INVESTIGATING THE METHODS OF TENDENCY TO RELIGION AMONG HIGH SCHOOL STUDENTS IN ANDIMESHK CITY

**ARJMAND SIAHPOUSH I[1]*, ARJMANDI H[2], ARJMAND SIAHPOUSH B[3],
ARJMAND A[4]**

[1]Department of Sociology, Andimeshk Branch, Islamic Azad University, Andimeshk, Iran

[2]Master of Science in Education Management, Department of Education, Andimeshk, Iran

[3]Department of Educational Planning, Payame Noor University, PO BOX 19395-3697 Tehran, Iran

[4]Master of Science in Counseling, Department of Education, Andimeshk, Iran

*Corresponding Author: e.arjmand@yahoo.com

ABSTRACT

Nowadays the global changes process and various developments in various fields of economic, social and cultural rights at the national level has led to present the issue of religion in the country as a sub-category alongside other categories and it is on the sidelines. The aim of this study is investigating the methods of tendency to religion and effective factors on it among high school students in Andimeshk city. Views of Durkheim and Weber were selected as the theoretical framework. Research methodology is survey from the kind of correlation and the unit of analysis is the respondent (high school students). Sampling method is stratified sampling and simple random and the sample size is 300, according to Cochran formula. The data collection tool is questionnaire. In analyzing the data, it is used Kendall's correlation coefficient, chi-square, multiple regression analysis and path analysis software SPSS. Also was used the formal credit to test the validity (validity) and Cronbach's alpha coefficient (confidence or reliability) as the dependent variable tends to religion, it is 0.75. The results show that the mean of the rate of tend to religion is average. There is a direct relationship between the variables of religious missionaries role, the role of religion in signifying the life, the role of religion in meeting the spiritual needs, Attitude towards the up to date of religion and how religious orders and the

amount of interest in religion. Regression analysis showed that 54 percent of the change in the attitude to religion is related to the independent variables. According to the results of the analysis, the total amount of direct influence of independent variables on the dependent variable is equal to 0.9, indirect impact equal to 0.98 and total direct and indirect effects of 1.88. According to the results of regression analysis, the variables of attitudes towards the up to date of religion on 0.57, it is most effective in explaining the dependent variable interest rate to religion and how religious orders on 0.21 it is lowest.

Keywords: Amount of tendency to religion, Religion updating, Religious missionaries, How to present the religious orders, Meet the spiritual needs, Andimeshk

INTRODUCTION

Religion and religiosity has always been analyzed by classical sociologists as a factor influencing and being influenced. Sociology of Religion examines the relationship between religions, society and the factors affecting religion as well as it has always been an important function of religion and the importance of religion in society. The importance of this area has led to a review and evaluation of empirical research in the sociology of religion as one of the areas of sociology. In general, every man has a family and cultural education so it is important to get in shape dimensions of religiosity and religious character. The purpose of this paper is to enhance the understanding of the role of religion in society so that we can understand the importance of religion in human history and recognizing the diverse manifestations of religion and social forces affecting and shaping it. Scientific study of religion and religiosity of the necessity arises. First, it has a lasting influence of religion in our society at any level and it is effective in shaping people's actions. Second, religion is an infrastructure in other institutions (politics, education, etc.) and it works for them as a basis for policy and planning. Third, the origin of the evolution of religion (Islamic Revolution etc.) and it has an effective role in the majority of developments in society (Constitutional Movement, 15 June 1342, etc.). Fourth, religion, and religion is a major factor for achieving political power. Thus, the necessary scientific study, as it is important specific influence in any way our community whether at the micro level (between individuals) and at the macro level (structures). Finally, since the students are tomorrow's managers, study their moods and attitudes in various fields, especially in terms of religion and religious orientation can draw

a vision of the future state of society, especially the attitude of managers, experts and administrators of tomorrow's society, also, thoughts and attitudes of this group of young people, it represents the success and influence in the religious institutions of society [1]. Religious is a variable that determines the degree of religious piety of individuals [2]. In studies in the field of religion, it was recently shown a tendency to pay more attention to the issue of religious practices and that these practices have an impact on the character and tendency to religion [3]. The problem is that, is today's Islamic community and religious practices are suitable for religious orientation among adolescents and young people or not? If the answer is positive, should be investigated to establish and develop practices and if the answer was negative, need, it needs to be revised.

