



Social and cultural factors of revolutionary participation in the construction of mosques and Husayniyya (religious site) (Case Study: Kermanshah city)

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ABSTRACT

Participation is a phenomenon that has long been associated with the evolution of human life, but in the 1950s and 1960s, when imported programs from the West to developing was failed because of lack of people participation, regarding to this phenomenon and emphasis on its role as an agent of development was increased and after that, the foundation of development strategies, community participation approach was formed as a basic human need. Regarding to the importance of the topic in this research by using field method, techniques and survey questionnaire sought answers to this question? Social and cultural factors involved in the construction of mosques and religious site, what are people? Given the importance of social and cultural factors involved in the construction of mosques and popular religious site in this study to analyze the relationship between variables such as socio-economic status of family, religion, social trust, sex, age, and education as independent variables and relationships it was a turnout as the dependent variable. The results indicate that among all the independent variables with the dependent variable, there was a direct and significant relationship.

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Introduction

One of the main factors that have contributed to human survival is cooperation and collaboration among humans. From the perspective of sociology, cooperation is mentioned as a part of the manifold interactive process which is followed by interpolation and political and social monitor of the state in order to achieve development with social justice. The most fundamental ideas of participation is the acceptance of the principle of equality and its purpose is consultation, cooperation and collaboration to improve the quantity and quality of life of people in all areas of social, economic and political. Cooperation is contributed to the community empowerment process on three fundamental values; sharing people in power, to give people control their own destiny, and opening development opportunities focused on people (Toosi, 1991: 5).

Participation is a phenomenon that has long been associated with the evolution of human life, but in the 1950s and 1960s, when imported programs from the West to developing was failed because of lack of people participation, regarding to this phenomenon and emphasis on its role as an agent of development was increased and after that, the foundation of development strategies, community participation approach was formed as a basic human need (Vahida and Niazi, 2004: 119).

Social participation in the community to achieve a better life and a more developed society has a significant effect. Broad social participation, especially if done in an organized, apathy, solitary and social and cultural alienation can prevent, reduce social inequality, and labor solidarity and national unity will strengthen. Also contribute to the mobilization of organized popular forces raises the potential of sustainable growth and

development and the attainment of favorable conditions of life. It can even be said that comprehensive and sustainable development without broad public participation is not feasible. Although social participation of persons with voluntary and community groups are always necessary, but at the present time, both nationally and internationally need has intensified. For this reason, many countries in the last decades speak of participatory democracy, community development, neighboring and local participatory and collaborative efforts, and know them as the key to solve some of the problems of our society. Social participation in the development of civil society and public space as part of the identity and the importance of these terms is significant. Thus, the study of the conditions and factors affecting community participation is essential. This is especially important in the construction of mosques and Husayniyya as sacred and blessed places for the believers to prayer and worship God.

Theoretical Basics

Theoretical Approaches relating to the participation in philanthropy can be used for a wide range of sociological perspectives. Some view these behaviors as motivation and state of mind and some of others have looked at it as behavioral modulations and they have been interpreted as acquired subjective outcome. These contrasting views, in explaining the behavior of individuals make up one side of the spectrum with emphasis on individual aspects of personality (biological, psychological) and the emphasis upon the individual aspects (sociological). Rational action theory defines humans as the creatures of the world who their actions are related to the informed and wise measure. Experimental understanding of the

Rational action theory theory is to mobilize popular participation, planners should plan for the project which its results are immediate and tangible to people accept that in the cooperative conditions there is the possibility of achieving benefit (Saeedy, 2003 18).

According to the behavioral approach, altruism Regards merely to the opinions of the actual donors. From this point of view, the charitable action is measured based on its outcomes. To the extent that you meet other requirements, it is considered to be humanistic nature – oriented

Some believe that, altruistic sacrifice on his own, but it is obvious that to assist others is proposed in the conduct element of sacrifice, responsibility, and concern for others. These elements reflect social norms in society, and it is assumed that this type of behavior is essential for communication and connection (Shakouri, 361;2005).

To the theorists of the exchange schools, many human behavior including charitable actions are explainable in terms of human exchanges. As the material is exchanged between human beings, social processes such as friendships and interests are exchanged with each other (Myers, 1988).

