

## Investigation the Social and Political Factors Influencing on the Emerging Religious Movements Trends (Case Study: Falun Dafa and Cosmic Consciousness)

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Although religion has always played a role consolidate in the community and has led to the convergence of groups and sections of society, but new factions will lead to the creation of the religious divide in society, as well as deepening and intensification of the gap social. Hence, new sects are further away from the traditional religious organizations and official religion, as well as more religious divide in society. In this study, in terms of method is described and in terms of target is applied. The population of this study which is includes followers and believers active in emerging religious movements in Tehran. In this contextgroup aim of this study was selected from among the supporters of the two movement "Falun Dafa and ShourKeyhani" which are considered as the experimental group, that sum of these groups is the number of 51.087 people, that sample size based on Cochran formula calculated 400 people. Instruments measured in the present study were a questionnaire designed to assess the relationship, we used from Pearson correlation coefficients and to explain the impact of variables, we used to single and multivariate regression and path analysis. Summary results of the study prove that there is a significant correlation between the pattern of reference, being hegemonic political system and trends emerging religious movements.

**Key words:** Falun Dafa, ShourKeyhani, Movement, Trust, Legitimacy of the political system, Resistance identity, Reference pattern.

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### Problem statement

Values and theoretical developments in the transition period, there are more than other periods and societies in transition and the expression of diverse cultural and ideological discourse and social movements. Different types of movements at different periods of time have emerged in the field of history and have undergone the transformation of societies face. For example, liberal and constitutional movement in the 18th and 19th centuries, against conservatives and anti-

colonial and nationalist movements, which took place in the country with the aim of creating an independent, state (Jalayi Pour, 2002: 23). In addition to the social movements of the world in the age of meaninglessness and in order to make a meaningful philosophy of life and social life has also witnessed the emergence of religious movements. The peak of this movement in world history has been years since World War II, especially in the 1960s and 1970s, many of these movements have originated from eastern countries and Western societies have been entered. (Hamilton, 1998: 359). These movements are the carrier, attitudes, values and different views in different areas, which are the source of challenges, cultural and even political discourse.

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In Iran, it was a very different context and orientation of the movement and in general it can be said, both internal and external factors play a role in this regard. New power subculture, which attempts to become the dominant culture and overshadowed by the values, norms and spiritual culture of authentic Islam with its greater progress provided the cause divisions and lack of consensus in the culture and formal and institutionalized values. Moreover, the age and personality features are effective in absorbing them in the emerging religious movements. Youth, with highly educated and idealistic mind, which was predominantly middle-class income and to the religious questions have ample concerns are from main groups and join the movement. (Arweck, 2002: 277). Conversion or young professionals with excellent academic and social status, which is dedicated to the goals and beliefs of a religious movement, emerging and neglects from social and economic achievements, which are outside of the movement for he was to show the complexity of the issue and it needs further discussion.

Since the Iranian society is a religious society with different behaviors of individual and hence, in the field of social and religious beliefs is a special feature. Although religion has always played a role in the cohesion of the community and has led to the convergence of groups and sections of society, but new factions will lead to the creation of the religious divide in society, and the deepening of the gaps and the intensification of Social. Hence, new sects are far more authentic religious organizations and religion, as well as more religious divide in society. Gaps are mainly caused changes of the order of society and as a result of political and social instability. (Hajjani, 2004: 243-241).

These movements today have reached a significant number. According to the head of the sects and religions of the country, now in Iran, there are about 100 of deviant sects that 30 sects are considered among the old sects and 70 sects are among emerging sects. (Expressive Agency, 2012).Sects mentioned because of new ideologies are in fact a discourse of resistance against the dominant discourse of religion and ideology and to challenge, identity propagation of the political system and its organic intellectuals and define identity for another, which could threaten the pillars

of solidarity and social cohesion in the Iran. this group of people, rather than be influenced by media propaganda tool of the regime because they change the world has changed in way of life and in this way, such as satellite and internet media play a role important. In fact dominant global media such as satellite, Internet are kind of pro-West ideology of liberal democracy and with domination of the media, so they are creating discontent in society and for this; it would weaken the legitimacy of the political system and to weaken the existing political system to challenge the ideology of it. Considering the above points, the initial question followed by this study is that, what are the main causes of social and political trends to emerging religious movements in Tehran? It is worth noting that the main emphasis of this paper was to investigate the sect's followers both Falun Dafa and ShourKeyhani and studied social and political factors influencing on the emerging religious movements attract followers.

