

Analysis of the Formation Process of Modernization in Contemporary Iran and Its Effects on Globalization

Ahmadi Ghasemabad Sofla Yousef¹

¹ Tajik State Pedagogical University, Tajikistan

Correspondence: Ahmadi Ghasemabad Sofla Yousef, PhD in Political Science, Tajik State Pedagogical University, Tajikistan. E-mail: U_ahmadi2011@yahoo.com

Received: November 25, 2015 Accepted: December 10, 2015 Online Published: February 23, 2016

doi:10.5539/ass.v12n3p58

URL: <http://dx.doi.org/10.5539/ass.v12n3p58>

Abstract

Certainly, modernity is one of the characteristics of the present age and we live in the era of modernity. Hence, modernity is the spirit of the new era. This was due to philosophical and intellectual evolution of the West which could put aside mentally worn out tissues and follow the new path. More than a century from modernization life passes in Iran and after the Constitutional Revolution grew and accelerated. In the meantime, Iran could influence from the western scientific and technical, economic, political evolutions and on the basis of its capacity achieves great developments and evolutions. West evolutions were created directly or indirectly by intellectual and philosophical evolutions of West after the Renaissance that it will be remembered modernity. This element in West civilization was endogenous. Hence, development of modernization and subsequently globalization are serious products of modernity which have been developed in the world and their shadow is heavy on the human head. So that escaping of them is impossible.

Keywords: modernity, modernization, globalization, tradition, authoritarianism

1. Introduction

This research seeks to answer the fundamental question that: What are the process problems of modernization in contemporary Iran? What impact do these problems have on globalization? Our main hypothesis is based on this issue that there is an incompatibility among tradition, culture, values, infrastructure and structures of Iranian society with modernization and its sequences. This means that modernization and even globalization have emerged from a kind of philosophy and thought that the philosophy and mental attitude is inconsistent with the subjective approach of the Iranian society. Hence, there is a conflict between the modernization and even globalization with traditional authority and legitimacy. It means that modernization and its values in some cases cause weaken and wavering in foundations of the traditional legitimacy and tradition and community. This new Western guest that belongs to the other thought and culture with other philosophical foundations cannot pay to grow and flourish in Iran like homeland. It is problematic at the heart of an incongruous atmosphere. But we know that modernity, modernization, globalization, and their other products have global nature and cannot be summarized only in a limited geographical space of West. Away from modernization and globalization would be marginal and arrears. But Iran so far in the modern age has been associated with the strength and weakness of modernization. Certainly, modernity and its achievements might not have a constant totality. As the common tradition and traditions followers' comprehension is the same, the active and dynamic tradition is not against the modernity certainly and such a tradition makes it possible to live along the modernity, but the inflexible and old fashioned tradition is located against the modernity. Now it seems that the modernity is considerably successful in Iran unlike the past, but it is far from the final destination because the modernity in Iran was not process based just like the west, so we might not observe any outcome like democracy, civil society and universality as the west which is the patriot of the modernity. Modernity, development and universality can't be just one project and be considered negatively. They are some human achievements and it is more like a process not a colonial project, but these projects might enter a country in a wrong way and that is while west exploits these achievements exclusively in other countries which arises from west innate, but in our opinion, modernity and all aspects regarding that should be rejected or accepted in a wisely manner.

2. Methodology

This research is focus on a systematic approach, the principles of structural - functional analysis and axiology.

Considering the nature of the subject it has been used from library, the study of authentic texts, and taking notes regular and organized method for gathering information. Then it was analyzed and explained by using the mentioned resources. I also used articles and magazines to reach to some new concepts, the aiding procedure and reasonable method were also utilized in the tradition dynamism and innovation in the universal society analysis up to some extent.

3. Theoretical Foundations of Research

Modernization and universality are some concepts which are discussed in disparate scientific, political and economical, etc territories and they were chosen as the basic concepts of the human sciences not long ago. Modernity issue has attracted the attention of western theorists that much that it is not an exaggeration to consider it as one of the most attractive theoretical discussions in recent years. Of course the currency of that didn't lead to the agreement detection regarding the quality and quantity and the modernity definition. Contrariwise, there is such a labyrinth that it is impossible to exit it. Some even have claimed that the ambiguity and diversity of this concepts application has changed it into a tag lacking the functionality and precision (Kolakowski, 1990, pp. 3-13). But they are too expanded and they are most noted by scientific and collegiate associations and the universality is a more complete level than the modernization which are both resulted from the modernity. The procedure of modernization and universality were not without challenges. There is no society, civilization and culture which escapes this fast procedure and stays away from its complications and the humankind is not safe from the warning vibrations. Although the initial signs of the universality showed themselves in economy and commerce territories, but it had some results like goods interchange, cultural, political, etc interchanges.