The theoreticians regarding to the theoretical framework of the School, point at the lowest costs to gain more bonus and believe that human beings in their relationships are trying to gain more rewarding for what they gift. In fact, such a motivation leads them to help others (Shakouri, 2005: 362).

One type of exchange is asymmetric heating exchange. The present experimental evidence of this kind can be found in groups of friends, neighbors and especially family as a natural small community. Families that have a strong emotional foundation, usually sacrifice is of parents to children and vice versa and often there is no expectation of compensation for the return side. Return is only related to the benefit of successor or successors satisfaction, which is visible in the primary group (friends, neighbors and family) or relatively egalitarian societies that have not experienced discrimination and socio-economic vulnerability. The symmetrical heat exchange, mutual welfare and benefit of the parties are considered. They are interested in well-being of each other. The origin of mutual respect and consideration for each other are in honest consultation, trust, motivation, empathy and altruism. This type of exchange can be observed in contemporary modern societies (Chalabi, 1996: 128).

But one of the main theories to explain the theory of social action is the community participation raised by Parsons. To Parsons' opinion, two elements of the physical environment and the actions affect the ultimate value; organic – physical environment provides an environmental facilities for person (As availability per family, neighborhood, and regional life, such as cooperative organizations, the evaluation of this possibility, and lack of it as a barrier to participation) and the ultimate value is a symbol of the future monitoring (such as hope for the future and improving the work). In the mentioned elements, those elements which have a higher data rate, have more control over the actions and have a top-down attention. Accordingly, the natural environment, organism behavior, personality system, and ultimately the final values, have the least and the most energy; respectively. According to Parsons, the man is free to act, and although the action is partly voluntary and optional, but is not absolutely free, and the actor works under the terms of the structural. So the conditions of macro-human action stipulate the human action and the result is that although the person bound by

the terms of their economic, social, and cultural practices can alter their structure (Krayb, 51-46: 2003; Ritzer, 2002: 144-131; Tavassoli, 2001: 261-237; Panahi and Yazdanpanah, 2004: 80; Yazdanpanah and Samadi, 2007: 132).

Parsons knows origins of any interest from emotional tendencies which takes place during the process of socialization. A bunch of these tendencies are tendencies that makes actors in their social relationships follow emphasis and love and other categories are the internalized values that makes the person to meet the diverse culture standards (Roche 1998). Therefore, tendency to earn mundane and spiritual rewards on one hand and the desire to adhere to social and cultural values on the other hand are the source of action.

Parsons classifies the cultural and social values, which in practice are constructive interaction, as the pattern variables and he means by variables is the choice of an alternative of two alternatives which the actor must choice one of those two (Yazdanpanah and Samadi, 2007: 133). Parsons' pattern variables about the evolution of societies including the case as interest against apathy, the collective orientation against individual orientation, universalism versus specialism, rationalism versus traditionalism, activism versus passivity pluralism, freedom of the mandate, egalitarianism versus hierarchy. Parsons believes that as society goes toward the industrialization, you tend to have the first range which has a proportion with active community participation (Panahi and Yazdanpanah, 2004: 81).

Another theory is related to explaining charitable contributions to the theory of innate idealism. Based on theories of altruism, it is the innate and inborn traits arising during the process of development. Human society and social life will become better chance of survival, ie, cooperate with each other give people of society better chances for the survival. Reliance point of supporters of this theory is the appliance of altruism of children in the first two years of life such as feeding to others and so on which is improved during the life (Campbell, 1988 from Saeed 2007: 4).

In contrast to the innate idealist, the acquisitive idealists refer to altruism through observation of altruistic behaviors. Imitate parents' behavior, especially behavior and encourage donations to help needy children in the first step play an important role in bringing people to repeat helping behavior in adult-hood. According to some theorists, this behavior is innate but learning has an effective influence on its extent (Campbell, 1988 from Saeed 2007: 4).

According to the efficacy theory, one can consider the effect of their actions on society, and if he is evaluating the impact of the action he is to do that, otherwise does not want to do. Individual judgments about the effectiveness of his action depend on the information he acquired from the environment and from the past records (Dahl, 1984: 99).

