

The trend of making cultural transformation in the community in terms of communication and according to the religion teaching

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ABSTRACT

Objective: In order to achieving the development, at first, we must be precisely defined this concept and identify its purpose. For preparing development path, it is essential a cultural transformation in the community. We have to understand the process of cultural transformation, at first, investigated to the experiences of the impact of communications technology on the culture field. **Methodology:** If communication initially cause a convergence wave in accordance to the opposition between social advantage and individual benefits, whatever decision makers carry out toward the dissemination of aim, public acceptance would gained, otherwise the communication project would be useless. In trying to create such a wave, the monotheism word recognition and fostering breath ethical aspects are two steps that between social interests and material interests of individuals establish unity and harmony. Transformation of Society would occur following the unity and harmony of the people world, the ideas world and the objects world with each other and with the aim of collection. In the most widespread of spiritual mode, the traits are under the control of the soul and all forces in society have the transcendental movement. **Results:** With the fading of spiritual, the traits are dominated by wisdom, all forces are not on the move and their moving parts, as well as overall, is not in the transcendental. With the loss of spiritual, the traits dominated by instincts are torn of together and becomes dominant individualism, this is the same situation that history calls it the era of decadence. **Conclusion:** Of course, evolution, fertility and its compatibility with social-economic environment of contemporary period requires much time and effort. This researcher, while visiting the books, articles, magazines and journals that was somehow related to the issue, he is collecting literature and theoretical foundations in this context and then is used the method of inductive research.

1. Introduction

Cultural transformation during the path of development is of great importance. Culture can be a sensitive and effective factor accelerate the development process and when is not appropriate the cultural characteristics of a community creates serious obstacles in the path of realization of development. The economic system of a society and the evolution and its development, inevitably affected from exterior and non-economic factors including social factors cultural and behavioral patterns. Human life and society dignified is at stake to achieve all-round development and to achieve it, we must build institutions and culture fit, as revive, stabilize or strengthen the favorable development in the community. In cases where is the need for a massive transformation with all carefully considered tried to implement appropriate culture. Culture and norms and beliefs and values and attitudes, sometimes directly affects on economic development by changing choices and decisions that people take in the economic sphere sometimes with transformation thought and behaviors patterns, indirectly affected on the economy and closing development and sometimes leads to stimulation and people's participation in achieving development. Francis Fukuyama, the relationship between culture and economic efforts of a community knows a direct relationship and believes that the

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economy is the most sensitive human scenes of modern life, in which the culture is to directly influence both in domestic welfare and the world order. In his view, the existence of structural differences between capitalist countries is mainly due to the characteristics of cultural communities and less related to the issue of development in them. In order to realize the development of this concept, as a goal, should be defined precisely, then with regard to the definition of development and that country is expected to develop, identify and select the right direction to achieve the goal. After identifying the target to use the definitions should be research about the right tools to achieve the desired development. In the next step, as we said the reconstruction of society cultural and suitable for dynamic development is a scientific necessity and in this regard, should be recognized the mechanism of creating cultural transformation. Thus, in planning for comprehensive development needs knowing full strategy and right direction and that it preferred approach be research the right tools to achieve the goal and to take steps in this direction and shorten the time of development realization, created a cultural transformation and change. In this regard, this study is in search of answers to the following questions:

What is the right definition of development? And what criteria should be considered in this definition? Is there a strong tool to realize the definition of development? Can a cultural transformation and change in the behavior patterns of people in order to realize development goals established? Is it possible to create a cultural transformation and change in the behavior patterns of people in order to realize development goals? And how is it created the summarizing transformation and change of thought and behavior people?

