag of Iran	2.4%	2.4%	4.2%	15.8%	34.5%	40.6%	3.99
Islam gives Iranian dignity	3.6%	1.8%	3%	9.1%	28.5%	53.9%	4.18
Respect of the national anthem	4.9%	4.3%	2.4%	16.5%	31.7%	40.2%	3.85
Respect of Hafez and Molavi	.6%	1.8%	3.4%	18.9%	31.3%	45.1%	4.13
Respect of Ferdowsi	1.2%	2.4%	4.8%	18.8%	33.9%	38.8%	3.98
Love to Farsi language	3%	3.6%	9.1%	24.2%	27.9%	32.1%	3.66
Honour to birth in Iran	6.1%	3%	7.9%	21.8%	24.8%	36.4%	3.65
Would not leave Iran	12.2%	6.7%	12.8%	6.7%	9.8%	51.8%	3.50
Love to people of Iran	6.1%	4.9%	13.4%	14%	15.9%	45.7%	3.65
Respect of the government of Iran	6.1%	2.4%	9.1%	22.4%	23.6%	31.5%	3.40

6. To which extent the national anthem supports your dignity?
7. To which extent are you honourable because of Hafez and Molavi?
8. To which extent are you honourable because of Ferdowsi?
9. To which extent do you love the Farsi language?
10. To which extent are you honourable because of your birth in Iran?
11. How much are you honourable because of your birth?
12. I wouldn't stay in Iran if I could.
13. Sometimes I think I hate Iranian.

B. Independent variables

Independent variables were: age, sex, the rate of use of internet, the kinds of using the internet, the rate of use of satellite, the kinds of use of satellite, the rate of use of VCD, the kinds of use of VCD, family, friend, facility, satisfaction with education and life and job in Iran, comparison of Kurds and others for facility, ethnocentrism (Kurd, Muslim, Iranian).

Results

National identity

Table 1 shows the descriptive statistics of national identity. The variables (0–6) were scaled: 0 – never, 1 – very little, 2 – little, 3 – moderate, 4 – much, 5 – very much. The mean national identity was 3.84. This illustrates national identity to be high (more than moderate). The highest share of national identity is interest to religious feasts (mean 4.27), and the others are: Islam is our honour (mean 4.18), Hafez and

Molavi are our honour (mean 4.13), the flag of Iran is our honour 3.99), the national anthem (mean 3.85), honour of being Iranian (mean 3.76), love to the Farsi language (mean 3.66), honour to be born in Iran (mean 3.65), love to people of Iran (3.65), not leaving Iran (mean 3.50), respect of the government of Iran (3.40).

Statistical tests

By Pearson's test, the correlation between the independent variables and national identity showed the following results (Table 4). The effect of satisfaction with life in Iran on national identity is significant (intensity = 0.69, significant (Sign.) 000), illustrating an increased rating of life in Iran, of national identity. The effect of the use of sexual environment of the Internet on identity is significant (intensity 0.182, sign. 0.021). The effect of the rate of satellite TV use on national identity is significant (intensity 0.352, sign. 0.000), illustrating an increase of satellite use and a decrease of national identity. The effect of facility on national identity is significant (intensity 0.208, sign. 0.008) (Table 2). By Spearman's test of a correlation between independent variables and national, variables (sign * = significant level is 0.05 and ** = significant level is 0.01): the rate of watching satellite TV (0.201*), foreign films on satellite TV – 0.189*), sex of satellite (–0.236**), the rate of use of video CD (–0.180*), foreign films on VCD (–0.238**), consulting with family (0.252**), intimacy with family (0.322**) and intimacy with friends (0.187*). In other words, watching satellite TV, foreign

Table 2. Pearson's test of correlation among independent variables and national identity

<i>Satisfaction with life in Iran</i>	<i>Rate of sexual environment in Internet</i>	<i>Rate of satellite use</i>	<i>Facility</i>
0.69**	-0.182*	-0.352**	0.208**

* Significance level = 0.05.

** Significance level = 0.01.

Table 3. Spearman's test of correlation between independent variables and national identity

<i>Variables</i>	<i>Effect</i>	<i>p value</i>
Rate of watching satellite TV	-0.189	0.000
Sex on satellite TV	-0.236**	0.010
Foreign film of satellite TV	-0.189*	0.000
Sex on satellite TV	-0.236**	0.000
Rate of use on Video CD	-0.180*	0.027
Foreign films on VCD	-0.238**	0.027
Consulting with family	0.252**	0.000
Intimacy with family	0.322**	0.010
Intimacy with friend	0.187*	0.043

Table 4. T test of correlation between the university and national identity

<i>National identity</i>	<i>Mean</i>		<i>Significant (two-tailed)</i>
	Islamabad	Ginanglegharb	
	4.02	3.71	0.03

F = 3.83.

