SENSE OF SOCIAL SECURITY IN THE RELIGIOSITY

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ABSTRACT

Security is one of the essential needs of any human being. In addition, security is a subject that has been recently attracted the attention of scholars of various human sciences discipline such as sociology, psychology, social psychology and political sciences. The present research has been carried out to study the feeling of security and its relationship with religiosity variable. The statistical society of the research was the students of Payam Noor University, West Azerbaijan Province branch. The subjects were selected by using random sampling that ended to selecting 380 students. The sense of security was defined by using Buzan, Muller and Emile Durkheim theory of security. Findings showed a direct relationship between the five dimensions of religiosity and the dependent variable; that is, social security feeling.

Keywords: Social Security Feeling, Religiosity, Students, Religious Dimensions , Payam Noor University of West Azarbaijan

INTRODUCTION

The feeling of security entered in the domain of empirical studies after 1960s by raising some issues such as risk taking society, the existence security, mental security and social welfare. Today, many scholars prefer the feeling of security over the security itself in terms of importance and necessity and believe that analysis and studying its aspects in present condition is more important than security itself (Bayat 2009:9). The concept of social security was used by Barry Buzan in 1991 for the first time. Social security is only one of the aspects of his five-dimensional approach towards security category. Social security means all actions that by which, different groups of people would be able to perform their social activities in a peaceful environment. From the viewpoints of sociologists such as Durkheim and Weber, social order is a necessity for societies and people feel peaceful in the presence of social order. Both those sociologists emphasized on the role of religion in maintaining social order. Based on the viewpoints of Max Webber, as for Durkheim, legitimate orders could be classified based on the motivation of people who subordinate to them. Max Weber himself makes distinctions among the four orders, as the legitimate orders, remarking that although they are all the manifestation of four actions, they are not precisely one:

And both those sociologists emphasize on the role of religion in maintaining social order. Based on Max Weber's view, as well as in Durkheim's view, legitimate orders could be classified as per the motivation of people who subordinate to it. Max Weber makes a distinction between the four orders and legitimate order as although they are the reminding of four actions, they are not exactly one: Passive or emotional orders, rational orders by attribution to values, religious orders and orders emerging from purposes. The religion- emerged orders are attributed to an act which is called tradition and this indicates religion and tradition in a certain stage of change in history. (Aaron 2009: 625).

According to the census of 2011, of total 75,093,444 population of the country, 4,138,956 are universities and higher education institutes students (detailed results of census 2011: 300); that is, 5.51% of total population. In another word, one out of 20 people is a university student in different educational programs. Therefore; discussing the issues and problems of young age group as the essential social capital of the country is one of the most necessary needs of our society. Payam Noor University of West Azarbaijan Province is one of the largest university campuses of northwest country that offers various and specialized fields ad has higher number of students than most universities of the zone. Various researches that have been already on this issue have indicated the existence of some sense of insecurity and concerns among women and students. On the other hand, the importance of security in human lives is so great that its absence could cause disorders in social relations of individuals and if it continues, the social capitals of the company fade away. (Ahmadi and Kaldi, 2012:3).

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MATERIALS AND METHODS

A: Social order in Durkheim's theory

Durkheim believes moral order as the main element in continuity of social life that services and continuous despite changes in our relationships and in the individuals that make it. In Durkheim's famous principle, when we are in the act of worshipping, we are in practice worshipping the society itself in the figure of moral principles. (Aaron 2009: 408-409). According to Durkheim, there is no recognized community in the course of history that did not have a religion. (Durkheim, 2004: 329). The codes and principles that are the essence of a society, the practical rituals of worshipping in their sense have huge importance in the survival of social life; for, when we are engaged in performing those rituals, it reminds us of the secrets that have put our lives in order and we prevent the pressures of our routine lives, our attachments (that is, our dependence to the society and moral codes) overcome us. Therefore; it is necessary to ensure those rituals are frequently revived and repeated; thus, religious rituals keep the morality which contains and guarantees them alive.