Helle explains the social participation, especially to the voluntary contributions, by several factors:

1. Factors related to individual characteristics, such as socio – economic base in society which makes him see any social activity as useful to him;
2. Education
3. Age group
4. Gender, sexual orientation and strain
5. Family background, including accommodation, level of parental involvement, marital status, and the social environment.

He also refers to the social stimuli as public understanding of immigration, cultural diversity and community groups that are working together, acting against racism, the extent of reference groups in social structures, supporting policies and programs for ethnic Institute cites. According to him, because these opportunities are crucial for mutual support and interdependence of activities such as volunteering, so local policies can be provided for the local communicative activities especially for the youngsters (Yazdanpanah and Samadi, 2007: 131).

Rahnema writes in explaining community participation "community participation means efforts and trying in an organized background which members are intended to achieve their purposes by alliance of resources. As a result, participation is an active process which each of the participants is encouraged through their thought, deliberation and cooperative action and monitoring their actions. He often refers to the definition of key concepts including: 1) participation in activities organized by the United Nations and its basic unit is congruent to convince people to give up communicative action, 2) engage in a communicative action; 3) to think and reflect on the tasks and activities directly, and 4) monitor the process of participation" (Rahnema, 1993: 150).

Celia Omar in explaining the process of public participation, emphasizes on the impact of society's value system in setting goal and writes:

"The process of participation, involvement and controlling people will lead to what constitutes a better life for people's view of life. In this case, the decision about what makes a good life before being incompatible with what people see it as a sacred and important, it reflects their value system" (Muezzin Jami, 1999: 72).

Based on the justified action theory by Ayzen and Fishbayn, the intention of human directly effects on behavior, such as communicative behaviors. Most actions are done because people think to the consequences of their actions and to reach some conclusions make reasonable choices for the selection of the available use (McCormack, 1999:1). But in addition to the intention, other factors also affect behavior, such as those expected from an action, evaluation of an action, the amount of information, person's motivation to others' expectations, the extent of such action in the past, and features and equipment required to perform the action (Alavi Tabar, 2000: 23).

Research Hypothesis

- 1- There exists a significant relationship between families' socio - economic base and participation in people-oriented bases.
- 2- There exists a significant relationship between social trust and participation in people-oriented bases.
- 3- There exists a significant relationship between religiosity and participation in people-oriented bases.
- 4- There exists a significant relationship between gender and participation in people-oriented bases.
- 5- There exists a significant relationship between age and participation in people-oriented bases.
- 6- There exists a significant relationship between education and participation in people-oriented bases.

Materials and Methods

The present study based on collected and analyzed data, is a quantitative research examined the issue of dealing with and entering to through field study. The technique used in this research is survey. In the field study, a questionnaire was used to

collect the required information. Prior to the survey, the initial questionnaire was first tested and by using the results obtained, the final questionnaire was drafted and defects were resolved.

Population and sample population:

The population of this study, is all the Kermanshah city. Since there is no natural way to study the views of all students, the method of "sampling" is used to explain the views of the subjects based on the number of patients (n = 400) were diagnosed as a representative population sample studied.

In this study, sampling and quota sampling method is simple random sampling. After data collection, the analysis was performed using SPSS statistical software for testing hypotheses in this regard, appropriate statistical tests were used for each hypothesis.

To ensure the reliability required in relation to efficient credit, benefit from masters and relevant experts and Cronbach's alpha test for reliability is attempted.

Data Analysis

Testing Hypothesis 1: There exists a significant relationship between families' socio - economic base and participation in people-oriented bases.

Table 1: Pearson Test of family economic-social base with participation

Level of significance between the two domains	Extent of correlation	of pearson
.005	.397	family economic-social basic-participation

The Pearson test is performed at a confidence level of .99 and the probability of error .01.

The sig value is calculated between the two domains, which equals .005 Since this number is smaller than 0.05, so there is a significant correlation between family economic-social base and participation. Our results also correlated with the intensity equal to .397 Thus there is a moderate correlation between the two variables, family economic-social base and participation, so our hypothesis is confirmed.