1.1 Literature

- Abhijit, in his writings called "Who is winning?" believes that is not no doubt that cultural traits has a fundamental role in supplying tools of mental, moral and economic to live and according to the norms of new capitalist economies, some cultures their relatives better equipped than other cultures for success. He said "the values and attitudes, in other words a culture that allows different groups and causes phenomena such as instability and persistent inequality in Latin America and the economic miracle of Taiwan and Korea and Japan won." Prominent economists such as Abhijit (1992) in his book entitled "about the theory of social change, how economic growth begins?" Economic developments knows the effect cultural transformation and the result of it, and said the fundamental change in culture by itself makes the economy out of recession and hence to grow and develop. Atash Pour and Noorbakhsh (2010), in examining the types of values and cultural transformations in society taking advantage of the theory related to cultural transformations, in addition to recognizing the status of types of values among members of the Iranian family, began to study cultural transformation in the community. Data for this study were collected and analyzed with completed 393 questionnaires (200 parents and 193 children) by the demographic characteristics of the households in the Bandar Abbas city. The results of the survey the status of types of values indicate that both parents and children put a higher priority the material values rather than metaphysical values (Ejlali, 2000).

1.2 Overview of the basic concepts

Economic development: economic development is the comprehensive promotion and holistic living and social welfare. Development is a process that was to ensure continued growth in material and spiritual tool and socio-economic foundations and people in the process can reach up to excellence and perfection.

Communication: the process of mutual transfer of insights, ideas, attitudes, practices and knowledge from different social groups to each other or is the general sense of social interactions that have possible dynamics of human society and provides understanding the causes of the group and fertility culture.

Culture: this is the aspect of immaterial of human built environment, which is the set of attitudes, values, beliefs and the accepted beliefs by a community, which is dominant on persistent behavior of individuals (UNESCO, 1997).

Convergence: convergence in terms of literally is the concept of a whole by the components, also it has been called interdependence is related to a strong solidarity, relations within a society or a political unit. This refers to the collective perception and self-awareness.

Community in support of development: communication is for making culture development that is to mean, systematic application of community communication capacity to create cultural transformation and be immaterial and spiritual growth of the community to provide the context growth of community financial power and more importantly to be useful in responding to basic human needs and achieve excellence and perfection of his.

2. Materials and methods

2.1 Development model based on communication

Jamalizadeh (2007) dealt with the development and communication rather than as two distinct entities, but as a specific and entity and its analysis focuses on communication and the evolution of society. He says: "Evolution is a complex phenomenon, but based on organic dynamic relationships. This phenomenon is the result of the transformation of the world order, which upon conversion of matter and energy to the intelligence and information reveals itself. All these phenomena can be understood as the evolution of self-determination and liberation. "He is to understand the intricacies of communication offers a conceptual framework, in which included different dimensions of development policies and procedures of communication in a chart consisting of individual and social transformation and these dimensions connect to the central issue philosophy and concept development. As the chart shows, the meaning and philosophy of phenomenon in the underlying and it epistemological shape placed at the center of the review. He explains a chart: in the vertical axis, which is in direct contact with the central area of the chart, the meaning and philosophy of development, two independent component of change and evolves, but at the same time is visible in the cross-linking. The first component is a large-scale development or development system, which is identified in particular areas, such as capital, labor, economic development and resources, cultural and educational development, legal development, political and institutional development and other areas which were not taken into account. The second component deals to analysis, the micro level to individual transformation and its relation to the development of society. The horizontal axis was related to the central area charts and is divided into two main territory and communications systems. Communications at both micro and macro levels indicates variable norms in a resending the relationship between consciousness and reality.

