



The effects of globalization on Islamic education

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ABSTRACT

According to effects of globalization on changing attitudes, values and beliefs of particular communities in Eastern societies, education is impressed. The purpose of this study is investigating the process of globalization on the education of Islamic communities. Is it possible to cancel or reduce the effects of globalization? (In some cases, this effects appear inappropriate.) Some subjects as changing attitudes, persuasion and advertising people, are closely related to the globalization issue. Among the notable ideas in this area, "inoculated" by Mac Guar and Papajurjys (1961) has been proposed. It explains a method that can be protected in beliefs, opinions and views of the conflict. It protects people against the brainwashing through a gradual understanding of the beliefs about the correct reasons. After rejection of hypothesis, it is confirmed with medical vaccination approach. It means ideas and attitudes are also immunization against pests and damage. According to assumption of this study, globalization in the age of communication and information is the best way. This paper proposes two solutions. First, Educational system and families can protect children with inoculation against undesirable and unexpected some changes, attitudes and values. Second, promotion of critical thinking is against real accepting or ignoring in process of globalization. Critical thinking is one of the most important life skill in dealing with phenomena that are not really well-known.

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Introduction

In recent years, globalization has been a common concept that is widely used in economic, politics, ethics, and education. Furthermore, this concept is not clearly and explicit (Green, 1997).

In order to explain more and more about this concept, some people have distinguished between Globalization and Globalism. Globalization is a natural process which occurs in the results of global changes. Some naturally or unavoidable events are about global changes. For example, when computer and communication networks is created, whether or not geographical boundaries are connected. So, as a result global changes is happened and people and communities have a closely relation and these are affected by each other (Clay, 1999).

Advocates of globalization believe that the increasing of cultural, political, or economic exchanges is the concept of globalization. But the reality is a phenomenon in the age of communication and information has been grown. Moreover, interaction of ideas, natural business and international political relations are also reality. So, planning and support about the concept of globalization create a question of what kind of global interaction is supposed to occur.

Hence, this article answers the following few questions:

- What is globalization and what does it effect on Islamic education?
- Is it an ability for Islamic education to be universal?
- How the Islamic education can be universal?
- What opportunities and threats of globalization are on Islamic education?

- What are the desired or undesired effects of globalization on Islamic education?

The concept of globalization

The concept of globalization was common in the 1990s and in modern times, it is dominant.

Nowadays, everything can be referred to this concept and also can be analyzed. Actually, globalization is following of all communities which has been united. In other words, when all communities are united, everything in the world can be seen and expressed. But in reality, globalization is a freedom in business, and removing all barriers to easy flowing all capital. It is also about its influence in all areas. When the information of taxes, services, and interaction between uniform and homogeneity of cultures are existed, all of these are happening on a global scale (Iranzade, 2001, p. 16).

While computers and worldwide networks have significant importance in globalization, it is not necessary to tell it hyperbolically. Indeed, globalization is a complex phenomenon with many dimensions of economic, cultural, philosophical, political, and technological. We cannot summarize them in technological dimension (Bagheri, 2003, p. 43).

Globalization has started with economic approach about 20 years, but nowadays, it includes other dimensions such as culture, education, and politics. It can be the source of positive changes in educational system. It is also threatening and subversive for other systems. In globalization, the independence, national and religious identity will be preserved and it can insist on its own values. So, it is faced to Islamic education with two different situations. The first is the best opportunity for using the knowledge of human being more and more. The second is a treat

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and it can be harmful for Islamic culture, thinking, and identity (Adibi, 2006, p. 2).

It is a simple expression for globalization, "it is expanding the scale, size, accelerating and thinking about effect of upon-continental on trends and patterns of social interaction.

Globalization is changing or displacement about human organization. It can connect communities to each other and it expands the relationship between regions and other continents (Karbassian, 2003, p. 2).

