THE IMPACT OF GLOBALIZATION ON THE RUPTURE OF SOCIOPOLITICAL VALUES IN IRANIAN SOCIETY

O IMPACTO DA GLOBALIZAÇÃO NA RUPTURA DE VALORES SOCIOPOLÍTICOS NA SOCIEDADE IRANIANA

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Abstract: Globalization is a term that means the collapse of borders and transcending it globally in the economic, cultural, political and social dimensions, and the process of transforming local and national structures into a global one. The process of globalization is so vast that it has affected all aspects of human life. As the decades have passed, in the light of the development of the electronic communications revolution, the notion of space has become unthinkable. Some thinkers in the field of political and social studies believe that globalization exacerbates tensions and strengthens national governments. The Iranian society, with its features, is no exception. In some areas, however, this effect is less and in others more. However, the social contexts of Iranian society, as well as the gaps in this society, are coping with the process of globalization. In recent decades, the Iranian people have gained a broader understanding of their world, world culture, and Iranian culture. This was not an ineffective knowledge of indoor and outdoor conditions. This study aimed to examine the impact of the process of globalization on the rupture of socio-political values in Iranian society through a descriptive-analytical method, and raises the question: What is the effect globalization on the rupture of socio-political values in Iranian society? And it tests the hypothesis that the current way of globalization exacerbates the rupture of socio-political values in Iranian society.
Keywords: Globalization. Political Rift. Iranian Society. Social Divide.

Resumo: Globalização é um termo que significa o colapso das fronteiras e sua transcendência global nas dimensões econômica, cultural, política e social, e o processo de transformação das estruturas locais e nacionais em uma global. O processo de globalização é tão vasto que afetou todos os aspectos da vida humana. Com o passar das décadas, à luz do desenvolvimento da revolução das comunicações eletrônicas, a noção de espaço tornou-se impensável. Alguns pensadores no campo dos estudos políticos e sociais acreditam que a globalização exacerba as tensões e fortalece os governos nacionais. A sociedade iraniana, com suas características, não é exceção. A sociedade iraniana, com suas características, não é exceção. Em algumas áreas, no entanto, esse efeito é menor e em outras mais. No entanto, os contextos sociais da sociedade iraniana, bem como as lacunas dessa sociedade, estão lidando com o processo de globalização. Nas últimas décadas, o povo iraniano ganhou uma compreensão mais ampla de seu mundo, cultura mundial e cultura iraniana. Este não era um conhecimento ineficaz das condições internas e externas. Este estudo teve como objetivo examinar o impacto do processo de globalização na ruptura de valores sociopolíticos na sociedade iraniana por meio de um método descritivo-analítico, e levanta a questão: Qual é o efeito da globalização na ruptura dos valores sociopolíticos na sociedade iraniana? E testa a hipótese de que o atual modo de globalização exacerba a ruptura de valores sociopolíticos na sociedade iraniana.
Palavras-chave: Globalização. Fenda Política. Sociedade Iraniana. Divisão Social.

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Introduction

Globalization has been widely practiced since the end of the Cold War, to the extent that many scholars explain the post-modern situation according to this paradigm. Almost all social science thinkers agree that developments have occurred during the last decades of the twentieth century that are no longer fully understood through the values and patterns of the Enlightenment and, within the framework of current theories of elaborate international relations, are therefore one of the most important. The concept of 'globalization' has been taken into account to explain this situation precisely. However, there is no consensus among experts on the "nature" and "consequences" of globalizing unity. Some regard this event and phenomenon as the logical message of human intellectual evolution and refer to it as a "process" and a process of self-healing, which is the result of the common historical endeavor of humankind. That is, as a gradual and sustained process that has begun far or near in the past, and is still continuing, with the increase in its life span, the acceleration and extent of it will increase.

Theorists believe in this view, referring to this phenomenon as "globalization", and define it as the process of increasing compaction of time and space, whereby the people of the world become more and more consciously integrated into a single global community. In other words, globalization is a process in which the individual and society are interconnected on a global scale. On the other hand, some thinkers, most of whom are neo-Marxists, refuse to use the concept of "globalization" and call it "globalization" instead. In their view, globalization is not a "process" but a "project". So there is a definite intention, plan and awareness behind this process. Thus, globalization involves the concept that powerful forces, in the form of government-nations or multinational corporations, have worked to integrate the world in accordance with their interests and interests, and therefore do not call globalization but globalization. As with the "nature" of the concept of globalization, there are differences as to the "consequences" of this concept.