MATERIALS AND METHODS

Various researches were presented in the field of religion and religiosity. According to the Oveysi[4], there is a direct relationship between the high participation and social functions Ashura and there is an inverse relationship between participation and social functions of identity, creation and active movement. Afrough[5] argues that religious affiliations in the upper classes, it is to separate religion from daily life while they tend to mix with the daily life of the lower classes. Residential neighborhood has a positive relationship with religious beliefs, religious feelings and religious behavior. Mollahasany [6] believes that most people have embraced religion as the dominant aspect of life and they believe that the religious state is a basic necessity in a religious community. Also, traditional religiosity correlated with social capital and this means that adherence to religious teachings of Islam, it is the most effective solidarity with social capital. Marjaee[7] was measured religious beliefs of students in Tehran Universities relying on individual religiosity, religious orientation of students in the form of fundamentalist and secularist orientation. Respondents were fairly good faith to the occasion and slogans so that the religious beliefs of assessment are 78% above average; but there are significant differences in orientation (the interaction of religion and politics, religion and world interaction, religion and religious scholars, pluralism). Ghiasvand[8] shows that family and friends of the University have a direct impact on religious socialization as well as 56 percent of the students are of the strong religiosity, 20% average and 19% poor.

In the religious practices, the students received the lowest score. There is a kind of amorphous religions among students and this is no way indicative of the influence of religious beliefs and modern values and the growth of new religious institutions and brokers with traditional institutions. Serajzadeh[9] examined the attitudes and behaviors of young religious in Tehran and its implications on the theory of secularization. Results show that students have high orientation and religious interests and in Iran, unlike Western countries, religious orientation on the lower floors, it is stronger than the upper classes and conversely. Scores religion is different in different aspects of religious respondents and respondents have obtained the highest score in the faith. Nvabkhsh and colleagues [10] examined the religious commitment of the students with the theoretical framework of the theories of the function of religion Peter Berger, Oda, Daniel Bates, Marx and Weber. The results showed that there is a significant relationship between gender, economic status, social, religious adherence parents and the valuing of religious adherence to worship with the students. People with a lower base, they are more committed to religion and girls have with a more religious commitment than boys. Lavntal and Maklvood (2002) argue that there is a high degree of religious activities such as prayer, experience any religious work among women than men and said that the gender differences may be a reflection of more opportunities as women has to perform religious activities or perhaps differences in personality and socialization.

There are different theories to explain religion and religious trends in the society. Sociological approach to religion, it is an approach that has been the focus of almost all human activities the socially constructed nature. Sociological approach to religion focused on external ties of the individual's choice of religion as well as some social processes and social education. This approach should make clear the Find people to believe certain things even the most miraculous, most fantastic, most irrational and the most strange things; because there are others who believe in these things in their own social world [11]. For Marx, religion is essentially the product of a class society. Religion is a product of alienation and also represents class interests. Religion is a tool of deceit and cruelty to subordinate class and it is also an expression of protest against oppression in other words, it is a kind of surrender and comfort cruelty [12]. Marx said that religion is a product of social conditions. Like Tyler, Freezer and Freud, he

believes that the religion has not future. In his view, religion is not an inherent tendency in human nature but social product specific requirements (Ibid: 147). According to Georg Simmel, religious forms are due to the religious content in the same types of religiosity this form arises from experience in public life [13]. Thorstein Veblen argues that the intellectual habits and beliefs, it is caused by lifestyle as he says acts tend envy and animism simple, it is a proper tool for religious protests [14]. Emile Durkheim, he is a theorist, as he has the greatest impact on the sociology of religion [15]. According to Durkheim, religion is nothing but a tool, the goals of society, deepening social values within each one of the members, do not allow people to live without society and society is powerless without the people.