Globalization and education

Lancaster et al. (1996) mention that characteristics of education in the modern era (before the age of information and communication technology) are books, classrooms, and curriculums. They believe these factors limited meaning and experience. The limitation was created in the forced application of classroom. Class in which, the book was the only means of knowledge transfer. In this case, the role of student was earning the common meanings and concepts but the role of teacher was the authority in the context of describing. Lancaster et al. believe that information technologies has been questioned the mentioned space (p. 18).

Attaran (2002) believes that the impact of globalization on education is about to specific domains. One focused on learning domain, which aims to prepare students as global citizens, and the second term is about the effects of information and communication technology, the compression of time and forms of global education (p. 17).

However, information and communication technologies have provided opportunities for education systems that is more diverse and more self-motivated than contemporary mainstream education and it is coincident learner's controlling and choosing. Learners do not learn concepts but also passively will participate in creating concepts. They emphasize the making and presentation of concepts and also pay attention to key skills. They do not emphasize on meaning of concepts and formal knowledge. With the advent of information and communication technologies in education, skills and lifelong learning is encouraged independence and long-term (Behrangi, 2004, p. 34)

The impact of globalization on various aspects of education

Epistemology and social challenges of globalization have significant effects and implications on education. Knowledge and social aspects are the goal of education and have deep and close relationship.

Lyotard's views was discussed earlier about the process of knowledge learning on information. This views led him on education which is as an activity. It is impossible for people who deal with knowledge. "The old principles of knowledge education such as acquired knowledge, consciousness of education or training, or education for people are becoming obsolete and it will be even more obsolete" (Lyotard, trans. Nozari, 2001, p. 165).

In other words, when little information in the equation "knowledge = data" becomes knowledge, the nature of knowledge do not have any relationship in the form of individual or collective on education, but it only will be exchange tools and items. That is why he spoke of the crisis of legitimacy of knowledge in the information age.

Lyotard's words has also an informative points for the status of education in Iran, when there is the critique of information revolution and its impact in the area of education. Information and communication technology (ICT) is less than a decade. It is general in our society, but education is particular. Hence, it has accelerated to compensate for the lag in an activity and its

expansion and intensity of all aspects of society, especially in education is going on.

The World Summit on the Information Society held in Geneva in December 2003. A "statement of principles" was introduced in 67 principles. Principle 8 of this statement is: "ICT has almost a huge impact all aspects of our lives." The next, information and communication refers to the knowledge economy (that is the nature of the information) and it is remembered as a "knowledge economy". The other dimension is education. It seems that education should be information technology and its impact on providing "information society" has played an important role.

Iran has also developed the "ICT" and provided development programs on information society in the country, so, it has been pay attention seriously. Description such as "knowledge based society" in this program is used in the same discourse and it is taken from other places. Inevitably, the concept of "knowledge" in this interpretation is the meaning of information and little knowledge that will be used in the processes.

In Iran, in order to achieve the "knowledge based society" or information, education has been considered to play an important role. One of mission of education is "providing a learning or teaching environment based on ICT in society or educational system. In this case, all learners must be have develop creativity and critical thinking, the ability to acquire knowledge, skills needed to achieve personal goals, achieving the goals of education, and participation in society based on knowledge" (Nafisi, 2004). Also it is followed as "general purposes" in section 2-3.

In order to respond the needs of the knowledge era, leading and developing the personal abilities are necessary. Needs, which requires a conscious recognition of the state of knowledge in the current era.

Thus, it is considered that the development of application can be significant, and there is also significance on education policy that has been strongly influenced by views of informational knowledge. Accordingly, the characteristic equation "knowledge = information" and its consequences are the same. It means the process of getting practical of knowledge, quantity based knowledge and exchange of it, is expanding in academic atmosphere. When number of universities and higher education institutions increased, the privatization of higher education activities, and providing the budget for state universities are also increased, so We observe now that this realm is like a trade that means the knowledge is exchanged to money.

In this case, people are paying money to get a degree. These two terms are not only about "knowledge for knowledge" and "knowledge for using", but also it changed to money for getting academic degree. This term is not only to "customers" has been determined (which were called "students"), it has been also determined for "universities" and "teachers" (who may be defined as "sellers" of the document).