"Edie" mentions six functions of religion for the individual and society:

1- Religion brings supports and console for man and in this way, it supports the established goals;
2- Through codes and rituals, religion has created an emotional importance, identity and a fixed standing point for man in the conflicts of open incompatibilities and ideas for man and this is the very attractive function of the religion and covers the instructions of religious teachings and performing religious ceremonies;
3- Religion gives sacredness to norms and puts group goals over the individual wishes. Religion launches social order;
4- Religion provides criteria to be used as the foundation of using the existing social models and this is the same prophetical function of the religion that could create a basis for social protests'
5- Religion helps man to know himself and makes him feel the sense of identity;
6- Religion is highly important in the process of individual's development because it helps people to move from one situation to another situation in the life crisis and passing conditions. (Hamilton 2008: 221).

The role of religion in social term is to maintain the social integrity of the community; in addition to observing the essential values in social life and give legitimacy to those values and reinforcing them in the society. (Aaron 2009: 396).

Durkheim is the most significant theorist in sociology and has had the highest influence on the sociology of religion. Some of the thoughts and religious achievement aspects of Durkheim are affected by his predecessor thinkers who were not as famous as him; one of those thinkers is Robertson Smith who in a book in studying the Semitic ancient religious published lectures on the Semitic views. Robertson Smith mostly emphasized on functions than beliefs. In his arguments, they are the religious functions such as rituals and ceremonies that have fundamental importance not the beliefs. In Smith's view, religion has two functions: One is to regulate the individual behavior for the public good and the other is the motivation to grow the sense of sharing social unity such as rituals and…In his view, men pay more attention to rituals and ceremonies than religious teachings and for this purpose, sociology must focus on the works people do rather than what they say. In Durkheim's view, there is no religion which could be called arbitrary; rather, any religion is true in a form. For, in his view, if religion was a totemic illusion, it could not live this long. (Hamilton, 2008: 170).

B: Max Weber and role of religious entities in institutionalizing the values: The main religious sociology theme in Weber's view is that there is a direct relationship between the economic system and the moral principles of societies that have effects on each other. For Max Weber, religions should be considered as a social phenomena and a significant factor which received less credit in the calculations of predecessors than it truly deserved. In Weber's view, religious beliefs could affect the objectivity of relationships and social evolutions. In fact, he tried to provide a comment on Marx's belief in order to lift the illusion from

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Marx's revolutionary theory; thus, he tried to explain that in addition to economic structure, the cultural structures; too, have determining role in changes of societies. (Farasatkhah, 1998: 142-143).

Definitions and dimensions of social security
The concept of social security in its technical concept was a term which was first time introduced by thinkers such as Barry Buzan, Ole Weaver and Lemaitre in Copenhagen School of thought. The motivation underlying the introduction of this term was the threatening waves that had put the "groups' identity" into risk. From the viewpoints of the scholars of Copenhagen School, absolute security could not be visualized and the existence of some degree of insecurity and crisis work as a factor of flourishing and dynamism of human life. The threat sources are military movements, political turmoil, social concerns, economic instability and environmental pollutions, the procedures of their action are studied through categories such as specified identity, inevitability, intensity of possibility to occur, probable consequences and historical records.

C: Mazzlo's five-aspect classification of man's need and the place of security in this theory: Mazzlo's hierarchy of needs is a viewpoint which is extensively discussed. In Mazzlo's view, after fulfilling physiologic needs, the need of security, including safety, stability, support and protection, order and relief from fear and stress, become man's motivation. According to Mazzlo, all of us in some extend need to ensure that affairs go in their normal and predictable ways; it is difficult to endure lack of certainty. As a result, we try to achieve the ability of ensuring our safety, support and order. For example, protection against dangers or unemployment and need to feel supported. (Rafiepour, 2008: 50)

D: Antony Gidenz's definition on the sense of security in modern society and the relationship between religion and sense of security: Antony Gindens, the contemporary sociologist focuses on existence security when discussing the concept of security. In his book, "Modernity and Prestige", Gidens analysis the concept of "self" and the modern structures of personal identity in connection with identity in modern society; in addition, in his book, "Consequences of Modernity", he discusses industry, military power and social control through analyzing the institutional dimensions of modernity and capitalism dependence. In defining security, he says that trust and security, taking risks and being exposed to risk are the items that have always been and still are in the modern society in various historical events. Trust and endangering security and taking risks; these bipolar and conflicting characteristics of modernity affect all aspects of routine life and show an extraordinary entanglement of the local and global situation. (Navidnia, 2009: 33). Gidenz believes that religion is a tool that organizes the sense of security in several methods: Not only gods and religious forces provide reliable destiny for the faithful servants, but also (religious) agents do the same work. The most important task of religious beliefs is to provide men with the feeling of peace and security in the face of the experiences of events and situations. (Gidenz 1998: 124).