Therefore, society must hold true individuals to himself and it does this by creating divine realm and creates totems and religious practices. Religion is the symbolic expression of social reality so that society puts social and ethical requirements in the form of orders and religious rituals and it invites people to adhere to them. Positive role of religion is not only in the public interest and social relations but it is to create unity it is important and difficult in spirituality in society creates [16]. In addition, religion leads to stability, continuity and stability of society. One of the "social" is that among all social institutions, religion conditions of the property. So religion is responsible for the continuing task and function in human societies from the past to the future and this is the result of significant conditions in the functioning of religion [11]. Religion is as a social force of discipline, cohesion, vitality and happiness of [17]. Durkheim theorists of consensus, he tries to find the origins of basic categories of knowledge the principles of sociology in social experience [18].

Marx as a pioneer in the school of contrast believed that the essence of the world and thought, mind and consciousness are only a reflection of the world in mind [19]. Religion in the school of symbolic interaction, which is a universal symbol system so that a person is faced with it as an external reality in social experience for giving meaning to life experiences and it affected the living conditions and opportunities for individual material, Blumer called so that the possibility of organizing a social or fashion and new methods [20]. According to Max Weber, religious dogmas and interpretations are part of worldview and to understand the behavior of individuals and groups, especially the understanding of economic behavior of

individuals and groups, inevitably religion must be understood [21]. Weber did not work directly with the issue of religion or belief and mentality widespread sources of religious behavior. He did not explain his religion, but he was looking for the link between religion and various types of specific social groups and the impact of religious views on other aspects of social life, especially economic behavior [22]. Weber gave a general approach to the development of religion as a social phenomenon and he was trying to determine the nature of religion and behavior and their underlying motivation. Weber analyzed the evolution of religious systems on the basis of rationality [12]. For Weber, religion can seem as meaningful and systematic nature of the seemingly arbitrary world. If we consider the wider role of religion, are entitled to a lucky fortune and miserable people, who deserve their fate or their misery in the world this is temporary and they will be rewarded in the next world.

In this way, religion provides the same thing that Weber called it as "divine justification" happiness and misery [12]. Stark and Bainbridge believe that religion is an attempt to reap the rewards in the absence of alternatives. Bonus loses that belief and religious practices, they are very general

chase as they require metaphysical assumptions and they account for it so why and how to obtain rewards and shall bear his loss [12]. According to Anthony Giddens, culture and religion is a system of shared beliefs and practices as it gives the perception of the meaning and goal by creating a sacred and supernatural image of reality". Religion functions "identity, solidarity and meaning" [23]. Giddens believes that the promises of modernity and demographic implications at the global level the characteristics and key elements and puts a significant impact on the public and private aspects of society and most important of which is to identify and reproduce it again, trust or security risk and danger. Religion has a double effect [24]. However, religious beliefs and practices generally provide a haven against the harshness of daily life, but it may be inherently subjective sources of anxiety and concern [25]. According to this explanation, the views of Durkheim and Weber were selected as the theoretical framework and assumptions or opinions were designed to evaluate and explain appropriate methods tend to religion and its influencing factors.

Methodology

Research Methodology is survey and of solidarity. This is a cross-sectional study the

standard time, practical applications are extensive in nature and scope. The unit of analysis and surface analysis is person. Statistical Society is all high school students to the university in Andimeshk as their number is 4145 people, according to the latest statistics. The sample, a sample of 300 selected based on the formula of Cochran. Sampling method is stratified proportional between schools and the disciplines of the humanities, mathematics and physics, science, business and technical knowledge and it randomly. Data collection is a questionnaire as the questionnaire is delivered to thirty people for validity and appropriateness of the type of questions and in order to extract more accurate, more questions were constructed using a Likert scale. To analyze the data, SPSS software is used and also used Pearson's correlation coefficient, Spearman correlation coefficient, chi-square test, multiple regression and path analysis for communication between independent and dependent variables in religious orientation. The validity of this research is a formal and the jury's opinion into consideration. Cronbach's alpha coefficients of the variables are in the normal range. For the dependent variable, religious orientation is such that it shows 0.75 buoy-related variables to have the necessary internal solidarity and harmony. Cronbach's alpha values between 0.6 to 0.75 variables and it represents solidarity and harmony between the inner buoy-related variables appropriate and acceptable. In other words, it is the stability and reliability.