Lyotard et al. believe that the equation "knowledge = information" is in the country's development and the development of education that is exposed to all criticism and knowledge views of information. Unfortunately, there is nothing about the bias and the information for critical trends in macro or micro level in education.

The current education of country is similar to dry leaves that has been accompanied with a powerful global information. It is not appropriate for this society which is based on

philosophy of education system. So, the context of the philosophy of education will be reviewed and analyzed.

In order to deal with challenges in age of globalization and information, it is better for us to note that use the following main points in the policy and curriculum.

1. Pay attention to the various types of knowledge and avoiding for elimination of information

The first point is that the concept of knowledge should not be led a set of propositions which are true/false, and it has one meaning in the information. Actually, the propositions are only one part of our knowledge.

Lyotard has provided an expanding picture in the reductive tendency of information. He believes that knowledge is about the ability of watching. It shows functions in a variety of discourses, including descriptive, prescriptive assessment. Therefore, knowledge is about talent and ability that is spent for determination and applying the criteria of truth. It is also investigated about criteria such as effectiveness (technical quality), justice or felicity (ethical wisdom), the beauty of a voice or color (audio-visual sensitivity), and so on (Lyotard, trans. Nozari, 2001, p. 90).

In other words, we can say that Lyotard stated the equation (knowledge = wisdom) instead of "knowledge = information". When knowledge is considered as wisdom, it is desired to deliberate and appropriate problem or situation. Judicious encountering with predicative proposition can be directed to its validating regards to its true or false, while judicious encountering to practical situation required justice and accomplishment. Based on this comparison, judicious encountering to aesthetics situation required virtuosity and art comprehension. Due to the extensive means of knowledge, the development of education can be used as growing and ability of knowledge. It means that the ability to deal with different problems and situations, can be grown among people. In our culture, knowledge is as well as the stone of wisdom and it should be avoided from reducing the information.

Nurture imagination or creativity

Accessing to all databases is provided during the revolution of information. In this case, two important events occur. First, everyone knows everything potentially, and the old slogan "everyone knows everything" is changed to "everybody knows everything." In this case, potentially is a person wants whatever to know and it is available on the network of information. So, he can want to know it. Second, due to this situation, it is described as "the death of the knowledge". When everything is available and a person wants to know it, a person like a teacher who teaches something is necessary. Globalization is an appropriate solution for challenges of education. It is about the teacher's role as transmission, uncertainty, and revision.

Actually, education especially through teachers should be considered in the organizing of different information, and creating the combination of new information. Now, the transfer of information should be changed to the organizing of different information, and creating the combination of new information. This required that the training of creativity is one of the most important ideals of education and is a method in the executive curriculum. (Lyotard, trans. Nozari, 2001, p. 151 and 178).

Expansion of the interdisciplinary of studies

Interdisciplinary of studies is one of the approaches that is expanded in age of information.

Search for possible correlation among various different academic discipline or school lessons provide new prospects of thinking in knowledge. Lyotard has also been noted, "The transmission of knowledge should not be limited to transfer of

information, but education should include in all processes and procedures. They can enhance individual's abilities in related disciplines are protected from traditional organization of knowledge." he says (Lyotard, pp. 151-152). The relation of fields is the importance of interdisciplinary studies that should have a horizontal relationship. While traditional forms of knowledge should be placed in a vertical relationship and the hierarchical way, there is unique knowledge at the top of everything.

Interdisciplinary studies will provide a good background for rethinking in the field of knowledge and its new combinations. So, the short history of this studies has been like this.

To make relation between virtual and real society

As previously mentioned, in addition to nature and concept of the knowledge, the concept of community and its social status in the field of knowledge, there are some challenges in education too. Virtual concept of society in the world has been presented, which has educational outcomes because the concept of a virtual community, or the concept of virtual identity will also be presented (Gergen, 1991). Actually, when it contacts by any virtual society, there is a space with specified knowledge. It plays a role in the formation of identity and is also suitable for its intellectual contents and knowledge.