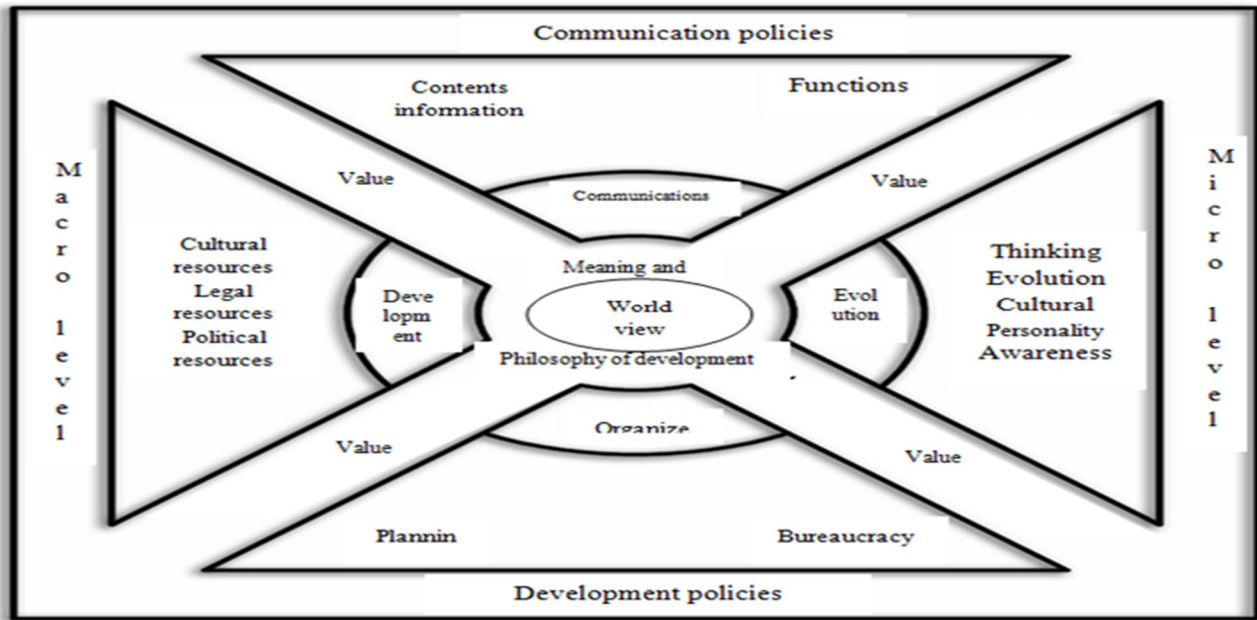


Figure 1. Development model based on communication (Molana, 1990).

2.2 Social effects of mass media

The mass media have become of such influence and impact in the communities, which in the opinion of some, even could create a new generation for the first time in history a generation that is very distinct with their previous generations. As the aim of the research field has been used by the media to influence people to do something that in normal circumstances may not do. As we shall see, regular analysis of funds and the effects of different types of communications provide facilities, so as to use from these effects in planning of communication and particularly planning social media content. Azari (2004) provides a basic definition of "communication impact", "communication impact, which occurs when as a result of the communication process, may or may not have something in mind that if the process did not exist, it is was not or was. In addition to the social function of the media (in the realm of impact) at least two issues are caused due to media issues, one of them is the media impact on perception, which is considered in the context of media theory from McLuhan votes (1946) and others is how the media directly or indirectly impact to the public and Framing to public opinion, which has been engaged to the attention of most theorists in the field of social sciences. Jahangard (2006) believes that the theories of impact changed for several reasons including because of the changes that occurred in the process of understanding the influence, in particular given that what effects are important for the study. In the first phase, the content factors lead in their create effects. In the second stage individual characteristics were considered more important. The third step according to the Jahangard combined content and individual factors. Firstly, the media assumed "absolute power". Secondly, the media was considered a "powerless" and the third stage considers them as "strong" (Windahl and Signitzer, 1992). In the picture below is shown theories of mass media:

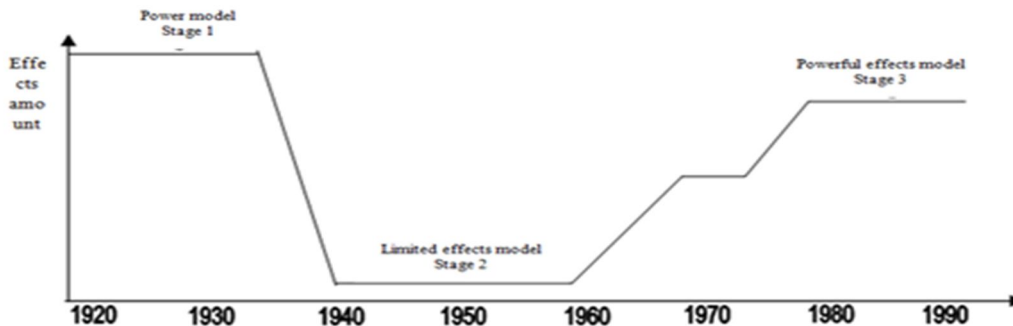


Figure 2.