Table 1: The number of items and amounts of Cronbach's alpha coefficients in Research variables

Variables	Number of items	Cronbach's alpha coefficient
How to present the religious orders	5	0.6
Religious missionaries	5	0.75
The role of religion in giving meaning	8	0.73
The role of religion in meeting the spiritual needs	6	0.73
Religion updating	6	0.68
Tendency to religion	11	0.75

RESULTS AND DISCUSSION

Study results showed that the age between 14 to 20 years as 64.3 percent are in the age group 16 to 17 years. Parents are the best way to learn about religion (with 57.3 percent). 74.3 percent of students believe that religious beliefs in adolescents and young adults than in the past has been weakened. The most important factors of religious beliefs weakness in adolescents and young

adults than in the past is the presentation of religion (55 percent), non religion updating (by 35.3 percent), How to present the religious orders (by 7.3%) and the nature of religion (by 2.4%). Belief in the role of religion in giving meaning to life, it is moderate (by 59.3 percent). Belief in the role of religion in addressing spiritual needs, it is moderate (75%). According to the update or the update is a moderate religion (with 50.3%) and high (with 34.7 percent). In general, trends in religion between 22.3 percent, it is lower, among 59.3 percent is average and between 18.3 percent, it is lower.

Hypothesis 1: There is a relationship between attitude tohow to present the religious orders and tendency to religion

In the relationship between attitude tohow to present the religious orders and tendency to religion, Chi-square value is equal to 57.92 and significant level is 0.001. Attitude to how to present the religious orders and tendency to religion variables are dependent on each other so that a change in attitude tohow to present the religious orders, it is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude tohow to present the religious orders and on the contrary, Tendency to religion is weaker among those who have a poorer attitude tohow to present the religious orders. Between attitude tohow to present the religious orders and tendency to religion, Kendall tau correlation coefficient is equal to 0.36 and it is significant.

Table 2: Relationship between attitude tohow to present the religious orders and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to how to present the religious orders and tendency to religion	57.92	0.001	**Existence of a significant relationship in the level of 99%**

Hypothesis 2: There is a relationship between attitude to religious missionaries and tendency to religion

In the relationship between attitude to religious missionaries and tendency to religion, Chi-square value is equal to 87.69 and significant level is 0.001. Attitude to religious missionaries and tendency to religion variables are dependent on each other so that a change in attitude to religious missionaries, it is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to religious missionaries and on the contrary, Tendency to religion is weaker among those who have a poorer attitude to religious missionaries. Between attitude to religious missionaries and tendency to

religion, Kendall tau correlation coefficient is equal to 0.46 and it is significant.

Table 3: Relationship between attitude to religious missionaries and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude to religious missionaries and tendency to religion	87.69	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 3: There is a relationship between attitude to the role of religion in giving meaning and tendency to religion

In the relationship between attitude to the role of religion in giving meaning and tendency to religion, Chi-square value is equal to 79.92 and significant level is 0.001. Attitude to the role of religion in giving meaning and tendency to religion variables are dependent on each other so that a change in attitude to the role of religion in giving meaning, it is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to the role of religion in giving meaning and on the contrary, Tendency to religion is weaker among those who have a poorer attitude to the role of religion in giving meaning. Between attitude to the role of religion in giving meaning and tendency to religion, Kendall tau correlation coefficient is equal to 0.42 and it is moderate to low.

Table 4: Relationship between attitude to religious missionaries and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude tothe role of religion in giving meaning and tendency to religion	79.92	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 4: There is a relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion

In the relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion, Chi-square value is equal to 93.67 and significant level is 0.001. Attitude to the role of religion in meeting the spiritual needs and tendency to religion variables are dependent on each other so that a change in attitude to the role of religion in meeting the spiritual needs, it is accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude to the role of religion in meeting the spiritual needs and on the contrary, Tendency to religion is weaker among those who have a poorer attitude to the role of religion in meeting the spiritual needs. Between attitude to the role of religion in meeting the spiritual needs and tendency

to religion, Kendall tau correlation coefficient is equal to 0.43 and it is

confirmed a positive and average correlation.