One of the best solutions to deal with virtual knowledge communities is a relationship between students and virtual societies. It is also about education. It keeps students out of isolation and it is a way to communicate with a real community. The real community about knowledge is between teachers and students. There is an appropriate environment for students who participate in discussion of virtual society. When the conversation and discussion began, students participate in real or virtual community. It is a good opportunity for discussion and analyzing about the ideas proposed in all virtual society. There is significantly teacher's role at leading scholarly and non-fanatically about this discussion. There is a challenge between real and virtual society that is prevented from the conflicting of identity among students.

Globalization is affected the education in three dimensions. When the viewpoints of neoliberalism is developed in the economic dimension, the privatization of schools, losing the cost of equipment for schools, and economic autonomous schools or education are also developed. Training people who are able to follow their individual profit, will be centrality. In this regard, technical and professional training is more important. When the political role is faded in national and local governments, some subjects such as creating a unit government, proportion between goals, content and the methods of education, and the needs of local-national society are also decreased. The other dimension of globalization is the cultural dimension. It is the most important aspect that is affected on education system. Globalization influence on the cultural values on other societies in our community. The growth of the immigration phenomenon creates multicultural classes. It is influenced on the importance of learning in living together and its implications. Both of them include learning to know oneself, give respect to others and learn responsibility and cooperation with others. So education in Islamic societies has an important role on the social, political, and cultural processes. It is able to protect of ethnic and religious cultures (Lancaster, 1996, p. 2).

Cultural effects of globalization

The cultural dimension of globalization can be understood two meanings. First, is the own thoughts change to global ideas and it joins other communities to others (passive position in developing countries). Second is acceptance of dialectic between

global dominant idea and preparation for cross-cultural. It is affected on other cultural societies (active position in all countries). Mahmoudi Maimana (2008) has expressed these two meanings of globalization as above and bottom of it (p. 45).

The first meaning: It can be a kind of Ideal City of nationalism (American) on a scale of the world. The first position can be instead of globalization, also called globalism.

"Globalization is about a project [against something itself and dialectical] that civilization of Western modernism is utilized" (Kaku Juibari, quoted Ghaffari, 2004, p. 9).

The second meaning: Globalization is considered as an opportunity for a dynamic culture and dynamic stages and it is actively in the identity of the world. This kind of attitude is considered as a process or a phenomenon of globalization such as a project (Kaku Juibari, quoted Ghaffari, 2004, p. 6).

Islamic Education and Globalization

As previously mentioned, there are different approaches and attitudes about globalization.

Globalization as a process or as a project are two different attitudes about this phenomenon and it is relatively common. Each of these two attitudes are about the theoretical basics, history, features, accessories and different interpretations of "globalization". Globalization has two faces technological and ideological despite differences in views about the definition of globalization. It is as a point of both approaches. These can be classified in terms of methodology. It is so important in this present discussion, because writings separate Islam from two mentioned dimensions (Sadjadi, 2003, p. 31).

Islam and global technological procedures

Globalization of information technology refers to a condition that is caused by the new communication technology and manufacturing, business and commercial information. The requirements of countries can be provided through the Internet, satellite networks and computer software. Globalization is the process of developing new tools. It is about exchanging information, thoughts, ideas and beliefs (Sadjadi, 2003, p. 31).

Here is a summary of the most important works of the nature of technology and its impact on Islamic education will be examined:

Restructuring of socio – economic

New area is created for the realization of the human potential because of new technologies.

If civilizations are best introduced when such a realization, so a new civilization is born.

Against the past civilizations that the world occur in specific geographical areas and new civilization were covered the global and all human in every civilization has participated.

Political Restructuring

This effect can be traced to the power relations and the bureaucratic organization of the state. On the other hand, new technology and supporting processes that is affected on demands of new political system. In a networked society, we see a paradoxical situation. The nationalist tendencies will be strong, but on the other hand, national sovereignty will be undermined.