Testing Hypothesis 2: There exists a significant relationship between social trust and participation in people-oriented bases.

Table 2: Pearson Test of social trust and participation

Level of significance between the two domains	Extent of correlation	Pearson
.000	.384	Social trust-participation

The Pearson test is performed at a confidence level of .99 and the probability of error .01.

The sig value is calculated between the two slopes equal to .000 since this number is smaller than 0.05, thus there is a significant correlation between the two variables of social trust and participation. Our results also correlated with the intensity equal to .384, so this is a moderate and direct correlation between the two variables of social trust and participation and our hypothesis is confirmed.

Testing Hypothesis 3: There exists a significant relationship between religiosity and participation in people-oriented bases.

The Pearson test is performed at a confidence level of .99 and the probability of error .01.

The sig value is calculated between the two domains, which equals .000. Since this number is smaller than 0.05, so there is a significant correlation between religiosity and participation. Our

results also correlated with the intensity equal to 752. Thus there is a moderate correlation between the two variables, religiosity and participation, so our hypothesis is confirmed.

Table 3: Pearson Test of religiosity and participation

Level of significance between the two domains	Extent of correlation	pearson
.000	.752	religiosity-participation

Testing Hypothesis 4: There exists a significant relationship between gender and participation in people-oriented bases.

Table 4. Statistical indices of T-test to compare the mean of two independent variables

Standard error of the mean	SD	mean	Number	Gender
.243.	0.420	3.41	160	man
.227	0.410	3.52	240	woman

As can be seen, the calculated t with 516 degrees of freedom at the level of 0/05 for the gender variable is greater than the critical value t (98/1). Thus, this can be said with 95% confidence that there is a significant difference between the mean observed. The significant difference is observed between women scores in participation and regarding to the average, this amount is more for men than women.

Testing Hypothesis 5- There is a significant relationship between the age and participation in the construction of mosques and Husayniyya

The findings are summarized as follows:

$$H_0: \rho = 0$$

$$H_1: \rho \neq 0$$

The result of Pearson correlation coefficient show that because the value of the correlation coefficient ($r1 = .49$) is significant at a significance level ($\alpha = .05$), so the null hypothesis is rejected and the research hypothesis is confirmed with 95% certainty. So there is a significant relationship between age and participation in the construction of mosques and Husayniyya and this relationship is positive and direct. So as age increases, the rate of participation in the construction of mosques and Husayniyya will increase.

Testing Hypothesis 6: Participation in the construction of mosques and Husayniyya vary in terms of education.

Since 6 literacy education group such as elementary, Diploma and Advanced Diploma, Bachelor and Masters have been studied (for a respondent that there is no other educational levels), to evaluate the differences between the six groups the analysis of one-sided variance is used. Results are described below.

-The hypothesis formulation for the difference between 6 educational groups

$$H_0: \mu_1 = \mu_2 = \mu_3 = \mu_4 = \mu_5 = \mu_6$$

$$H_1: \mu_1 \neq \mu_2 \neq \mu_3 \neq \mu_4 \neq \mu_5 \neq \mu_6$$

-evaluation of F value: $F_{total} = 11.26$

-determination of the degree of freedom: row 5, column 349

-extraction of $F_j: F_{(df: 5, 349, p=0.05)} = 3.27$

- comparison: $f_T > f_j$

Conclusion:

Based on the above table, it can be argued that because the value of f calculated is more than f critical of participation in the construction of mosques and Husayniyya, it can be claimed by the confidence interval of 95% that there are significant differences in the average of educational groups in participation of the construction of mosques and Husayniyya. The values of the variables 0.05) $Sig = 0.045$ (are less than

So it can be claimed by the confidence interval of 95% that there are significant differences in the average of educational groups in participation of the construction of mosques and Husayniyya.

In continue to evaluate the differences between the educational levels, Scheffe test was used. Results are described below. It should be mentioned that significant levels has been merely reported.

Scheffe test results showed that the differences in the education levels of illiteracy with Diploma, Master course and the third grade of Guidance can be seen. There were no significant differences among educational levels. There are significant differences in terms of participation between postgraduate diploma and the third grade of Guidance. It should be noted that regarding to the average educational level, largest participation is contributed to the graduate education (mean 3/77) and the lowest levels of education, illiteracy (2/69), respectively.