3.1 Philosophical Foundations of Modernity

During the Renaissance, the West entered a period in which it referred to the modern era and modernity was called for the ruling thinking over this period. Modernity is a new era in which human thought, modern and was formed a new attitude towards existence. A variety of factors, including religion, science, politics and economics has been involved in its formation. In fact, in the seventeenth century, scientific great revolution could transform human mental structures and to achieve certainty began from doubt. Doubt in the values of the traditional era and in whatever was left from the past. This intellectual atmosphere can be understood from René Descartes' saying (that is one of the leading thinkers of modernity): "Some time now I have found that since the first years of life have accepted many false ideas as true ideas. And from the same time I was convinced that once in a lifetime, I should release myself from all the ideas that I had previously accepted. And if I make solid and lasting something in science I start again from fundamentals (Because I think, therefore I am)". In this new structure was seen everything in another form (Descartes, 2001, p. 29). Descartes has special role in the formation of this attitude. Church of the middle ages that only assumed the revelation and teachings of the Church had special impact on the formation of new mental atmosphere that history has recorded that thinking was rooted in religious faith. Descartes stepped into the certainty realm of modernity by doubt in church religious faith that everything is based on human reason. In fact, he created a new plan. Certainly there are abnormalities in his intellectual plan which should be examined and its neglect is problematic. In the continue and strengthen of his thoughts, figures such as Bacon, Machiavelli, Hobbes, Luther and others, have a very important role in the development of modern thought. These founded theoretical foundations of modernity in the molds of art, literature, philosophy, modern interpretation of religion and political thought of modernity. According to Bacon "The findings of the new empirical sciences brought power for man that dominate the nature and exploit to improve their living conditions". The scope of these changes led scientific revolution of the seventeenth and eighteenth centuries AD that its results changed deeply all aspects of modern life (Plamenatz, 1963). West attitude in the world, especially in contemporary Iran and during the Pahlavi era to confront and conflict with religion and tradition has appeared in various forms.

3.2 The History of Modernization

Modernization began in the beginning of the seventeenth century in the Western Europe and then spread to other European countries and the continent of America and spread in Asia and Africa in the 19th and 20th centuries (Gavam, 1995, p. 59). It seems that modernization theory is quite bipolar so that modern society puts against the traditional society. Without a clear definition, Western societies are known modern and developing and third world was introduced traditional. Therefore, modernization theory in search of inner reasons tried to justify backwardness. The roots of this theory can be found in the works of Karl Marx, Weber and Durkheim (Behnam, 1996, p. 5). Descartes believed that wisdom is the criterion of man's evaluation in interaction with the world and emphasized a lot on criticism in society. After him, people like Rousseau, Locke and others had great emphasis

on the formation of the foundations of modernity. It seems that we use the material achievements of modernity but we have a somewhat problem with modern thinking, such as human rights, civil rights, freedom of expression, the belief, critical thinking, and the reason. But such things are completely solved by reference to Islam. But the problem is in our understanding of Islam. This problem totally feels in our society with strength and weakness since the beginning of the constitutional to this day that have been achieved more knowledge of Islam and modernity and modernization to avoid unwarranted resistances and the charge will be reduced to Islamic and Iranian culture. We should be care and sensitive and was unaware of the enemy tricks. But this should not be seen as opposing the idea and humanitarian achievements. Certainly, we in Iran, unlike the West, we first entered modernization and accepted it, and then we hop into modernity. Modernization in Iran returns to Abbas Mirza's military (1789-1832). But the evolution of political power was created through constitutional movement (1906). Administrative and economic fields of reign of Reza Shah (1921-1941) were effective steps in this regard (Ibid: 128).

4. Research Findings

4.1 *Boundaries of Modernity, Modernism and Modernization*

From point of view of sociology, modernity is more of the same modernization that Industrial and urban life comes to mind. In terms of political philosophy, modernity means democracy and from the perspective of economists modernity means capitalism and economic development. Therefore, modernity has no single definition. They should not be used interchangeably and "Modernization is not the exact word for modernity because it does not include all meanings... modernization word which was used after the revolution's legitimacy, more or less, had the meaning of innovation ... those days the word of modernity was understood modernism, but the authors who were modernists showed negative reaction to it. If their sphere of activity and work is clear, then their separation from each other will be quite clear". (Ahmady, 1994, p. 4). Thus modernity is a series of concepts. It is beyond the tools, the foundation of the West civilization. Modernism is outer and visible elements of modernity. Modernity is formed in the depth and is depths movement. It is relevant to the main tool of society and culture. While modernism is quite different from modernity shows it's in outer shape. Thus modernity is depth movement and modernism is movement on surface (Hodeshtain, 2001, pp. 71-72). According to the above discussion modernization is the collection of changes which appears in the super structural affairs.