Religiosity dimension: Charles Glack and Stark, after reviewing several studies of other researchers developed four dimensions for the religion. Glack and Stark on discussing the multi-dimensional aspect of religion drew the researchers' attention towards the multi-dimensionality of religiosity. Despite some criticism, Glack and Stark's model is a model which is mostly used by researchers of various areas of sociology partially or entirely. (Kivy and Compenhud, 1996). In Glack and Stark's view, all religions of the world, despite differences in details, have shared arena in which, religiosity is envisaged. Those arenas that could also been considered as the focal dimension of religiosity are: the ideological dimensions, religious rituals or actions, emotional or experienced dimension and the consequential or inferential dimension.

- The ideological dimension is the beliefs that followers of a religion are expected to have faith in them.
- Ritualistic or religious acts that consists of specific religious acts such as prayers, worshipping acts, participation in specific religious ceremonies, fasting…which are supposed to be performed by the followers of any religion.

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- The emotional or experience dimension that governs the emotions, images and feelings on having a relationship or connection with a divine essence such as a god or an eternal or omnipotent authority.
- The consequential or inferential dimension governs the effects of beliefs, acts, experiences and religious knowledge on daily lives of the followers. (Glock and Stark, 1965, quoted by Serajzadeh).

Empirical history of the research:
- Paul Roy divides security into two classes of governmental security and social security and points out that social security, though being a part of governmental security, could also be taken as an independent section. Social security concerns the society's identity. If the society looses its identity, its survival will be endangered. Roy describes Buzzan and Weaver's views on social security. Perhaps, governments might have military facilities and wish to extend them, but people in those countries might still feel the sense of insecurity. (Roy, 2003: 609)
- Pourahmad et al in a research titled, "Study on the relationship of religiosity and social security in urban and rural space" uses descriptive- analytical methodology in surveying method and in their research, and they discuss the existence of significant correlation of religiosity with the sense of public security and satisfaction from security authorities and fear of urban and rural spaces.
- Study the interventional role of social capital structure in the relationship between religiosity and the feeling of social security is a research which was performed by Ali Akbar Amin Beydokhti, the assistant professor of Semnan University on the students of non-governmental universities of Semnan City. In this research, the role of social capital and religiosity on the social security felling in the template of conceptual model is studied.
- Zangiabadi in a research studied the feeling of security in small and borderline areas. In his research, while paying attention to the role of disciplinary forces in providing the security, he notes the shares relationship between borderline cities and the foreign neighbors in religious and cultural aspects and then emphasizes on the development of borderline cities in industrial term to attract more population and improve participation. He discusses the development of social trust as a basic factor in blocks to improve social security. (Zangiabadi, 2011).

Research goals and hypothesis:
The major goals of the present research are:
A: To study the relationship of religiosity and the degree of social security feeling in students
B: to measure the degree of social security feeling among students
C: To measure the degree of religiosity among students
D: To study the relationship between religiosity and feeling of social security in students
The research methodology in present paper is descriptive- analytical. The literature review and studying documents have been used for collecting data in order to measure the degree of religiosity and feeling of security in the sample society, by using the field method (questionnaire) for collecting the data. The statistical society consists of all students of Payam Noor University of West Azarbaijan (province) in the academic year 2013-2014. According to the information of informatics center of the University, the number of students in this university in the academic year of 2013-2014 was 46000 students in different degree programs.
The statistical sample consisted of 377 students which was calculated based on Kokoran Formula (the formula to determine the size of samples) in 95 percent certainty and 5 percent error; and p=q-0.5. The statistical sample as chosen among students of Payam Noor University by using the formula for

determining the size of sample is $\quad n = \dfrac{N(t)^2\, pq}{Nd^2 + (t)^2\, pq}$ (Mansourfar, 1997: 319)

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$$n = \frac{21000\,(1/96)^2 \times 0/5 \times 0/5}{21000\,(0/05)^2 + (1/96)^2 \times 0/5 \times 0/5} = 377$$

In the above formula, N=21000 «the quantity with 95 percent certainty »t=1.9, P=0.5 and q=0.5, the acceptable error is d=5%. In addition, to prevent the test subject fall, 380 questionnaires were completed by the respondents. In the first and second stage, the sampling method with suitable conformity with the volume (based on the gender and education program) was used in the first and second stage and simple random method in third stage. That is, in first stage, the size of the sample was selected as per the age and gender, then in next stage, the selection was through random sampling.