#### **Main objective**

The main objective of this paper was to examine the social and political factors influencing on the trends to emerging religious movements (Falun Dafa and ShourKeyhani) in Tehran.

#### **Questions**

##### **Main question**

What are the main causes of political and social trends in Tehran to religious movements, taking into consideration the members of the movement (sects of Falun Dafa and ShourKeyhani)?

##### **Sub-questions**

1. Is there a relationship between hegemonic political religious system and trends to emerging religious movements?
2. Is there a relationship between the legitimacy of the political system and trends to emerging religious movements?
3. Is there a relationship between confidence in the political system and trends to emerging religious movements?
4. Is there a relationship between confidence in the national media and trends to emerging religious movements?
5. Is there a relationship between the reference patterns and trends to emerging religious movements?
6. Is there a relationship between trust in the foreign media and trends to emerging religious movements?

7. Is there a relationship between the formation of resistance identity and trends to emerging religious movements?

### Hypotheses

1. There seems to be a relationship between the hegemonic religious political system and trends to emerging religious movements.
2. There seems to be a relationship between the legitimacy of the political system and trends to emerging religious movements.
3. There seems to be a relationship between trust in the political system and trends to emerging religious movements.
4. There seems to be a relationship between confidence in the national media and trends to emerging religious movements.
5. There seems to be a relationship between the reference pattern and trends to emerging religious movements.
6. There seems to be a relationship between trust to the foreign media and trends to emerging religious movements.
7. There seems to be a correlation between the formation of resistance identity and trends to emerging religious movements.

## METHODOLOGY

### Methods

The method of this study was to survey (survey).

### Methods of data collection

In this study collected the required information using a questionnaire.

### Population

The population of this study, which are includes followers and believers active in emerging religious movements in Tehran. In this context group aim of this study was selected from among the supporters of both movement “FalunDafa and cosmic consciousness” which are considered as the experimental group, in total, this Group has a total of 51087 people.

### Sample size determination

To determine the sample size was calculated using Cochran. According to Cochran formula the sample size is equal to 381 individuals, in the end, 400 questionnaires were completed.

### Sampling method

Objectives and characteristics of the study sample, stratified sampling is used. Thus,

initially identified as supporters of the movement of population in Tehran (various locations) then sample size was calculated based on the ratio of the number of supporters of the movement.

### Research History

#### External Research

-Roteshtin (1996), the survey, which he did, the new religious movements in Denmark, to the conclusion that tends to the knowledge of species in Denmark, is declining. Most people who are inclined to the intellectual currents, are young people from middle and upper class of society, who are attracted to new religious movements, with respect to, their concerns, to the salvation of man, and then the important transition from a young age, they lose their desire, the new religion, and do not take advantage of this mystical school, as in the past, though, that they have no attachment to traditional religions, and follow of a set of beliefs, which they have gathered from various religions, and thus, they find the person and individualist religion.

This analysis examines the emergence of new religious movements, in relation with some variables, such as age and type of assumption of religion, and from this point of view, they are considered as a new analysis, but at the same time, the combined effect of the political and social factors are considered.

-CrissSaid (1996), in a study, entitled New Religion and the Internet, based on a content analysis of websites, related to new religious movements, states that, new religious movements, using the Internet, enabling that is, they make their voice heard around the world. The extent of communication has a great effect on the promotion of new religious ideas among different groups of people, and it is effective, in addition to increasing the membership of the religions, the ideas of believers in other religions. He concludes that, ease of membership, lack of formal rigor common in other religions, and generalizes the meta-psychological aspects of life, including the main reasons that they have created the world's interest new religious movements.