2.3 The influence area of science and information technology and communications on the development

The current era of information and communications expanded the scope of activities and communication skills in different areas and are used communications intelligence technologies in a wide range of economic activities, political, social, cultural, scientific and technological. Can be said that information and communication technology is able to facilitate and expedite the work, but sometimes leads to structural changes and the changes and transformations. As Figure 1 shows, ICT can play a role in four areas: educational, scientific, economic, cultural and informational.

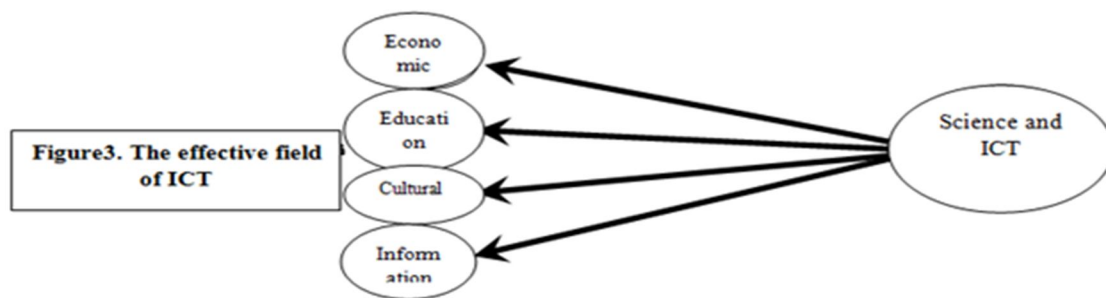


Figure 3.

We can say, the school district has been oldest area of the effectiveness of communication. Educational use from the media has been carried out since 1920. The economic sphere is related to the mechanism of the impact of ICT on the economy and the communications revolution has a central role in expanding the influence of this field. Communications and cultural transformation in the past three decades has been one of the major themes of social science in the world and Iran and many social scientists have argued are this context, and finally the fourth area focuses on the role of key data transfer by means of information and communication are a wide range of transactions and today world transactions. In some of these areas has been proven the ability to change and develop information and communication technology in some there is doubt and continue study and research.

2.4 How to create cultural change

2.4.1 Issue

Sarookhani (2002) believes: "the transformation is the characteristics of communities and the rate of change in society can vary dramatically." For developing today countries, finding science to all the mechanisms of mass media in order to take full advantage and wide from this tools of soft power in some cases outright its amazing power to change and cultural transformation and achieve appropriate culture development is essential. Communications equipment through the years have proven capabilities of its influence, but there are a lost ring or rings between the ability to influence and impact of the communication devices and public interest, which had not attracted the attention of someone. As if, an unwritten law is dominated in this area. If a group of people in the early stages of starting a communication project respond to it, it can be said create a project and will be successful. Otherwise, it will end soon.

2.4.2 Neglect of communication projects

As we said, studies have shown that one of the reasons, it can take to encourage practical is that significant numbers, they do practice it. But, in the early stages of the project, which has not yet happened, what factors may be able to force people to act? As we said, there is a missing link between public interest and high capability expansion a goal by the mass media. The current still has not been formed in the society, the mass media to calling for specific action not enough to do work. The only other driver to operate the person, who is known over the years, is providing his interests and perhaps this is the same thing that in communication project, it is ignored. The development specialists have been targeted in communication projects lead to socially optimal, while it is necessary, what is the aim of the communications project provide the people's interests.

2.4.3 Nash equilibrium and social optimum

There are many strategic situations, in which, at one time many players take part in a game. In these cases, analysis of the game is necessary to study the action of several players. Anyone, be in this position imagine that some wrong things is taking place. In general, many such games are related to the collective action. The aim of the society was to achieve the best, but the outcome and results, which are beneficial for society necessarily not occur in the Nash equilibrium of the game. So, to review under what conditions can be modified game, which achieved an optimal result (socially) in practice.