Table 5: Relationship between attitude to the role of religion in meeting the spiritual needs and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude tothe role of religion in meeting the spiritual needs and tendency to religion	93.67	0.001	Existence of a significant relationship in the level of 99%

Hypothesis 5: There is a relationship between attitude toreligion updating and tendency to religion

In the relationship between attitude toreligion updating and tendency to religion, Chi-square value is equal to 67.73 and significant level is 0.001. Attitude toreligion updating and tendency to religion variables are dependent on each other so that a change in attitude toreligion updating, it is

accompanied by a change in tendency to religion. Tendency to religion is stronger among those who have a better attitude toreligion updating and on the contrary, tendency to religion is weaker among those who have a poorer attitude toreligion updating. Between attitude toreligion updating and tendency to religion, Kendall tau correlation coefficient is equal to 0.35 and it is moderate to low.

Table 6: Relationship between attitude toreligion updating and tendency to religion

Variables	Chi-square value	Significant Level	Test result
Attitude toreligion updatingand tendency to religion	67.73	0.001	Existence of a significant relationship in the level of 99%

Multivariate regression to identify factors influencing the tendency to religion

Regression analysis is one of the best analytical methods so that it evaluates the joint and separate effects of independent variables on the dependent variable. In this study, we used multivariate regression in the same way. Multivariable regression results

show that multiple correlation coefficients is equal to 0.73 as this index shows a quite strong correlation between the two sets of variables. The "coefficient of determination" shows that 54% of the change in attitude to religion is related to the independent variables.

Table 7: Summary ofmultivariate regressionmodel

Multiple correlation coefficient	Determination Coefficient	F test	Significant Level
0.73	0.54	88.44	0.000

Analysis of variance showed that the impact of the independent variables on the dependent variable is significant and the independent variables have a predictable that is likely to contribute more than 99% of these variables in predicting the dependent variable and changes in the dependent variable explained by the model, it is a real change and it will not be due to chance. Regression coefficients indicate that variables religious missionary role, the role of religion in giving meaning to life, the role of religion in addressing the spiritual needs and religious orders are presenting significantly more than 99 percent. These variables were greater share variable in predicting and forecasting the trends in religion.

Table 8: regression coefficients of the independent variables with the tendency to religion

Variables	Regression Coefficient	Standard Error	β	t test	Significant level
Constant	6.06	0.95	-	6.33	0.000
Role of Religious missionaries	0.34	0.05	0.31	6.39	0.000
Role of religion in giving meaning	0.32	0.06	0.26	4.83	0.000
Role of religion in meeting the spiritual needs	0.29	0.08	0.21	3.69	0.000
How to present the religious orders	0.19	0.07	0.12	2.49	0.001

To calculate path coefficients were used to determine the effects of direct and indirect regression independent variables on the dependent variable. The only variable that has a direct impact on attitudes to religion, it is attitude to the role of religion as a factor in meeting the spiritual needs 0.21 path. The only variable is the indirect effect on the dependent variable, it is the religion updating variable so that path rate is equal to 0.57. It means that whatever attitude of the person added than the religion updating variable, in contrast, increasing the tendency towards religion. Other variables have a direct effect and indirect effect on the dependent variable.

Table 9: Results of path analysis of tendency to religion

Independent variables	Kind of Effect		
	Direct	Indirect	Total
Attitude toreligion updating	-	0.57	0.57
Role ofReligious missionaries	0.12	0.36	0.38
Role of religion in giving meaning	0.31	0.06	0.37
Role of religion in meeting the spiritual needs	0.26	0.09	0.35
How to present the religious orders	0.21	-	0.21
Total	0.90	0.98	1.88