-Doctor (2003), a study he did, in the European countries, found that most Christians who are attracted to new religious movements, find a clear and definitive answer to their thirst than the Bible, singing, dance and the emotional

satisfaction, within these movements. He concluded that, people search, they imply for his or her lost during the Cultural Revolution, and tending to the new religious movements. These movements bring a spiritualism, which is considered as the solution to the identity crisis resulting in a highly materialistic world in the modern era.

Doctor, that is, the tendency to join the emerging religious movements, influenced by a clear and decisive response, the various ideological and philosophical and ontological issues, which is found to be less than in traditional religions believe that sociologists of religion.

#### **Conducted research in Iran**

HadiVakili (2007), in a study, entitled “The Pathology of evolving spirituality, in” an attempt to, in the sociological look at the pathology of evolving spiritual movement and flow, and find original solutions to solve the problem in Iranian society. Among these factors, we refer to the crisis, the confrontation between tradition and modernity, globalization, war-related complications, and strong cultural and media propaganda function of imperialism. Some of the proposed solutions to the problem of social trends in the movement, such as relying on traditional religious and mystical concepts of Islamic heritage, making use of comprehensive tactics, rather than a tool of exclusion and non-native elements of tradition and modernity, cultural, faith is the conclusion of this study.

Mahdizadeh (2004), in research, as mysticism from the perspective of sociology, the study of religious experience and mysticism great view of sociologists, like Durkheim, Simmel, Stace, etc., and he believes that, in the evening chaos and crisis of identity, and where the identification is done, not by governments, institutions and other pervasive powers, but it’s so personal, individual responsibility, lifestyle, and sometimes his sense of design body, the individual and the inner experience of mysticism, if combined with knowledge and ideas, and also benefit from the dialogue of others, can not save people, the fragmentation of personality and schizophrenia, in the current era, with the confidence, stemming from insight.

Moradi and Saeedipour (2010), have done the research, entitled “The role of relative

deprivation, the collective behavior of young people in Kermanshah city”. This study examined the role of relative deprivation in the creation of collective behavior among young people in Kermanshah. Theoretical this research is based on the reflection theories from Blumer. This research was conducted using survey methods, and through questionnaires. The population studied is, young people aged 19 to 35 years, the city of Kermanshah. 400 young people were selected by systematic random sampling, a statistical population for this study. According to research findings, relative deprivation can be effective, as a key factor in creating and shaping a new collective behavior and movements, especially among youth. However, factors such as skills, values, and expectations of value, also contributed to the relative exclusion of young people, and on the other hand, they play a role in the creation and formation of collective behavior. The results of logistic regression analysis showed that, relative deprivation variable, abilities, values, and expectations of value, have been able to predict correctly, 51.74% of the possibility of introducing young people to the collective behaviors and movements.

“Trauma and challenges emerging from the growth of sects in Iran” is the title of the research, which is to Rsdh by AlirezaGhazizadeh. Based on this research, cults, grown mainly in the globalization process, and without relying on the identity of the countries of destination and origin, are the essence of Eastern and Western forms became, after the arrival of the West, and again arrived in the eastern area. Hence, the nature and function are different from the basic shapes, and sometimes, they have challenged the official religious beliefs. Based on this research, the most important features of the new religious sects in the country, include a machinery, avoid exposure to the culture of the country, the exploitation of women’s role in the cult of self-appointed leaders, influential and charismatic leader of the cult, claims related to the invisible world and beyond, claiming problems and troubles, employing methods of psychotherapy and mind control, in persuading members, affiliation and contact with aliens, in order to create visual beauty and gradual process of recruitment, emphasizing the lack of communication with the outside of the cult members, using

character assassination of members of the sect (Ghazizadeh, 2010).

In total, the research that has been done, in the context of the emerging religious movements often been translated into theoretical and empirical research has been conducted in this area, very low. Moreover, many of these studies remain in the descriptive, and can not be explained. Explanations have been made, are more relevant, Religious Movements in relation to the variables of classes, courses, ethnic identity, the confrontation between tradition and modernity, globalization, war-related complications, and strong cultural and media Advertising of imperialism, religious experience, cognitive relativism, relative deprivation, abilities, values and expectations of value. This is despite the fact that, in view of the present thesis is fundamentally different from the above study.