4.2 *Spread of Modernity and Modernization*

Withdrawal of modernity and modernization from the West to other countries became an international and globalization issue. In this context it seems returning to the past is impossible. Because the process of modernity and modernization realization occurred events in countries such as Iran that returning to the past is impossible and unreasonable. This theory is presented by title "The emergence of the conditions of historical lack of return"(Hodeshtain, 2001, p. 10). Because the previous condition completely is disappeared and has occurred a qualitative transformation. This condition has been mixed with tradition and modern and to have reached a relative balance and cause the society continues its survival. So returning can disorganize the balance which is already created and conditions get worse. The emergence of new conditions that is the result of cut-off date from the past and creating a combined value and essentially is irreversible. After creating the new conditions no longer possible to cluttering its complete and comprehensive and complete reconstruction of the past will be really disappeared forever. In this process, material aspect of the west such as industry, type of consumption and in many cases the culture and values of the West have spread to the other countries. And this means globalization, modernity, and modernization. This is uninvited guest who assumes itself as the owner of the world. This process in recent decades has doubled accelerated in the world (Ibid: 90).

4.3 *Characteristics of Modernity and Modernization*

4.3.1 Assumptions of Modernity

The main characteristics of modernity thought that was formed after the Renaissance as follows:

- 1- Reliance on human reason;
- 2- Opposition to faith and religion, because they are not rational;
- 3- Human-centered rather than God centeredness;
- 4- Nature worship
- 5- Rely on empirical methodology;
- 6- Belief in the principle of profit and pleasure and;

7- Belief in the separation of religion and politics.

4.3.2 Objective Manifestations of Modernization

Objective manifestations of modernization include: Increasing use of science and technology, Continuous compliance of social institutions to the needs of urbanization world, industrialization, training and access to communication tool. The main characteristics of modernization are growth and spread of rationality (Dob, 1998, p. 30). We should remember that after discussing about the modernization, should be discussed about development.

Three characteristics of the modernization include:

1- Social system which has innovation without stop;

2- Separated social structures and;

3- A social framework that provides necessary skills and knowledge to live in a world of advanced technology (Apter, 1998, p. 67). Modernization from the perspective of intellectual involves the extent and range of human knowledge about their environment and disseminating this knowledge throughout the community by increasing literacy, mass communication and education (Shirzadeh, 2011, p. 16). In other words, modernization is product of human knowledge. Creative people through the acquisition of knowledge opened a new horizon into himself and world that is admirable, but is incomplete. This creative man should move on the spiritual and cultural axial than doesn't go devious. Modernization seeks desire to convergence among societies and it may lead to the transformation of countries. Modernization is a process of Westernization and step by step. Industrialization and democracy are two serious characteristics of modernization.

4.4 Impact of Modernization on Globalization in Iran

If we want to understand what impact has modernization on globalization in Iran, it is necessary in addition to understanding modernization and its problems in Iran should also somewhat aware about the meaning of Globalization. Giddens believes that "Globalization is strengthen of the global social relations which apart places connect together which any local events that will be affected from miles away and vice versa" (Giddens, 1998, p. 77). Some know globalization as a complex series of distinct and interrelated processes in economic, cultural, social, political and military areas which transforms social relations in the world (Rejaei, 2001, pp. 82-123). It has a capacity that should not go unnoticed comments. Its importance should become clear better than we can make decisions. Globalization based on the new style is the product of the natural consequence and an evolutionary phase of modernity. As well as postmodernism in the continuation of the process of modernity and its criticism and intellectual developments is formed and dynamics. One of the most fundamental teachings of postmodernism is doubt on fix and total affairs. In this situation all meta-narratives are doubt. In general, it can be said that globalization has elements such as reducing the imposed costs of time, place and space on the communications and transport, erosion and collapse of borders, increasing of the interdependence of humans in the world and structural and institutional homology (Golmohammadi, 2003, p. 12). If the globalization could be raised in the world is due to capabilities, capacities and its positive works that is benefiting the peoples of the world. Certainly, "This phenomenon has negative effects as well which in turn should be discussed. Iran as the other countries is influenced by modernization, it has also affected from globalization. It is important to be able to be effective. And this is related to the amount of power of its various dimensions such as (material, cultural, interactive and managerial aspects).