Cultural restructuring

The change is a result of new technology in the field of fundamental changes of society and it creates new culture. That is exactly why the power struggle in the age of information technology is a nature of culture. Although the technology does not seem intellectual and ideological, there is not any specific obstacle at the beginning of absorb and transmit in other countries. However, new technology cannot be absolute and general study.

However, new technology cannot be taken as absolute and general studies. It is necessary to distinguish between the different parts of it. In this case, we will clearly achieve the extraction of Islam's viewpoint against inclusive procedure of globalization (Sadjadi, 2003, pp. 31-33).

There are mainly three approaches in this field:

A- Islam is compatible with the dimension of global technology and accepts it.

B- New technology on the social and cultural context is grown in West and the incompatible assumptions of Islam is transported. So, Islamic society does not use these methods and techniques.

C- According to moderate and mild view, technology and techniques are in the field of methods and these methods are without any values. Some cultural materials and lower values are observed, although the nature of technology is not also neutral. Because of technology and new techniques is a tool, communities can develop and expand their cultural beliefs and values.

So part of the technological process of globalization is any contradiction with Islamic beliefs.

They are accepted and only a small part of it is not compatible with the principles and the religious. Moreover, it appears it is in conflict with a small part of religious believes. Religious believes are religious interests, such as the necessity and elements of emergency of the secondary provisions. They can solve the problem in most cases. In fact, it is in dynamic and adaptability in the capacity of Islam and it is responsible for necessity and time needs (Sadjadi, 2003, p. 33).

The ideological policy of "Islam and globalization"

It seems to be the ideological dimension of globalization more conflict than its technological procedures. The most important Islamic conflict with the topics of globalization can be suggested from the perspective of ideology in the following:

1. The conflict between the Islamic identity and globalization

Globalization has introduced a new identity and it is dealt with generalization.

Globalization refers to a situation from a cultural view. It is destroyed in its native culture and traditions and a kind of cultural homogeneity will promote.

2. The conflict between Islamic culture and globalization

Probably the most important challenges of globalization and religious thought of Islam is its culture and thought. This is caused by the role of culture than other social structures (Sadjadi, 2003, p. 34).

The effects of globalization on Islamic Education

A. Opportunities

1. Using the latest information on education in Iran

Citizens have the ability to prepare the relevant accessories and have internet, can easily get updated information and received it from the world. At the same time, new information produced and it is available for their audiences. Electronic media is broken borders to inform new ways of breaking the monopoly of the local media. It enables people to determine their source. When the notification rate increased, it is used from advance technology more and more. It provides more opportunities to reach its goals of education in Iran (Karami pour, 2002,p.52).

The students of the 21st century, are members of an organized society which needed skills training for formal and informal group that are organized in line with the growth of understanding technology and taking advantage of it. It is in setting policies and politics of education. Future citizens need their own life program with the modern policies and principles.

It is about improving the quality of learning principles, and helping to create it. On the other hand, it is about promotion of education and its harmony (Lancaster, 1996).

2. The importance of the cooperation ethics and understanding each other as the main goal of education (Lancaster, 1996)

Learning to live together requires learning how to express oneself and communicate effectively with others. And it also means learning to take responsibility and learning to share and cooperate with others, so knowing other cultures and how to communicate with them is necessary and it is an opportunity for Iranian education system (UNESCO, 1999, p. 100).

Because globalization process of communication is expanding, and people from all over the world communicate with each other and more likely understand and communicate with other people in the world, Therefore, international Understanding is a necessity, And learning to live together is as an important goal in education (Ibid).

E-Learning

Education system of the Islamic Republic of Iran could also use this new possibility in learning as a good opportunity to improve the quality of education. Breaking the boundaries of time and place is one features of the E- learning that can benefit our educational system.

Including the development of educational activities at the same time, transferring data fast to all schools online, eliminating less efficiency educational methods (Traditional teacher-centered methods). (Coghburn, 2003, p. 123).