On the other hand, due to the different political, social, religious and cultural life of the community, compared with Western countries, we can not accept the results and implications of the research done in this country, regardless of these differences. It is evident that, does empirical research in the field of new religious movements in Iran by providing matching bed, can provide the possibility of expansion and enrichment of theoretical knowledge and research experience in the field of new religious movements.

#### **Definition of terms**

##### **Emerging Religious Movements**

New religious movements organized effort is meant to lead the human and material resources to develop new ideas and feelings about a religious nature. Therefore, these efforts are intentional, collective and historically specific and unique. (Baradani, 1999: 81).

##### **Resistance identity**

This identity is created by the actors who are in the situation or circumstances, which are considered invalid by the logic of domination or be struck by its stigma. (B Castells, 2006: 23-27).

##### **Falun Dafa**

Falun Dafa has been introduced as a method of refining and cultivating body and mind. It was introduced to the public in 1992, by "Li Hongzhi" in China.

Falun Dafa, according to its followers, is a refinement of the method, which is independent

of nationality, culture, religion, and social and political groups.

Falun Dafa is now practiced in different countries. Many practitioners practice group, open spaces, parks and public places (Hongzhi, 2005: 339). Three elements (Jen, Shen and Ren or truth, benevolence and tolerance), return to the origin, and purify the mind and body, are the most important tenets of Falun Dafa (Mazaheri, in press).

##### **Cosmic consciousness**

Cosmic consciousness, believers believe, is a kind of spiritual journey, it checks, mystical topics, theoretically and practically, and the fact that it is one of inclusion, of all people, regardless of race, nationality, religion and personal beliefs, can accept no aspect of it, and experience, its practical aspects, and use it (Taheri, 2009: 56-69).

##### **Hegemony**

The primary means of hegemony in this study was taken from Gramsci's theory. Antonio Gramsci, so any cohesive community have the necessary tools to properly show the existing social hierarchy, not the details, but has its basis which has influence on the thinking of the people and form theories, values and even their words, Gramsci calls hegemony in this section. (Westoby, 1989: 198, quoting Panahi: 135).

##### **Institutional trust**

Institutional trust, signifies the acceptance and efficiency and the trust that the public institutions (government official). Dogan interpretation reflecting a lack of confidence in institutions in most cases, the result is a distrust of the people is the responsibility of its institutions (Alipur, et al., 2007: 115).

##### **Reference Model**

For those who said that the system of values and norms which makes shaping to mindset and behavior of others. (Saroorkhani, 2003).

##### **Hegemonic political system**

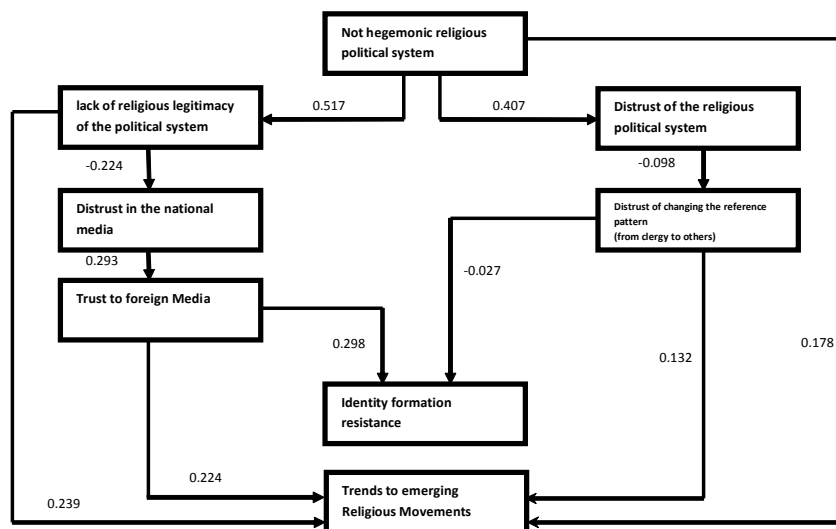
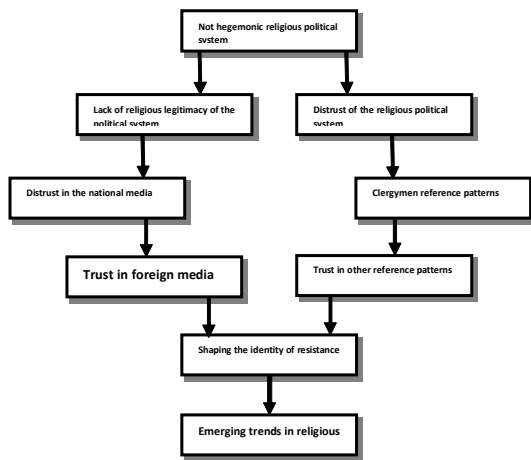
Hegemonic religious political system, trust in political institutions, the legitimacy of the political system, changing the reference patterns, national media trust, confidence and foreign media, identity formation resistance.