If we call this progressive Phenomenon as "Globalization" is becoming widespread and other countries cannot withdraw themselves from this issue. Because it will be affected inevitably by their bitter and sweet events. Result of both approaches can be a result, namely the movement of the world toward assimilation and integration. Roland Robertson has said in the same field: "After all said and done, the process of integration of the world is inevitable" (Tomlinson, 2001, pp. 25-63). Globalization has included all domains and material and spiritual spheres of man life. There is no society, civilization and culture which escapes this fast procedure and stays away from its complications and the humankind is not safe from the warning vibrations. Although the initial signs of the universality showed themselves in economy and commerce territories, but it had some results like goods interchange, cultural, political, etc interchanges.

4.5 Iran, Modernity and Universality

Universality is one of the outcomes of the modernity and the modernity doesn't belong to any culture or civilization as human achievement, but the west was not the starting point of that but discovered it and the effected world by the modernity has the metamorphosis and alterations and no country is exclusive. According to David Grice :modernity changes all civilizations including the west, this is not a way to expand the west but a

universal change in the basic conditions of each civilization and all civilizations (Rajaei, 2001, p. 123). Although Iran is not a developed country in the world but the cultural aspect of our country has some perfect capabilities that depending on them might reach to some culminations. Iran is facing some political, economical, cultural, connections based problems and one of the universality specifications is that no one is able to do anything without informing others and others are always present in human thoughts as any type and shape and root and its presence expands the limited ideological perspective of people (Shaygan, 2000, p. 31). It is hard or impossible to do anything surreptitious in this world. We know there was no specific problem in the universal era until Iran was collaborating with the world powerful countries before the Islamic revolution of 1978 and Iran was defining benefits as the big powers benefits, but the Islamic revolutions changed this equation and. So there was no specific challenge between Iran and developed countries before the revolutions. Big countries benefits were responded well and there was no specific contrast. But after the Islamic Revolution and according to the chosen procedure, some intense challenges were made between Iran and these countries. Certainly universality is effective on the modernization durability and any catastrophe for the modernization will affect the universality at that point negatively. Since ineffective traditions, despotism and foreign colonialism prevented from the total formation of the modernity in Iran and they have even affected the delay and incompleteness of that which was true for Iran too.

4.6 Modernization and Universality

Modernization and universality are two sides of a coin and any delay or fault of them might prevent us from reaching to the defined aims or make it unavailable or slows the progress. Regarding threats and opportunities, social connections territory is very expanded in the modern life and the speed and alteration is very expanded and considerable in this world and the anomy is more common in the society setting and the main reason of all types of social abnormalities is factors and traditional identical sources destruction. Although the borders and lands destruction is very profitable but the cognitive discipline and secure space and cultural identity of societies have changed negatively and the adjustment with that has created lots of difficulties, past cultural cohesions have disrupted and lots of new difficulties were created until the new equilibrium creation and reaching to the necessary coordination. Developed countries have chosen two methods, facing native culture of developing countries. First is expanding the culture according to that the native cultures are usually traditional and old fashioned and one of their specifications is the prevention from the development and progress and that must be destructed and new modern cultures of the west should be replaced by that. Second, they have tried to remove its main elements by different tries and disparate tools (Robin, 1991, p. 5). There are lots of tools of the native culture that not only are not against the development, but they are type factor of the development and any destruction type of positive cultural elements in the third world countries is a dam on the way of these societies development (Etal Bockock, 1995, p. 21). Cultural interaction should be replaced by the cultural invasion; otherwise a part of the human kind achievements and experiences would be buried unjustly as a precious treasure.

Urbanism is another twin of the modernity and the city main parts are industry and market and lots of people gather in the city. Feudalist city towers and bulwarks will be destructed and the border between the city and the vicinity will be removed and the city territory will be expanded constantly and the unprecedented people gathering in the city needs the supervision and the discipline. Streets will be named, houses will be numbered and people will have identity cards, the urbanism system and the architecture will develop newly (Adams, 1991, pp. 48-51). They are just some parts of the modernity productions which were able to alter the past style of human kind lives and provide the welfare and security for the society, although it has some negative functions besides all that relaxation which shouldn't be ignored.