Based on the beta coefficients, the direct impact of independent variables on the dependent variable in the tendency towards religion is 0.90, indirect impact is 0.98 and total direct effects and the indirect impact is 1.88. According to path analysis, the variables of attitude to religion updating with a total effect of 0.57, role of religious missionaries with effect 0.38 and role of religion in giving meaning to life with a total impact of 0.37, they are the most important role in changing the tendency to religion. The variable of how to present the religious orders with a total effect of 0.21, it has the least effect on the dependent variable explained in tendency toward religion.
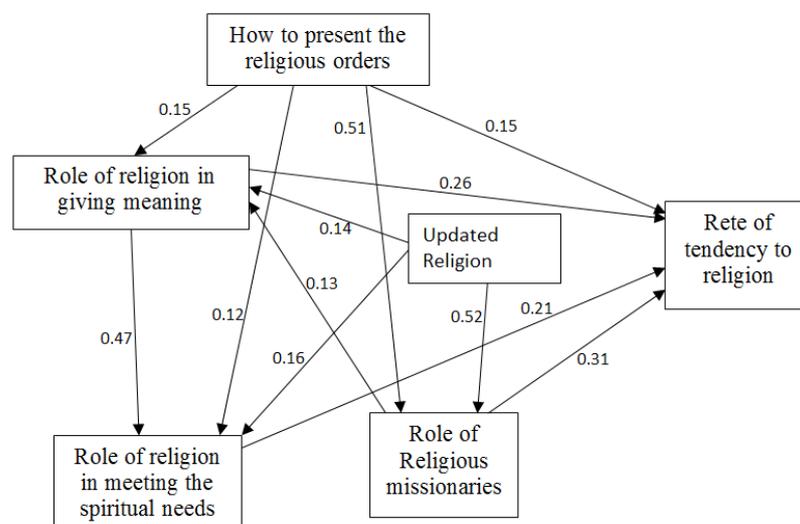

Figure 1: Path analysis in rate of tendency to religion

CONCLUSION

Attitude to how to present the religious orders, it is an important factor affecting students' inclination towards religion. Without knowing the rules, laws and religion can not make a firm and conscious faith in the young. Rousseau believes that should have faith in God for salvation. Young people are convinced that the greatest impact on parents' religious information and religious missionaries. Parents receive their more information religion from religious missionaries, the results of this hypothesis are closely associated with the hypothesis attitude to the role of religious missionaries. these is the greatest and most fundamental role of the tendency to religion and on the other hand, these missionaries are sometimes formal and informal religious writer as well as in most of the time, religious missionaries receive religious teachings of religious scholars and intellectuals and elites directly or indirectly. There is a relationship between Attitude of young to the character of

religious missionaries and trends toward religion. This hypothesis has insisted on the key role of religious missionaries and the impact of their advertising efforts to maintain and expand their religious beliefs in the community.

Religious missionaries can have a major impact on the subtlety of religious feelings and strengthening the foundations of the faith community members, especially youth with his performance. There is a relation between attitudes towards the role of religion in giving meaning to life and attitude to religion. Religion was accepted as a social fact. This confirms the theory of Emile Durkheim as he says, religion has functions such as integrating and identity and it has a close relationship with the community. People are looking for a superhuman according to their innate needs so that they have a deep conviction that its superior and extraordinary force could have a role in meeting the spiritual needs them. Also in the results, Weber's theory totally agree and escort as he says, there is a very close link between religion and suffering. There is a relationship between attitudes to the role of religion in meeting the spiritual needs and attitude to religion.

There are more religious orientation among those attitudes are better suited to the role of religion in meeting the spiritual needs conversely, the least religious tendency is observed in people with weaker attitudes toward the role of religion in meeting the religious needs. The results of this hypothesis conforms that theories of Max Weber and Emile Durkheim's part in giving meaning and identity. Young people trying to make it stronger and happier giving meaning to their lives by understanding and principles of religion when they realize that religion can give meaning to their lives. In fact, belief in God and the source, resurrection, judgment, knowledge of human acts under the supervision of an observer on the universe so he has the power to punish or reward it helps get rid of the tendency to nihilism, and nihilism man in contrast, people come to believe that they can achieve the noble values of the religion. There is a relationship between attitudes to the religion updating and tendency to religious. The religion updating and tendency to religious are subordinate to each other and a change in attitude to religion updating; it is associated with a change in tendency to religion. This means that any change in one of them (increase or decrease); it will result in another change (increase or decrease).