##### **Theoretical Framework**

In the paper to themes of the research will be used from Gramsci's theory, the basic theory and from theory of Castells as a complementary approach. Gramsci's views on the bourgeoisie in

the Western democracies, exerts its power through hegemonic control and based on consensus and on this basis the biggest challenge for the bourgeoisie should occur in the political realm related to the instructors and structures. Therefore He suggested that, emerging as the dominant group, we have to launch a war positions with the aim of liberating the minds of people from distortions of bourgeois ideology and the critique of hegemonic process and in order of their release from activities contradictions of bourgeois society the attempt to overthrow the progressive activities. After the conquest of this position and to establish, a new ideology is used from tactic of direct attack, defense and military to the final overthrow of the

bourgeoisie. We will continue to rational debate to role of intellectuals in Gramsci's thought. In fact, Gramsci, in addition to the discussion of hegemony, it also pays to investigate the mechanisms involved in the community. This brings us to Gramsci's theory of intellectuals. In his view, there is a group of intellectuals who are responsible for the stability of social change. In other words, intellectuals have a key role in shaping the world of awareness and look people in the community. (Famiya, 1978: 130). Gramsci is a broad interpretation of the concept of intellectuals. This cortex, which is dependent on it collective consciousness of class formed at the political, social, economic and codify it, at the same time, they are somewhat independent of its floor. Each social class generates its own organic intellectuals. Thus, the capitalist class is a class of organic intellectuals, whose main role was to produce and reproduce cultural hegemony the values of the cultural institutions of the capitalist class. (Panahi, 2010: 138). In terms of Eagleton, the group does not only ideologues and philosophers but also covers a range of political actors, technicians, economists, teachers, unlike traditional intellectuals, who are from the public, organic intellectuals, actively participate in social life organizers have to be thoughtful and are link between philosophy and people. (Eagleton, 2002: 189). Gramsci believed that organic intellectual's activity is essential for the provision of hegemonic ideas. This intellectuals, who are seeking to



consolidate the dominant ideology, act through the institutions is their position in society. Press and basically the entire publishing industry, libraries, schools, associations and clubs, the following can be placed in these institutions. According to Gramsci, all these institutions are the physical structure of ideology and finally placed in service class or classes of hegemonic ideology spread. According to Gramsci's theory and in consideration of the subject of the present paper is a religious political system in Iran, if cannot that the hegemonic model of their faith, provides grounds for illegitimacy and lack of trust in political institutions.

In fact lack of trust in the political system with all its accessories including civil society in the field of organic intellectuals, namely Clergymen, as missionaries of the political system and the media, as a means of media on the one hand due to mistrust of the institution and on the other hand will cause the trust to other reference

patterns and trust in the media and ultimately the formation of a new identity (identity resistance) which shows itself emerging trends in the dominant religion. In fact, the formation of a new identity, the identity of resistance, which shows itself in the emerging religious groups, something that will not result in the formation of identity and legitimacy of the political system based on the theory Castells. In fact, based on Gramsci's theory and Castells if the political system itself is hegemonic in a society, it is a kind of identity that keeps the system creates an identity sanctioning. Inefficiency of the political system in creation of favorable social identity is identity of any other cause within civil society and the other institutions as the identity of resistance. Naturally, in a society such as our society comes to identity as identity resistance to challenge the legitimacy of the pillars of identity, which is a religious element. Emerging religious groups, such as Ilia Ramallah, Falun Dafa, ShourKeyhani and Eckankar, all have their share