Conclusion:

As we have mentioned, One of the main factors that have contributed to human survival is cooperation and collaboration among humans. From the perspective of sociology, cooperation is mentioned as a part of the manifold interactive process which is followed by interpolation and political and social monitor of the state in order to achieve development with social justice. The most fundamental ideas of participation is the acceptance of the principle of equality and its purpose is consultation, cooperation and collaboration to improve the quantity and quality of life of people in all areas of social, economic and political. Co-operation is contributed to the community empowerment process on three fundamental values; sharing people in power, to give people control their own destiny, and opening development opportunities focused on people (Toosi, 1991: 5).

Given the importance of social and cultural factors involved in the construction of mosques and popular religious site in this study to analyze the relationship between variables such as socio-economic status of family, religion, social trust, sex, age, and education as independent variables and relationships it was a turnout as the dependent variable.

- There is a significant correlation between family economic-social basic with student alienation. Our results also correlated with the intensity equal to .397 It is a moderate correlation between the two variables of social class and student alienation. There is confirmation of our hypothesis.

- There is a significant correlation between the two variables, religiosity and participation. Our results also correlated with the intensity equal to 752. Therefore, there is a moderate correlation between the two variables, religiosity and participation. So our hypothesis 4 is confirmed.

- There is a significant correlation between the two variables social trust and participation. Our results also correlated with the intensity equal to 384. Thus this is a moderate correlation between the two variables of social trust and participation. So our hypothesis is confirmed.

- As can be seen, the calculated t with 516 degrees of freedom at the level of 0/05 for the gender variable is greater than the critical value t (98/1). Thus, this can be said with 95% confidence that there is a significant difference between the mean observed. The significant difference is observed between women scores in participation and regarding to the average, this amount is more for men than women.

Table 5. T-test to compare the mean of two independent variables (man and woman)

SD	Difference of the mean	Significant level	Degree of freedom	t	Significant level	F		
.17	.41	0.004	516	4.19	.573	.301	By the assumption of equality of variances	input
.19	.52	0.004	515.1 2	4.26				

Table 6. The result of Pearson correlation coefficient of the fifth hypothesis

Participation in the construction of mosques and Husayniyya		
.49*	r	Age
.000	Sig	
400	N	

Table 7. The analysis of one-sided variance to evaluate participation based on educational groups

Sig level	Mean	F value	Mean square	Degree of freedom	Total squares	Variation source
0.000	3/25	11.26	0.312	5	0.937	Inter- group difference

Table 8. Scheffe test to compare people participation according to educational level

Sig level	Standard error	Difference between educational level	Education level		Research variable
0.087	.357	0.87	The third grade of Guidance	Illiterate	participation in the construction of mosques and Husayniyya
0.043	.639	.021	Diploma		
0.037	.377	0.76	Master course		
0.098	.713	.067	The third grade of Guidance	Advanced Diploma	
0.064	.357	0.56	Diploma		
0.048	.537	.43	Diploma	Master course	
0.033	.435	0.48	The third grade of Guidance		

- The result of Pearson correlation coefficient show that because the value of the correlation coefficient ($r_1 = .49$) is significant at a significance level ($\alpha = .05$), so the null hypothesis is rejected and the research hypothesis is confirmed with 95% certainty. So there is a significant relationship between age and participation in the construction of mosques and Husayniyya and this relationship is positive and direct. So as age increases, the rate of participation in the construction of mosques and Husayniyya will increase

- it can be argued that because the value of f calculated is more than f critical of participation in the construction of mosques and Husayniyya, it can be claimed by the confidence interval of 95% that there are significant differences in the average of educational groups in participation of the construction of mosques and Husayniyya. The values of the variables (0.05) $Sig_1 = 0.045$ are less than

So it can be claimed by the confidence interval of 95% that there are significant differences in the average of educational groups in participation of the construction of mosques and Husayniyya.

In continue to evaluate the differences between the educational levels, Scheffe test was used. Results are described

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