5. Conclusion

Modernization and globalization directly and indirectly is the serious product of modernity and modernity is a historical process which took place several centuries in the West and evolved. Throughout history, types of intellectual, political, philosophical revolutions have two special effects on the growth and maturity of the two. This faulty entrance in traditional and autocratic atmosphere of Iran's non-native and non-spontaneous was emerged in the form of political and social project. These two traditional and modern discourses in contemporary Iran could never move from infertile mental limits to the creative, critical, open and forward mind. Unfortunately, in contemporary Iran, continuous conflict between modernity and tradition especially political, social, economic events prevented Iran's growth and dynamism. Although Iran had Islamic – Iranian brilliant culture but could not be in the group of the privileged countries in the world. Instead of the traditional and the modern world reached an agreement and discourses, paid on struggle and rejection of each other. And it was the lack of historical correct understanding and lack of responsibility in the face of tradition and modern. However, in contemporary

Iran in the face of modernization and globalization, we have more ideological and emotional regard and we have not pay attention to philosophical and intellectual cognition of modernity. Certainly, looking at the modernization regardless of its basics deprived us of its corollaries. The conflict between tradition and its margins with modernity products have had Infatuation, change, modification, deletion which is serious need for Pathology. This should not continue, otherwise Iranian society suffered heavy loss. Although by the presence of interaction and communication and growth more awareness has been achieved improvement in some cases but to final destination remains distances. Civilization and historical dominions of Iran along with Islamic and Iranian culture cause not to fear the achievements and thoughts of human. In this regard should have software and hardware products and also to respect others. We should not neglect the judgment of history. We should not conflict with the intellectual seeps of human that is beam of truth light.

In the essence of traditional legitimacy, power is exclusively, sacred and personal and the integration of public and private spheres and the concentration of power create authoritarianism. This is opposed to new developments and modernization. Obvious features of despotism can be found in the lack of participation, inefficient, and strengthen the military. But traditional legitimacy for survival and strengthen its legitimacy sorely needed for industrialization, economic growth, administrative reform, education and military and political and social participation. The emergence of new ideas as well as to demand them from the sovereignty (needs modernization). Hence modernization and despotism need to find empathy and unity. This uniformity of treatment cause devaluing of the values, the creation of political parties, separation of public and private spheres, and also can lead to the formation of new memes.

It seems that modernity has been influenced Iran not modernization more than anything else. Modernity has Philosophical and intellectual nature, so that human is principle in it. Hence, this approach is in contrast with the spirit of Islam. But modernity is a product of modernization and it is neutral. Therefore it cannot be in conflict with Islam. Obstacles to modernization in Iran can be divided into two general categories: internal and external: From the internal barriers can be called tradition and despotism as serious obstacles in the way of modernization. There are certainly other factors in this field, but the prominence of these two more than other materials. Internal and external factors both as prohibitively affect on the process of modernization so that we cannot determine the weight of every one. Of course, existence obstacles in the way of modernization did not mean there is no way out of the deadlock.

References

- Adams, R. (1991). *Metropolitan Opera* (p. 25). New York: Review.
- Ahmady, B. (1994). *Modernity and Critical Thinking*. Tehran: Markaz Press.
- Apter, D. E. (1998). *The Politics of Modernization*. New York: Longman Publication.
- Behnam, J. (1996). *Iranians and Thought of Modernization*. Tehran: Forozan publication.
- Descartes, R. (2001). *Meditations on ascendancy Philosophy* (Translated by A. Ahmady). Tehran: Nei Press.
- Dob, S. (2000). *Modernization and Development* (Translated by M. Garabagian, & M. Zargami). Tehran: Cultural Services of Resa Press.
- Etal Bocock, R. (1995). *Social and Cultural Forms of Modernity*. Cambridge: Polity Press.
- Gavam, S. A. A. (1995). *The Crisis of Modernization theories and Political Development*. Tehran: Beheshty University Publication.
- Giddens, A. (1998). *The Consequences of Modernity* (Translated by M. Salasi). Markaz Press.
- Golmohammadi, A. (2002). *Globalization, Culture, Identity*. Tehran: Nei Press.
- Hodeshtain, A. (2001). *Modernity, Globalization and Iran*. Tehran: Chapakhsh Publication.
- Kolakowski, L. (1990). *Modernity on Endless Tivial*. Chicago.
- Plamenatz, J. (1963). *Man and Society*. New York: Longman Publication.
- Rejaei, F. (2001). *Globalization Phenomenon* (Translated by A. H. Azarang). Agah Press.
- Robin, K. (1991). Tradition and Transition: National Culture in its Global Context. In J. Corner, & S. Harvey (Eds.), *Enterprise and Heritage: Cross- Currents of National Culture*. London: Rutledge.
- Shaygan, D. (2001). *A new charm* (Translated by F. Valyani). Forozan Publication.
- Shirzadeh, R. (2001). *Modernization, Development and Globalization*. Tehran: Agah Press.

Tamilson, J. (2001). *Globalization and Culture* (Translated by M. Hakimi). Tehran: Cultural Researches publication.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/3.0/>).