2.5 Economic schools thought about the originality of an individual or society and its consequences

2.5.1 Capitalist economy

One of the pillars of capitalism is individualism and his interests. The capitalist system on the infinite faith is based on the individual and individualism. This system, the interests of the individual as a leader and sponsor social interests and it is extended at all levels. Each person in the capitalist system has enjoyed from the freedom without disturbing others in the light of their personal interests can follow the desired method, and thereby even more increase on the wealth and self.

2.5.2 Socialist economy

The socialist system unlike the capitalist economy, the originality given to collectors and solution of conflicts of interest and society considered unique in the state ownership and central planning. Marx believed the rule of self-interest is the result of social conditions, which are the foundation of it, is based on individual ownership. With fundamental revolution in society and replaced public ownership be community-oriented the human thought.

2.5.3 General welfare state

General welfare state theory is trying to establish the balance between state power and individual freedom, therefore, condemned both collective interests of radical socialism and the unconditional support of capitalism of self-interest. That will make the fundamental difference between this theory with Islam is the principle of God owner in Islam. Ownership of God is an absolute and true ownership. After God, public ownership is accepted by Islam. One

purpose of religion is that by fair enacting laws the property of the general public between each one of them to be divided destroyed the roots of corruption including the exploitation of man by man and created economic balance.

3. Discussion and results

3.1 Religious investigate the attitude

3.1.1 Basic Instinct of self-love

Self-love is instinct that is not be more original and more comprehensive instinct, and other instincts, even the instinct of life is the branches of it. In humans, there are a lot of talents to enjoy different things, those forces or have the material or the spiritual. Material is summarized in the enjoyment of food and beverages and spiritual aspects in the moral and spiritual pleasures. If the intrinsic concept from the perspective of a person not a thing except limited powers of the material and fun to be born and begotten of the material, it is natural that field action and his view is limited and its goal was to achieve to some material pleasures as a result of the creation of wealth will materialize. Therefore, whenever we want to transform the habits of human life, first of all have fun and operational concept our transformation in him, so that way to a set procedure our implementation in the format and general framework instinct of self-love.

3.1.2 Coordination between human talents in the light of the teachings of religion

Achieving all higher targets and manufacturer of humanity is only possible in the light of the teachings of Islam, the religion between the material living measures, which require a person always prefers natural and individual materials on social interests and between the measures that are deserve for providing social happiness and welfare and respect justice in life establishes harmony and unity. The only measures that should be achieved helm is a measure that individual and social interests should be reflected in it, as a fair, whose value is equal to in basic general concepts.

3.1.3 The monotheism word

Islam in their legislation does not rely only on word of monotheism that's three principles is the unity of the Creator, Prophethood and the Day of Resurrection. Lord of the universe, soon, all the first and last alive and collects in a day and that day will be applied to the account of its subject and gives the reward of their works. It is clear that if there is no belief in the resurrection any cause is not another original, a man not prevent from the follow passion and force that forgo from the pleasures and enjoying natural self, because human nature, such that, loves anything that advantage to benefit himself, not anything that will advantage other than their own income, unless back favor other be to its advantage as also previously explained.

3.1.4 Morals

"Morals" in a conceptual way, we say that alternative in humans and appropriate time the effects on him and he forced the action will take. In other words, morals are the queen and statements sensual fixed essences in their effect act about easy checks from the man (Tabatabai 1982).

9.5. Coordination of monotheism and morals and law in Islam

Islam, after the based on the foundation of monotheism and morals has enacted a series of laws, which are related to morals, namely the above rules stems from the good morals and morality strengthened with this regulation. In other words, the spirit of monotheism is the ongoing in the moral virtues, which regulation calls for it and the spirit of his morals is the ongoing in the exercise of that duty, people said that as a result, all elements of Islam after analysis returns to monotheism and its monotheism after analysis, it appears to morals and applied it.