Some argue that this phenomenon will promote friendships, convergences, weaken national governments within its Westphalian model, foster cultural specificity, and reinforce common human elements. On the other hand, some scholars in this field of study see globalization as exacerbating tensions, divisions, inequalities, strengthening national governments, increasing the gap between the rich and the poor, and marginalization. With this description, Iran, as one of the political units, with its own issues and position, both domestically and internationally, became part of the global process, and its positive and negative consequences will be affected. This study aimed to examine the impact of the process of globalization on the rupture of socio-political values in Iranian society through a descriptive-analytical method, and raises the question of what effect is globalization on the rupture of socio-political values in Iranian society? And it tests the hypothesis that the current way of globalization exacerbates the rupture of socio-political values in Iranian society. The following are some of the studies done in this regard.

- George Reister (2007) writes in Globalization: Globalization is one of the most important phenomena in the contemporary world that is associated with terms such as compactness, integration, and globalization. Many components of life have undergone a profound evolution in the process of globalization. Some of these changes have occurred in the political, economic and other spheres, while others have occurred in the cultural and social spheres. The rapid development of information and communication technologies has created new conditions in the world, under which the level of control and guidance of various political currents along with interactive and international relations between countries has changed. Living in a modern society environment, given the particular circumstances and scientific and technological developments, has presented another face to the world. This work is the result of an attempt to explain the state of the contemporary world in the field of public life and addresses the impact that globalization has had on this new trend. The book is formulated with a sociological approach.

- Hafez Nia et al. (2008) in the article "The Impact of Globalization on the Nature of Borders" writes: Border is one of the fundamental and important concepts in political geography, but today there is a lot of discussion about the disappearance and irrelevance of the border in the age of globalization. The debate over globalization and its impact on borders has expanded

to the point that some scholars, especially social scientists, believe that given the advances in science and technology; there will be no delay in the loss of any human family. Borderlands, territories, and identities will emerge, and the political world will in practice become a single 'village'. That is to say, the formation of different aspects of globalization, although it has caused many changes in different dimensions, has not been able to affect the nature of borders. There is a belief that from the beginning the world of creation is based on the differences and the different views and interests of humans and that as long as there is a human being there will be boundaries and globalization and expansion of communication and so on, the place and role. It does not eliminate the boundaries of human life.

- Aqalaji and Hosseinzadeh (2013) in the article "Challenges of Globalization in Developing Countries with Emphasis on Iran" write: Globalization means the consolidation of the world and the accumulation of awareness in the world and similar to the thinking and practice of the world. It is a unified place where national societies, especially individuals, have to accept their existence as part of a larger complex. Although the phenomenon of globalization has been introduced in the field of economics, it has changed all the demographic, political, cultural, social, and physical forms of cities, and these systems in turn have strengthened globalization in the field of economics. Globalization is therefore the more desirable use of the world's resources and facilities for the well-being of human beings and the fight against injustice, and it is imperative for the attainment of these goals of cooperation between governmental and non-governmental organizations.

Globalization, Nature and Consequences

Globalization is a term, or even thought, one of the concepts and principles that today is less in the fields of science, politics, economics, thought, and philosophy, and without which there is no discussion or challenge or dispute. Whose life as a theory or theory is not long and still spans the early years of its real life has become so widespread that it has overwhelmed many of the long-standing theories of the human scientific and intellectual fields, and more than All of them have been considered in the world of thought and culture. If we regard globalization as the development of the above-mentioned spaces, its prosperity has largely begun since the 1960s. However, trans-world relations are not entirely new. During the last four decades of the twentieth century, the quality and scale of its expansion has grown qualitatively. Over the years, we have seen a tremendous increase in the number, diversity, intensity, consolidation, awareness and consolidation of Trans boundary phenomena (Schultz; 2003: 87). Globalization is thus the emergence of a complex web of interconnectedness and interconnectedness, which suggests that the path of our lives is increasingly shaped by events and decisions that take place many of us. (Haywood; 2008: 315)

However, the main claim of globalization is the removal of barriers and barriers to the transport of goods and services and the shortening of the time and space between human exchanges. In the course of globalization, in addition to the transfer of regional goods or services to another region, thoughts and opinions are also transmitted, so in this context, thought and culture cannot be imagined intact. Consequently, the phenomenon of globalization is not only about the distance between the commodities, but also about cultures. However, its inherent social consequences cannot be ignored. However, globalization has not affected all peoples equally, and the emergence of hyper-territoriality has had a greater impact on urban centers, especially the so-called global cities, than on rural areas. This tendency is seen more in the affluent and specialist classes than in the poor and illiterate (Schultz; 2003: 71).