E- Learning is the picture of collaborative and personal learning developing, compared to traditional education. The pros of this type of education are the improving of quality of education; reduce costs and possibility of learning and virtual schools that all of these increase educational efficiency.

Breaking the limit circles of knowledge

One of the restrictions that students face in educational systems around the world, including Iran, is algorithmic and geometric presents of knowledge and information to them, as the nature of a country's education system demands. Although this is an indisputable fact, and given right to education systems in each Ibid country to educate and train students according to their aspirations, but it does not mean the geometric information offering and limiting system of information offering. To enter the wide world of knowledge is one necessity of the knowledge seekers in the current era that causes great developments and this is the opportunity that globalization provides for our educational system. In other words, the globalization change the geometric and algorithmic information offering system (offering information and Knowledge in pre-determined, fixed and defined ways) to dialectical information offering system (Ibid).

Perhaps, one of the benefits and opportunity of globalization in education for the Islamic Republic of Iran can be breaking limit borders of knowledge and correct the epistemological aspects of it. (110glo, p 3).

B- Threats: It can be said, in line with globalization with considering the expansion of neoliberalism, education will not consider religion values, and the role of religious ethics decrease in planning content and setting educational goals. It also undermine the national identity and culture. These threats can include:

Monoculture and undermine native culture

National identity is a tool for separation a nation from other nations, that relies on common consciousness around the concept or collective defined concepts and until there is not a common understanding to separate oneself from others, national identity formation is not possible. Concern associated with

globalization issues is the growing of monoculture. The culture that is broadcasted by western worldwide media and public networks, culture that dictates people what to wear, what to eat, how to live and how to think (young, 2002, p. 14).

National identity that has derived of identity concept is that character which makes recognizable the nations.

Globalization Threats the process that are associated to religious training in Islamic republic of Iran

Although different interpretations and explanation of Islam are seriously different about this context, but these differences only refers to highlight and fade away the boundaries of Insiders and outsiders boundaries. Finally, there is a consensus that theology and Islamic beliefs are a part of Islamic society's identity. Although accepting this, we adopt an absolute pluralistic interpretation of Islam, but still there is a kind of disagreement between globalization process and removing boundaries of belief and religion of societies and probably the most challenging part of globalization about Islam and Islamic thought is the culture and thought itself. This is because of fundamental role of culture compared to the other social structures. In the other hand a great part of the culture is consisted of value system, social norms and religious beliefs of society. (Brenda, p. 177).

So, education system in order to establish Islamic education first it clears the ideological interests hidden in educational materials, teaching methods and factors of education atmosphere, in the other words it clears the hidden program and then, based on Islamic principles and values change them to Islamic ideological interests and try to establish a new system of religious education. It is clear that although it takes many human and material costs for the planning and implementation, but it is unavoidable. (Bagheri, 2000, p. 177).

In Islamic societies, religious belief and value system of Islam form one of the most important parts of Muslim identity. Whether or not the identity is defined within the belief and religious borders and it suggest a kind of demarcation between the self and others.

The effect of language and teaching it His influence and expansion of English language television satellite and the Internet in their own position can be considered the most important threat against the language of the nations and locals.

As, all of these channels and communication media in all of the world have belonged only to a few special language, and other languages for communication with different people in different corners of world required to establish connection with these language.

Therefore the important threats can be majored for other languages including Persian language so that in the course of his capability and declining branches, so planners especially the educational efforts should be devoted to this important to Persian language to find his position applications.

In new electronic media English language dominance in often and has plan having influence to all culture of countries including Iran.

Education and multi culture classes

The number of man has made communication with the "other" and "strangers" and do exchange of information. For this reason this method of information make a particular culture and to promote audience had sunk consumers Little by little more than that they belong to the culture and a particular country has known, they belong themselves to human world citizenship and will be called the International. In the same line, immigration to different countries has been raised and this phenomenon though caused knowing more other cultures and more familiar, but

cause that challenge as education, schools and classes are a few cultural that this can make a few problems for the education, Including the need for competent and familiar with the other language and cultural characteristics of the other countries and planning initiatives to reduce problems caused by this style of education.