Questionnaire was used for data collection, followed by using descriptive statistical analysis including tables, different diagrams, relative percentages, frequencies, mean and indexes with center inclination, frequencies indexes and inferential statistical analysis- which itself is divided into several types such as bi-variable analysis and multi-variable analysis- were used and in bi-variable analysis, tests such as *t* test (mean differences), F (unilateral variance analysis) and Pierson.

Findings of the research:
The results of testing the hypothesis of the relationship between the degree of individual's religiosity in mental dimensions and amount of social security feeling shows that there are positive and poor significant correlation between the mental dimension of religiosity and social security feeling. That is, as the mental dimension of religiosity increases, the feeling of social security poorly increases, vise versa.

Table of Pierson's R correlation between the mental dimension and feeling of social security

Independent variable / Dependent variable	Feeling of social security	
Religiosity mental dimension	Correlation coefficient	0.101*
	Significance level	0.005
	Number of observations	380

Testing the hypothesis of the relationship between individual's religiosity degree in ideology dimension and amount of social security feeling indicates that there is a positive significant correlation between the religiosity ideology dimension, and the feeling of social security.

Table of Pierson's R correlation between the ideology dimension and feeling of social security

Independent variable / Dependent variable	Feeling of social security	
Ideology dimension of Religiosity	Correlation coefficient	0.281 *
	Significance level	0.005
	Number of observations	380

The type and direction of the relationship is linear and straight. In another word, as the ideological dimension of religiosity is higher, there is more social security feeling; vise versa. This could be attributed to the requirement of the security system of the country to observe religious principles; before a person with religious beliefs, even in un-empirical and sensational way feels more satisfaction regarding the groups that he believes them to be committed to the religious principles.

The test results of hypothesis of the relationship between religiosity ritual dimensions and the social security feeling indicate that since the calculated significant level (sig=0.005) is less than the research Alfa (α=0.416).Therefore, statistically, there is a significant correlation between religiosity rituals

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dimension and the social security. As Demras noted, individuals that have more gain from the interactions and social capital in the social integrity which he feels in the rituals, particularly in the collective rituals, experience a generalization in his mind that helps the individual not to feel insecure in the society and different environments.

Table of Pierson's R correlation between the religious rituality dimension and feeling of social security

Independent variable ⟋ Dependent variable	Feeling of social security	
Religious rituality dimension	Correlation coefficient	0.146 *
	Significance level	0.005
	Number of observations	380

Testing the hypothesis of the relationship between the religiosity degree of individuals in experiencing dimensions and the amount of social security yielded the results that as the significance level which is calculated (sig=0.005) is less than the research Alfa (α=0.168), statistically, there is a significant correlation between the experiencing dimension of religiosity and the feeling of social security.

Table of Pierson's R correlation between the experiencing dimension of religiosity and feeling of social security

Independent variable ⟋ Dependent variable	Feeling of social security	
Experiencing dimension of religiosity	Correlation coefficient	1680.1*
	Significance level	0.005
	Number of observations	380

The results obtained by testing the relationship between individual's religiosity in the consequential dimensions and feeling social security are as follows:

Table of Pierson's R correlation between the individual's religiosity in the consequential dimensions and feeling of social security

Independent variable ⟋ Dependent variable	Feeling of social security	
individual's religiosity in the consequential dimensions	Correlation coefficient	0.211**
	Significance level	0.005
	Number of observations	380

Since the significance level which is calculated (sig=0.005) is less than the research Alfa (α= 2.11); therefore, there is a statistically significant correlation between the religiosity consequence and social security feeling dimensions.

And the general result of testing the hypothesis of the correlation between religiosity in general and the security feeling showed that since the calculated significance level (sig= 0.05) is less than the research Alfa (α=0.206), there is a significance correlation statistically between religiosity and the social security feeling.