Theory of globalization next to and following popular theories such as Hobson and Lenin's theory of imperialism, Frank's theory of dependence, Wallerstein's global theory, Parsons and Almond's modernization theory, and Giddens's modernization theory, including macro-social theories and interpersonal relations Noses and their defects have been raised. (Bahram Nozani; 2003: 129-130) Globalization arises from four causes: 1- Expanding rationalism as the dominant knowledge framework 2- Some trends in capitalist transformation 3- Te-

chnological innovation in communication and data processing 4- Forming a robust regulatory framework. (Schulte; 2003: 108) Globalization seems to be an involuntary consequence of a series of voluntary, predetermined plans, some of which have existed at every dimension since the beginning of known human history and have been increasing since then, but by the mid--millennium. Second, the development of these dimensions has not been continuous. It is at the end of the millennium, especially in the early twentieth century, that the effects have been continuous and regularized, and in the mid-twentieth century, there has been a sudden acceleration. So the consequences of globalization are different. It should be noted here that our focus is not on the globalization of the economy but on the globalization of culture.

Globalization is a phenomenon that has made the whole of the non-Western world, especially the East and Iran, subject to a historical event that is irreversible (Marvashian, 2001: 60-61). We will continue to discuss the process of globalization and its consequences. In fact, it is the culture of globalization that can most affect other areas, such as economics and politics.

Globalization and its variants

The process of globalization continues in several different sections, which are referred to here:

Globalization and the economy

Many theories and definitions of globalization emphasize the economic element of the globalization process, and numerous theorists regard the dominant aspect of globalization as economic. From their point of view, although the process of globalization is very pervasive and affects all spheres of social life, the most obvious and prominent implications of this process are devoted to the field of economics. The process of globalization has been accompanied by fluctuations and ups and downs. Thus, from 1914 to 1945, under the influence of war and economic nationalism, the convergence of the international economy slowed. After this era, with the remarkable advances in the computerization of telecommunications, such as digital satellite technology, the process of globalization of the economy gained momentum. In the meantime, information such as management consulting, software systems, CDs, television news, and so on, in this context of capital mobility and fluidity, has greatly increased in the form of money. In other words, money has become a product whose essence is the information contained in it (Gul Mohammadi, 2002: 64).

Globalization and Politics

It is perhaps not a new phenomenon to speak of the globalization of politics because, since the relations between nations, nations, and the state-cities have been established, the politics, power, and will of the state have always transcended national, ethnic, and cultural boundaries in various conflict situations. And peace has been instrumental. The various theories of globalism, regionalism and federalism, etc. all show a kind of attitude beyond national boundaries and global politics. The issue worth noting at the beginning of the new century and the third millennium is the evolution of the concept and nature of political theories in dealing with new international issues. In the light of the tremendous developments in media and electronic communications and the acquisition of new templates, paradigms and paradigms, our capacity to explain and predict the course of events and impulses of the future has also changed (Kazemi, 1996: 64). The various dimensions of globalization do not move in harmony with the degree of support or resistance they face, and do not progress. The globalization of politics is perhaps the most prominent case, which is much slower than other aspects of globalization (Akhavan Zanjani, 2002: 93). The purpose of globalizing politics is that issues and debates that previously belonged to the domains and domains of governments become more global in time. Some issues, such as immigration, environmental degradation or WMD, are of a global nature.

Social Movements and Globalization

The relationship of social movements with globalization can be discussed and analyzed from various aspects. For example, many movements are mobilized in connection with global

problems, most notably identity movements, environmental movements, peace movements, and women's movements.

In fact, social movements have had a transnational longing. This includes the anti-slavery movement, the nineteenth-century women's suffrage movement and the international labor movement, all of which were involved in struggles and exchanges aimed at the nation-state but not confined to the borders themselves. But the possibility of such exchanges and awareness of global problems has been greatly enhanced by the expansion of transnational communication. This not only brings news of events around the world to individuals and groups, it raises awareness of the problems of other places and interconnects across the globe, but also facilitates co-operation between local sections of a movement and transnational links within it strengthens it. The issue that is once again facilitating the process of communication and the development of international transportation is that immigrants who migrate to western industrialized countries usually maintain close contact with their relatives and compatriots. They may help with the nationalist campaigns to rid them of political, religious and national persecution as part of a transnational social network. [Palestinians in New York, Kurdish in London, Irish in Massachusetts, Algerians in France, and Punjabis in Toronto] These far-flung nationalists have distorted the full symmetry and boundaries of national governments and national social movements by near-secret grants, faxes, emails, and direct arms purchases. Transnational social movements can be seen as contributing to a global civil society, putting pressure on governments, supranational political institutions and transnational policies, such as multinational corporations (Keith Nash; 2001: 75-74).