Also this kind of quality in the education of the education system countries are overshadowed by the national identity. National identity that is a local category, has turned into national category is a product of being in this class.

New Method of information in turn makes new men and the new awareness, information that creates in the second age of media production will be presented often addresses the national and international audience.

The method of facing with the effects of treatment of unsuitable internationality It is obvious that communication and mixture generation and cultural in globalization, can be easily changed values in different societies have created in follow or being the same color.

Three kind of stance is presented for the traditional values, some values in any case should be preserved; values should also reformed and improved, but the other group of values should be hand washed.

The manner of maintaining values by its members of a special society, are evaluated acceptable and desirable, at the same time, the values on the other hand are threatened in his racing and isolation due to the waves of globalization.

Familiarity with various values of societies from any kind of cultural advance is not outcast and what might be acceptable, the most concern has appeared when all cultural values of some communities is rapidly generalization to other societies. In this situation if the value transferred be evaluated as disproportionate and against the value system some dangerous will be happened.

Therefore it seems that before the reception of the world, at first we have to developing a kind of resistant building value in facing to enter alien values and beliefs.

This change is not critical itself; the crisis will be happened when people are not ready for any change and processes of adjusting of these changes, it seems psychologists and leaders- as the heads of education- in communication with other institutions of course(not be lone) have to do some important efforts. Effective method is the way for preservation believes against positive thoughts and minds. This method includes protecting people against reforming thoughts introducing them the exact reasons for knowing believes, denying positive ones, this method has aim that thoughts and viewpoint also be capable to be protect against downfalls and damages by patterning from medico protection.

Other methods have established by governments against the treatment wave of universalization especially in economic field, is local convergence. It seems in tendency, local convergence cause a kind of protection against universalization.

Impregnation effect

Some evidences on being affected viewpoint by genetic reasons, emphasis on resistance of viewpoints against change. In other hand, resistance against change in viewpoint is doesn't seems to be in the reason of genetic reasons. There was a consideration through the war between United States and Korea, American soldiers being affected by publicity of communism. Mac Guary has achieved to a new method named impregnation effect, protecting American soldiers against publicity.

Mac Guary & Papa Jurjis have tested this theory in relation with some beliefs related to health teeth.

In the influence of their vulnerability, they discovered if a person exposed to a message a little later be able to reject that message, in the next time, he has immunity against the next similar message.

As the virus has weakened cause immunity against the next virus attack, exposure to dialogs that slight individual ideas make the person immunity against argument of the opposition.

Opinions that never exposed to criticism or challenge, will be At least tolerate against brainwashing.

A dull attack to the beliefs and personal ideas so in front of the persuaded him next resistance that first, the person will be aroused to defend their belief and then will be experienced and tested with the defending he done,

In the meantime the person aware of his vulnerability beliefs and will be prepared to defend one of their own to strengthen.

Among the factors that help the individual to be able to defense of their beliefs against attacks, his reasoning, evidence in opposition to the attacks and social support.

Impregnation Effect, especially when you want to has an effect on listeners but also make them safe against the positions.

Conclusion

The globalization process is an economic, social and cultural system that want to make a unit of values, rhetoric and activities in various aspects of at the global level and a kind of coherence in different aspects including education, to the extent that goals programs and content education toward a unique system in the world for education.

The movements of the identity is not only a part of the world are, but is the most important forces driving this movement in direction passenger that are considered. Seeking identity and various Manifestations including religious fundamentalism is no the sense of withdrawal from the process of universalize, but also considered as a different style. It appears the system of Islam as the only educational system adapted with human nature has the best response to basic needs of the world and man the era of globalization to satisfy. it can also inferred that education system of Iran keeping pace with other education systems in the world exposed to process of universalize and the chances of universalize should be considered to be used, and some solution should be prepared to reduce negative effect, so In addition to the heritage of cultural and other characteristics of the native, characteristics of individual will growth in students and then make 'me able to recognize the world and other cultures.

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