Those who have a better attitude than religion updating, they are more religious

attitude towards religion than those in this way, the weaker among them conversely, there are weakest religious orientation among those who have less faith in the religion updating. Despite new developments in society, the inevitable result is a need to update the content of religion it seems that current doctrines and teachings of Islam has not been able to meet the needs of adolescents and youth appropriate in different fields of economic, political, cultural and social and if it persists, will not in the future. Teens and young adults meet expected demand new, younger, more beautiful and more practical of religion to find answer questions arising from their daily problems. This positive attitude towards youth attitudes on religion it is influenced by the attitude that they are the role and status of religious missionaries in the community. So it can be relate the final cause of Attitude of Young to religion updating to their attitudes toward the role of religious missionaries until he was convinced that it is the result of other factors.

REFERENCES

[1] Shojaeezand A.R, S. ShariatiMazinani and R. HabibzadeKhotbesar, Religious status among students, national studies, the summer of 2006, No. 26, pp. 55-80.

[2] Stylianou S, "The Role of Religiosity in the Opposition to Drug Use", *Journal ofOffender Therapy and Comparative Criminology*, 2004, Vol. 48, No. 4.

[3] ArjmandSiahpoush I,Review practices tend to religion among male high school students in Andimeshk, master's thesis in sociology, Research and science branch of Tehran, Islamic Azad University,2003.

[4] Oveysi O, Function and a variety of social functions Ashura, sociology master's thesis, Research and science branch of Tehran, Islamic Azad University,2002.

[5] Afrough E, Religion and social stratification, Tehran, publishing strategy, 1999.

[6] MolahasanyH, Examined the relationship between social capital and the type of religiosity among junior high school students in the province, a Master's thesis in Sociology, TarbiatModarres University, Tehran,2002.

[7] Marjaee S. H, Study of religious beliefs and secularist orientation and fundamentalism among the young university, a research, cultural studies journal Social Studies of Religion,

Issue 20, 21 Spring-Summer 2001, pp. 76-23.

[8] Ghiasvand A, Study of religious socialization process of the young master's thesis, University of Tehran, department of Social Sciences, 2001.

[9] Serajzadeh H, Challenges of religion and modernity, Tehran, publication of Tarhe No, 2004.

[10] Navabakhsh M., et al. Study of religious adherence students in the Islamic Azad University of Garmsar, Journal of Social Sciences released Garmsar, the third year of the fall of 2009 (3).

[11] Tavasoli G. A, Sociological theory, ninth edition, Tehran research and development organization of Humanities Books (Samt), 2001.

[12] Hamilton M, Sociology of religion, M. Salasi, Tehran, Sales, 2011.

[13] Vadenberghe F, "Immanent Transcendence in Georg Simmel's Sociology of Religion", *Journal of Classical Sociology*, 2010, Vol. 1, No. 10.

[14] Ahmet O, "Wither Business Ideology: Revisiting Veblen's Theory of Engineers as Revolutionary Actors", Review of Radical Political Economics, 2008, Vol. 41, No. 2.

[15] Shariati A, Islamic Studies, collected works, published Tous, Mashhad, 2004.

[16] Dillini T, Classical theories of sociology, translated by BehrangSadighi and VahidToloee, Tehran: Ney Publishing, 2008.

[17] Kuzar L, Life and thought leaders sociology, translation M. Salasi, scientific publications, 2011.

[18] Holroyd C, "On the Sociology of Knowledge", Journal of Librarianship and Information Science, 1972, Vol. 11, No. 1.

[19] Harrington A, "From Hegel to the Sociology of Knowledge", Theory, Culture and Society, 2001, Vol. 18, No. 6.

[20] Krause N, "The Social Foundation of Religious Meaning in Life", *Research o Aging*, 2008, Vol. 30, No. 4.

[21] Aron R, Basic Steps of the process of thought in sociology, translated by Bagher Parham, Tehran, Scientific and Cultural Publishing Company, 2003.

[22] Weber M, Religion, power, community, Ahmad Tadayon, Tehran, Hermes, 2003.

[23] Giddens A, Global perspectives, translator Reza Jalaeipour, Tehran: publication of Tarhe No, 2005.

[24] Ritzer G, Contemporary sociological theory, translator M. Salasi, Tehran: Academic Press, 2004.

[25] Giddens A, Modernity and distinction, translation Nasser Movafaghian, Tehran: Ney Publishing, 1998.

[26] Serajzadeh H, Model of religiosity, a sociology Iran. Sixth, the first issue, Bahar, 2005.