Culture and Globalization

Globalization in the field of culture has been one of the main trends governing the international process since the end of the Cold War. Although it is claimed that the events of 9/11 have slowed the pace of globalization, we are seeing a continuing trend in the field of culture. Globalization over the past two decades has affected many cultural and social trends in many countries around the world, and in recent years these impacts have affected even domestic and social policy. Accordingly, today's long-term cultural policy-making cannot succeed without regard to global trends or to the notion of globalization. The intertwining of internal and external developments of a country through the growth of global communications is not something to be kept secret. As noted, in the last decade of the twentieth century we have witnessed the rise of culture. One of the most challenging aspects of globalization is the cultural aspect of societies. Some see the unification of nations' cultures as a result of enormous advances in communications technology, information exchange, and the penetration and expansion of computer and satellite networks, and see it as a positive aspect of the phenomenon of globalization. The globalization of culture is: the formation and spread of a particular culture in the global arena. This process creates a wave of cultural diversity in the world and challenges unique cultural features. A common and familiar conception of the globalization of Western culture is cultural imperialism. From this point of view, globalization is the desire to assimilate the world culturally from the point of view of globalization and in other words the Westernization of culture (Gul Mohammadi, 2002: 56-33)

. In the meantime, Anthony Giddens believes that globalization does not mean that the international community is unifying, on the contrary, in some respects, it is disintegrating so that unity and integration, in other words, is not a homogenous process of globalization. It also does not develop everything uniformly and its consequences were by no means dangerous and it is not to be avoided (Saeedi, 2006: 14).

In the remainder of the discussion, we will discuss another variable, the social divisions of Iranian society, in which we will give a brief description of the Iranian society and the divisions within it.

Social Gaps and Rifts in Iran

Many theories of social change believe that social and political rifts are caused by pro-

blems within a society (Hossein Bashirieh; 1999: 99). The gaps, some of which are rooted in the social and political history of a society, and others are the result of factors that arise in dealing with a modern world. In fact, since the emergence of the political community, differences in economic interests, geography of classes, political power, beliefs, ideology, etc. have created divisions between individuals and social groups and the conflicts that follow. Meanwhile, Iranian society is no exception to this rule and is dealing with social divisions within itself. While some of these gaps are rooted in history and others arising from the processes and processes of the past few decades, the role of Iran's relationship with the international community and the sometimes mistaken modeling of some Iranian intellectuals cannot be ignored. Since the formation of the modern state model in the first Pahlavi era, Iran's mass society has undergone many changes that have created new gaps within society. Gaps had a direct impact on the policies of modernizing society. However, Iran's entry into the form of capitalism through modernization in the era of the Pahlavi absolutist state created new social and class divisions (Bashirieh, 2013: 12).

Gaps were the product of Pahlavi government policies and programs. In fact, by confronting the Pahlavi government with the traditional social forces that formed the main contexts of the classes of society, as well as encouraging and pursuing modernization policies of Iranian society, it created a kind of duplicity in Iranian society that is referred to as modern-traditional divisions. In any case, in addition to the aforementioned gaps in Iranian society, there were also historical gaps: ethnic, linguistic, cultural, religious, and so on. However, before the 1979 Iranian Revolution, Iranian society had many gaps in the history of rhetoric. And this society, with all its social divisions, surrenders itself to the sea of the Islamic Revolution. The Islamic Revolution was the result of the simultaneous activation of numerous gaps that either existed or were exacerbated during this period. During the revolution, the social divisions in society were forgotten for a limited time, which was in the pursuit of larger goals such as the revolution, but nevertheless, the social divisions were more and more likely to occur after the revolution. The revolution created new gaps. Gaps were sometimes the result of ideological conflicts and sometimes the product of renewal process. In post-revolutionary Iran, the necessities of modernizing and maintaining social and economic stability created new factors for the formation of social and factional policies and strife (Delirpour, 2011: 7), while these policies emerged in the post-revolutionary period. Social divisions have deepened.