3.1.5 Law enforcement warranty

In discussing the enforcement warranty, what is important as we clearly see that in civilized countries (which are not considered in the term monotheism), rules and regulations of the country carried out completely and the familiar and do the general duties of their social appropriate ethical of legal materials have universality and are firm. Islam laws enforcement warranty, at first been put the responsibility of monotheistic religion and secondly to the morals, in the third step to the Islamic state and in the fourth step to the institution of society to all members of society with appropriate training and in knowledge and with the right enjoining good and forbidding evil are in government surveillance.

4. Conclusion

We have to provide a model of action for cultural transformation, in order to take advantage of science and information and communication technology considered potential impact of the science and modern technology. Then investigate to influence the communication on the cultural sphere and trend of making cultural change and cultural transformation. We said, according to a proven capabilities effective means of communication, there must be the missing link between the potential impact of communications equipment and public interest, because the success of cultural change communication projects always faced with a high percentage of probability of success. To solve the conflict between socially optimal target of community authorities and concerned individuals Nash equilibrium game theory states that if a convergent expectations of all players and a form of behavior accepted by the population are consistent with the Nash equilibrium and socially optimal. Consequently, if communication can initially create a convergence every norm and goals by development experts can be seen in the social optimum and take action to extend it, through communication, personal interests of society requires that act on it. From a historical perspective, convergence and build a network of social relations viewed together as an event and from the perspective of the universe have relationship is like the relationship between cause and effect and the greater integration will be more widespread of social

networks. Then Islamic religious and attitude rose in this case and explained. Coordination between human talents is only possible in the light of the teachings of the religion, the religion between the material living measures, which require a person continuous prefers natural and individual interests on social interests and between the measures that is deserved for providing welfare and social welfare and justice respect in life establishes harmony and unity. The only measures that should be achieved affairs are a measure that individual and social interests should be reflected in it in so fair that their value equal to general and fundamental concepts. Islam does not believe in the authenticity of only one or only the community, but it is believed to blend originality of the individual and the community. According to historical research about the all society, we can say the same: the emergence of society and social change movement is caused by religious thought and the formation of the society and take advantage of the strong force and the enormous social, takes place only through its dedication, religion is attached for their community. According to the findings, we can say that in the theoretical foundations of development, this concept means is generally smaller than that, it is expected. Material thinking of development with destructive conflicts, spirituality crisis, stress and persons anxiety due to the competition of the free market in developed countries and all sorts of other welfare losses to society not only to bring a gift for humanity, but evil is that from afar is tempting and provocative. Real development can be used written of Chavan had access to basic needs "the human needs to perfection, the human need to have dignity, the human need to have a good life, the human needs to have appropriate communication with the self with other people with the universe and nature and with creator of the world" (Chavan, 2009). Finally, we conclude for a change and cultural transformation in order to achieve development, which is based on human excellence and human way, the information and communication technology, can facilitate and accelerate the process of society convergence in the light of religious and spiritual relationship. Also, this technology can with projects of cultural communication converged in a society in the light of religious and spiritual relationship make a change and cultural transformation, because as we said, if the communication initially to create a convergence, every norm and purpose by development experts can be seen in the social optimum and take action to extend it, through communication self-interest of individuals requires the act to it. In this case, at the same time that on the balance of Nash are realized the social optimum and finally it must be said in the logic of Islam is only one goal; worship goes back to the idea of faith, and faith goes back to the theory of truth. All goals are considered are the second objectives the main objective in Islam is the same "truth", ie "God". Faith, regardless of all the benefits that are in Islam is the goal as is the human link with the truth. The goal, the only one is truth and God (Motahari, 1991).

4.1 Suggestions

- To achieve the real development, the suggestions of this study are the following:
- Create a favorable context in country for reading and again contemplation and deliberation in Islam, the Holy Quran and the sayings of the Imams for more influenced than religious grounds.
- The efforts of all including the people and the Islamic government for the full implementation of divine law.
- Identify and promote new mission of Muslim, priority of this mission on all other purposes and Muslims work together for the realization of humanity and to achieve this mission.

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