D.f = 158.

Table 5. T test of correlation between place of residence and national identity

<i>National identity</i>	<i>Mean</i>		<i>Significant (two-tailed)</i>
	Urban	Rural	
	4.04	3.66	0.0009

Table 6. Mean national identity and importance of being Kurd, Iranian, Muslim

	<i>Mean</i>
Kurd	2.9011
Iranian	4.1605
Muslim	4.02118
Total	3.8422

Table 7. One-way ANOVA test and national identity

	<i>Sum of squares</i>	<i>D. F.</i>	<i>Mean square</i>	<i>F</i>	<i>Significance</i>
Between groups	30.548	2	15.274	22.652	.000
Within groups	103.841	154	.674		
Total	134.388	156			

Table 8. Linear regression model for national identity and significant independent variables

<i>Variables</i>	<i>Effect</i>	<i>P value</i>
Satisfaction with life in Iran	0.49	000
Kind of university	0.166	0.010
Important for Kurd, Iranian Muslim	0.23	000
Rate of use of satellite	-.227	.000
Rate of sex on Internet	-.209	0.027
Intimacy with friends	0.134	0.027
Weblog	-.395	0.000
E-mail	0.293	0.010
Rate of using VCD	-0.23	0.043
R = .64		

films of satellite TV, sex on satellite TV, video CD, foreign films on VCD have negative effect on national identity, and the variables “Consulting family”, “Intimacy with family” and “Intimacy with friends” have a positive effect on national identity (Table 3).

By the t test of independent samples, difference between the variables of sex, place of residence, the kind of university and national identity are significant. The mean national identity for Payame Noor University Center in Gilanegharb is 3.71 and for Payame Noor University Center in Islamabad 4.02, which shows that the Center in Islamabad feels more for national identity compared with the Center in Gilanegharb (Table 4). The variable of the place of residence (rural or urban) is significant (0.009). The mean national identity for life in a city is 4.04 and for life in a rural area 3.66, which shows that urban people feel more for national identity compared with people in rural areas (Table 5). Islamabad is bigger than Gilanegharb, i.e. this is the effect of a larger group and ethnicity.

By one-way ANOVA, the mean difference among the importance of being

Kurd, Iranian, Muslim and national identity is significant (P value = 0.000); the importance of being Kurd is less significant than national identity (Tables 6 and 7).

In order to make sure of a true channel relationship, a linear regression model was derived for independent variables and national identity. They are retained in the final model (Table 8). The results of the final regression model show that the satisfaction with life in Iran (beta = 0.49, P = 0.000) and the kind of university (beta = 0.166, P = 0.010) are important to ethnicity (Kurd, Iranian, Muslim) (beta = 0.23, P = .000). The other variables: the rate of using satellite (beta = -0.227, P = 0.000), of sex on the Internet (beta = -0.209, P = 0.027) and the kind of university (beta = 0.166, P = 0.002) and intimacy with friends (beta = 0.134, P = 0.027), weblog (beta = -0.395, P = 0.000), e-mail (beta = 0.293, P = 0.010), the rate of using VCD (beta = -0.23, P = 0.043).

Beta is the coefficient of the effect on national identity, Table 6 illustrates that the variables of non-mass media (satisfaction with life in Iran with a positive effect, kind of university, importance of being Kurd,

Iranian and Muslim, intimacy with friend with positive effect) explain 52 percent of the national identity variance. The variables of mass media (use of satellite with a negative effect, sex on the Internet with

a negative effect, weblog with a negative effect, e-mail with a positive effect and the use of VCD with a negative effect on national identity) explain 12 percent of national identity variance.