After the end of the imposed war, the country needed extensive renovations, and the economic and social policies that the government took to compensate for it created the gaps that would become more visible in the years that followed. Thus, post-war government economic policy led to the formation of a new class within the context of Iranian society that day, as well as class distances. While social and cultural policies have also had an impact on Iranian society and created new gaps, gaps such as luxury, consumerism, and so on, they were referred to as the rich and poor, are now being sought after by the Islamic Republic. They were glamorous. In this era, on the one hand, the ethnic, cultural and linguistic divisions of the traditional society are more or less active, and on the other hand, the divisions of the modern society, the shape of the classes and the divisions of the generations are plotted (Bashirieh, 2013: 12).

In fact, the Iranian society during the second decade of the revolution was a semi-traditional and semi-modern society that provided the ground for further divisions in society, such as economic divisions and so on. During this period, the government of the Islamic Republic of Iran sought to improve relations with the international community by expanding concepts such as social freedoms, civil society, rule of law, and so on. In the area of foreign policy, the government was working to improve relations with the outside world (Abrahamyan, 2014: 328). Of course, this global connection with the culture itself was transmitted within the country, which later emerged in the form of small social movements such as the women's rights movement, the human rights movement, and so on. At the time, with the importance of expanding civil society in Iran as well as global views on some issues of the former, divisions were exacerbated, such as the religion-secular, modern and pre-modern divisions. In addition, with the proliferation of mass media as well as easy access to information in the modern age, Iranian society is transitioning to another stage of its life, a stage in which both internal factors and external

factors and elements play a role.

One of the factors that can affect the Iranian society is the issue of global culture which can influence Iranian people's thoughts more than other areas of globalization due to new information transfer platforms such as social networks, satellites; high speed internet ... Iranian society is made up of young people who have a direct influence on these elements. The youth has been subjected to cultural confusion at the height of cultural invasions as well as the negligence of domestic institutions. Their body lives in a society that has certain cultures, rules, and beliefs, and their souls and minds go elsewhere thanks to the Internet and satellites. This cultural confusion will exacerbate generational divisions within society, and will in turn affect other issues that fuel other aspects of social divisions. However, Iranian society is a society (though in some classes and classes) susceptible to being influenced by the globalization process. In the following, we will analyze how the globalization process affects Iran's social divisions. And in the end, we will provide solutions to prevent and counteract the negative consequences of the globalization process.

According to previous discussions, one of the areas that could be more influential than globalization is the economy. Of course, this area is less important for Iran, since the Iranian Revolution in 1977 had to engage in an eight-year war with Iraq and a US-imposed economic sanction and widespread influx of refugees from Iraq and Afghanistan. Experience three falling oil prices. But the inherent driving force and instinctive impetus of the Islamist revolutionaries of Iran, when they came to power, were in any case unfit for economic growth or formulation a productive and productive response to the challenges of globalization. The motive and the driving force behind the revolutions included the direct control of capital allocation and the nationalization of the means of production (Springbourg; 2016: 498).

Thus, the globalization of the Iranian economy has existed since the beginning of the revolution, and continued until years later. For this reason, it can be argued that, given the structure of the Iranian economy, the process of globalization has not had a direct impact on it, since the Iranian economy is a state-owned, rent-seeking, non-transparent, non-productive and subsidized economy. So there is no scope for the expansion of the world economy. However, in recent years with the implementation of privatization policies (though not actual privatization), attention to global markets, the need to expand foreign investment in the country, and changing economic structures have opened the door to a kind of globalization in the Iranian economy. Regarding the privatization of the Iranian economy in recent years, it can be noted that this kind of privatization itself deepens the economic gaps in Iranian society. As stated, the Iranian economy is an oil-dependent and single-product economy, and wherever there is a single-product economy, rent and rent play a key role in the economy.

For this reason, in the years following the war, the Iranian government sought economic relations with the world and based its economic policies on a kind of economic theory that was not at the level of the capacity of the economy and society of that day. At the same time, thanks to the enormous rents provided by the government to a particular group, a new capitalist class was emerging that in the ensuing years the emerging class could seize on the Iranian economy market. Of course, as we have said, the theory of the Iranian government was that the presence and appearance of such a domestic capitalist class would be necessary if we were to enter the world economy. Perhaps at this point in Iranian history the process of globalization did not have a direct role in the Iranian economy. But it cannot be surmised that the kind of look at the Iranian economy and the economic theories behind monetary, banking and economic policies were all influenced by the theoretical ideas of the global economy and the phenomenon of globalization.