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Table of Pierson's R correlation between the individual's religiosity and feeling of social security

Independent variable / Dependent variable	Feeling of social security	
individual's religiosity	Correlation coefficient	0.206**
	Significance level	0.005
	Number of observations	380

The results of other hypotheses that alongside main hypothesis studied the relation between religiosity and social security feeling, including the relationship between gender, age, education and religiosity; and, the social security feeling indicate the existence of relationship between the variables mentioned with religiosity and the social security feeing; the results of which are beyond the scope of this paper.

In addition, in the discussion of regression for scaling the mentioned model, the entire dimensions of religiosity variables (the five dimensions of religiosity; that is, the mental, ideological, ritual, experience and consequential dimensions) that were measured in the distance level were included in the deal as independent variables. The step to step regression method was used in a way that first, a variable with highest regression coefficient and least P-value is selected for the first model and in next steps, other variables enter into the regression model as per the priority of importance.

The results of regression analysis of "factors that define social security feeling" show that among the independent variables that were included in the regression model, the independent variables entered into regression model, all variables in the final model entered into the regression model and define almost 22 percent of the changes of the dependent variables of the research. The summary of the multi regression model is listed in table 4-57.

Table of indexes and the statistics of multi-variable regression analysis of "social security feeling

Multi (variable) correlation coefficient	(Multiple R)	0.469
Defining coefficient	(R Square)	0.22
Corrected defining coefficient	(Adjusted R Square)	0.215
Variable bias	(Standard Error)	0.19

The results of variance analysis for the final model show that the determining variables are significantly able to predict and define the changes of the dependent variable of "social security feeling". In another word, the corrected AR defining modern is significant. Among the variables that entered into the model, the variable of function is affected by the ideological dimension of religiosity more than any other factors.

Table of variance analysis of multi-variable regression of "social security feeling"

Source of changes	Sum of squares	Freedom degree	Average of squares	F	Sig
Regression	15.970	4	3.99	76.63	0.000
Remainder	19.544	375	0.0521		
Total	35.514	379			

By comparing the present research and the previous studies, and the theoretical framework, we conclude that the results of the research in the region subject of study are in line with the theoretical framework and the previous results. In connection with the dimension of religiosity and social securing feeling, including the scientific studies in the area of ritual dimensions and the studies of Glante, Loran and Carel in the consequential dimension area, the results of this research are in line with and confirmation of previous theories and studies. In addition, based on the opinions of Durkheim by considering the results obtained in present research, there is a relationship between religiosity and social security feeling and based on the Gidenz's theory, the relationship between religiosity and social feeling is also confirmed. The results of

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the present research; too, are in agreement with the results of the research and studies of Pourahmad et al, Zangiabadi and Ahmadi.

The suggestions and approaches that could be presented on the basis of the findings of the research in the present paper are as follows:

- With respect to the religious society of Iran, it is possible to increase the social capital in the society through reinforcing the norms that are rooted in the religion such as trust, positive thought, and righteousness and as such, and by those means, prevent showing antisocial behaviors (telling lies, breach in trust and insecurity).

- Since in the present research, a difference was observed between the feeling of security and gender and as in some indexes, women showed less feeling of security; thus, the supervisory organizations should provide means for improving the feeling of security in females through providing security in public places such as parks, alleys….

- Conducting social researches in long term leads to improving the knowledge and subsequently affecting public behaviors, it is suggested to carry out researches related to the social security feeling among different classes of people to provide more recognition and knowledge on the subject and allow more extensive perspective and view of people regarding the subject and improve the sensitivity.

- The mass media, particularly television play a basic role in generating behaviors and their changes. With respect to the religious nature of Iranian society, the necessity of paying attention to the genuine religious behavior and preparation and development of plans related to the security could play a basic role in the formation and sustainability of feeling of security.

- Attention to the religious rituals reinforces the feeling of security in the individual through strengthening the interactions and by encouraging people and preparing psychological grounds for their participation in such ceremonies; it becomes possible to reinforce the feeling of security.

- In this line, goal-oriented investment in the university and holding regular and margin free religious ceremonies, especially arranging for group prayers in the university and encouraging students in being committed to this important act could reinforce the feeling of peace and tranquility in students.

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