REFERENCES

- ANDERSON, Benedict (1991). *Imagined Communities: Reflections on the Origin and Spread of Nationalism*. London: Verso.
- BLOOM, William (1990). *Personal Identity, National Identity and International Relations*. Cambridge: Cambridge University Press.
- COSTIGAN, C. L., DOKIS, D. P. (2006). *Relations between parent-child acculturation differences and adjustment within immigrant Chinese families*. *Child Development*, 77 (5), 1252–1267.
- ESTEL, Bernd (2002). *Nation and national identity*. Westdeutscher Verlag.
- KILLIAN, C., HEGTVEDT, K. A. (2003). *The role of parents in the maintenance of second generation Vietnamese cultural behaviors*. *Sociological Spectrum*, 23 (2), 213–245.
- KILLIAN, C., HEGTVEDT, K. A. (2003). *The role of parents in the maintenance of second generation Vietnamese cultural behaviors*. *Sociological Spectrum*, 23 (2), 213–245.
- KNAFO, A., SCHWARTZ, S. H. (2001). *Value socialization in families of Israeli-born and Soviet-born adolescents in Israel*. *Journal of Cross-Cultural Psychology Special Issue: Perspectives on Cultural Transmission*, 32 (2), 213–228.
- LAPERRIÈRE, A., COMPÈRE, L., D'KHISSY, M., DOLCE, R., FLEURANT, N. (1994). *Mutual perceptions and interethnic strategies among French, Italian, and Haitian adolescents of a multiethnic school in Montre' al*. *Journal of Adolescent Research*, 9 (2), 193–217.
- LAPERRIÈRE, A., COMPÈRE, L., D'KHISSY, M., DOLCE, R., FLEURANT, N. (1994). *Mutual perceptions and interethnic strategies among French, Italian, and Haitian adolescents of a multiethnic school in Montre' al*. *Journal of Adolescent Research*, 9 (2), 193–217.
- MOWLANA, Hamid (1998). *Globalization of Mass Media: opportunities and challenges for the south*.
- PHINNEY, J. S., ROMERO, I., NAVA, M., HUANG, D. (2001). *The role of language, parents, and peers in ethnic identity among adolescents in immigrant families*. *Journal of Youth and Adolescence*, 30 (2), 135–153.
- ROSENTHAL, D. A., CICHELO, A. M. (1986). *The meeting of two cultures: Ethnic identity and psychosocial adjustment of Italian–Australian adolescents*. *International Journal of Psychology*, 21 (4–5), 487–501.
- ROSENTHAL, D. A., FELDMAN, S. S. (1992). *The relationship between parenting behaviour and ethnic identity in Chinese–American and Chinese–Australian adolescents*. *International Journal of Psychology*, 27 (1), 19–31.
- ROSENTHAL, D. A., HRYNEVICH, C. (1985). *Ethnicity and ethnic identity: A comparative study of Greek-, Italian-, and Anglo-Australian adolescents*. *International Journal of Psychology*, 20 (6), 723–742.
- SABATIER, C., BOUTRY, V. (2006). *Acculturation in the Francophone European countries: Context and concepts*. In D.
- SMITH, A., SCHNEIDER, B. H. (2000). *The inter-ethnic friendships of adolescent students: A Canadian study*. *International Journal of Intercultural Relations*, 24 (2), 247–258.
- SUPPLE, A. J., GHAZARIAN, S. R., FRABUTT, J. M., PLUNKETT, S. W., SANDS, T. (2006). *Contextual influences on Latino adolescent ethnic identity and academic outcomes*. *Child Development*, 77 (5), 1427–1433.
- SUPPLE, A. J., GHAZARIAN, S. R., FRABUTT, J. M., PLUNKETT, S. W., SANDS, T. (2006). *Contextual influences on Latino adolescent ethnic identity and academic outcomes*. *Child Development*, 77 (5), 1427–1433.
- SZAPOCZNIK, J., KURTINES, W. M. (1993). *Family psychology and cultural diversity: Opportunities for theory, research and application*. *American Psychologist*, 48 (4), 400–407.

NACIONALINIS TAPATUMAS IR GLOBALIZACIJA. IRANO ISLAMABADO IR GILANEGARBO MIESTŲ PAGRINDINIŲ STUDIJŲ STUDENTŲ APKLAUSA

Alimohammad Javadi, Maryam Javadi

S a n t r a u k a

Pastaraisiais metais plėtojantis modernizmui ir modernizacijai pastebima pasaulinių nacionalinio tapatumo pokyčių, kurie skatina nacionalizmo ir tapatybės tyrimus. Komunikacinės technologijos ir globalizacijos procesas gali turėti įtakos nacionaliniam tapatumui. Pagrindinis šio pranešimo tikslas – aprašyti ir ištirti tautinį tapatumą ir esminius su juo susijusius veiksnius. Šiam tikslui atskleisti taikomas tiriamasis apžvalgos metodas, pasirinkta apklausti Islamabado ir Gilanegharbo 165 studentus bakalaurus. Tyrimo rezultatai parodė, kad nacionalinis tapa-

tumas yra labai svarbus (jis vertinamas 3,92 skalėje nuo 0 iki 5), taip pat kaip svarbūs įvardijami ir kiti kintamieji, tokie kaip interneto aplinka, palydovinių ir palydoviniu būdu perduodamų programų žiūrėjimas, vaizdo filmų ir televizijos programų žiūrėjimas. Nustatyta, kad šie veiksniai turi neigiamą įtaką nacionaliniam tapatumui.

Analizuojant kurdų pasisakymus matyti, kad nedidelė populiacija, etninės ypatybės, tradicijos kartais nulemia nacionalinio tapatumo silpnėjimą.