So the key point is that the very economic structure of Iran itself and the kind of perspective behind it [views of Western theories and globalization] have caused social divisions and class distances. Given the issues raised above, it should be kept in mind that in implementing Iran's privatization policies; it is only possible to buy shares of state-owned companies and factories that have been able to form the capitalist class through government rents in previous years. Now it seems that the same privatization is causing the class gap and its associated gaps. Gaps like: rich and poor, rich and poor, uptown and downtown, etc. The important point here

is that economic gaps can be the basis for cultural gaps within a society.

But the next dimension that affects the process of globalization is the culture and cultural identity of Iranian society. Iranian society is a relatively traditional society whose identity is a mixture of Iranian and Islamic culture. In addition, in the Iranian society, due to the process of globalization and the process of technology development, a new class is emerging which can be called a transitional class from tradition to modern, which can be considered as influenced by the process of globalization itself. It leads to some sort of tradition and modernity in society. As such, Iranian society is threatened with a cultural bias from a cultural point of view, meaning that Iranian society is at odds with its youth due to the advancement of communication technology and the increasing expansion of social and satellite networks. This contradiction and confusion arises from the consequences of the process of globalization. Because the young Iranian is exposed to waves that undermine the Iranian lifestyle, behavior patterns and values and beliefs, and instead propagate the Western lifestyle and its specific peculiarities.

The young Iranian, therefore, considers his identity, culture and values to be trivial and boring, and considers Western culture and identity to be a culture of openness, joy, excitement, and acceptance. It is here that the young Iranians find themselves at the crossroads of their past tradition and modern Western culture. This dichotomy creates significant social gaps between the segments of Iranian society. For example, the gap between generations can be mentioned, fathers and mothers with specific norms, values, cultures, and identities, and children with different behavioral patterns from the past. In recent years, however, we have witnessed the gradual evolution of new and different values with particular social contexts in Iran, both socially and individually, values that have unprecedentedly altered the entirety of our cultural and social structures. Values have transformed the social relationships of an Iranian. Relationships between parents and children, relationships between the opposite sex, and so on. This change in social relationships over time causes a kind of cultural bullying in society. And again, the gap between tradition and modernity deepens.

Conclusion

As mentioned earlier, the purpose of this article is to examine the impact of the globalization process on the rupture of socio-political values in Iranian society. The process of globalization is a process that affects different areas and seeks to assimilate a new culture and identity. Iran is also exposed to the effects of these waves. In brief, the consequence of another globalization, namely global movements on Iranian society, can be mentioned:

In recent years, movements such as identity movements (ethnic and religious), women's rights (feminists), human rights movements, etc. have become active in Iran, which can certainly be influenced by the same global view. While these movements may seem good and positive in appearance, their downside comes when they affect Iran's social divisions. Take, for example, the identity movement. There is no doubt that in a dynamic and healthy society, individual identity plays a fundamental and decisive role, and its rights in society must be respected. For this reason, the Islamic view of identity is a valuable and valuable one, and therefore the preservation of the dignity and respect of individuals in Islamic society has a particular view of identity. However, there are rules and regulations regarding identity groups that abuse some of those who have made up their minds about Western and global culture. For this reason, they seek to instill within Iranian society that the rights of various religious, ethnic, and gender groups have been trampled upon in this society and we are seeking their right to deceit. More attention should be paid to the cultural, identity and, above all, values and beliefs of an Iranian Muslim woman. However, it should be noted that due to the issues raised in the field of culture and the gradual change of some values within Iranian society, this movement was able to find support within Iranian society and to increase in number. This reflects the impact of the process of globalization from the perspective of global movements. That has created gaps in society. The increase in divorce, the increase in violence against women, the increasing unrest in the family, and so on can be signs of the gaps created by these movements.

As a final point, we can conclude that the process of globalization, due to the social, cultural and religious contexts of Iranian society, has caused and deepened social divisions, and

now we have to think about pathology and protect the Iranian society from the negative consequences of the globalization process. This is out of the question, but it is briefly suggested that the Iranian authorities should design their programs so that the process of globalization can be made to maximize positive use and minimize negative impact. To do so, the identity and culture of Islamic Iran must be seriously strengthened. The people of Iranian society must be made aware of the nature and consequences of globalization through the mass media to educate young Iranians to boast of their identity and culture and to regard it as their honor.

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