**Table 1.** The coefficient of solidarity between hegemonic political system religious and trends to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant level	Result
hegemonic political system religious and trends to emerging religious movements	400	-0.317	0.001	Confirm the hypotheses

**Table 2.** The coefficient of solidarity between the legitimacy of the political system and tend to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
legitimacy of the political system and tend to emerging religious movements	400	-0.201%	0.003	Confirm the hypotheses

**Table 3.** The coefficient of solidarity between trust in the political system and tend to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
trust in the political system and tend to emerging religious movements	400	-0.367	0.001	Confirm the hypotheses

in the rejection of religious and political identity that of the ruling regime in Iran and by the organic intellectuals is touted in the media different. In fact, in a theoretical proposition that the product is a combination of theoretical perspectives Gramsci and Castells, it can be said, and not hegemonic system of religious identity from political system will provide the necessary social and political context for structure and development emerging religious groups in the country. According to of two above theory can be traced to the conceptual model as follows:

### Research findings

#### Characteristics of Respondents

Accounted to 51.5% of the target population are women and 48.5 percent men. Majority of respondents (37.3%) are in the age group 25-20 years. Moreover, 42.6 percent are between 26 and 30 years old. Accounted for 61.2 percent of the respondents is married and other 38.7% were singles. People associate and

bachelor's degree formed the largest part of the target population. Home to 69 percent of respondents are the city. 41.2% of respondents were employed and after this, there are those students and housewives. Majority of respondents have declared their monthly income between 600 thousand to one million two hundred thousand dollars. Moreover, 71.9 percent of respondents are over 10 years living in Tehran. Most respondents have from the Gulf nation (43.48) and Turkish (21.7).

Also findings indicate that the majority of respondents, did too little trust to institutions, officials and political system and believe that in the least and not to the legitimacy of the institutions, officials and political system. Most of respondents had a high level of trust in the national media and moderate to high confidence in the foreign media. Also vast majority of respondents, High extent and too high has a resistance identity and believes never or low extent to hegemonic political system of the country. However, most

**Table 4.** The coefficient of solidarity between distrust in to national media and trends to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
distrust in to national media and trends to emerging religious movements	400	29.1%	0.005	Confirm the hypotheses

**Table 5.** The coefficient of solidarity between change of reference pattern (of Clergymen to other sources) and trends to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
change of reference pattern and trends to emerging religious movements	400	-31.2%	0.001	Confirm the hypotheses

**Table 6.** The coefficient of solidarity between trust to foreign media and trends to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
trust to foreign media and trends to emerging religious movements	400	42.8%	0.007	Confirm the hypotheses



respondents reference model in the areas of cultural, political, moral and cover, respectively professors, foreign artists, their parents and teachers and placed in the lowest stratum Clergymen. While the majority of respondents on average, tend to religious movements.

At the same time, the survey questions and research hypotheses expressed the following:

#### First Question and hypothesis

According to the table, which is the value  $0.05 > 0.000 = \text{Sig}$ , therefore, by 95% confidence, rejects the hypothesis H0 and confirm the hypothesis H1 and the significance of this relationship. Also on the table is to say, the intensity of correlation between two variables hegemonic religious political system and tend to emerging religious movements is -31.7 percent, indicating that this is an inverse relationship between two variables. This means that with the non-hegemonic religious political system increases trends to emerging religious movements.

#### Second research Question and hypothesis

According to the table which is the value  $0.05 > 0.000 = \text{Sig}$ , therefore, by 95% confidence, rejects the hypothesis H0 and confirm the hypothesis H1 and the significance of this

relationship. Also on the table is to say the intensity correlation between two variables between the legitimacy of the political system and tend to emerging religious movements is -20.1 percent, indicating that this is an inverse relationship between two variables. This means that, by reducing the legitimacy of the political system increases their trends to emerging religious movements.

#### Third research question and hypothesis

According to the table which is the value  $0.05 > 0.000 = \text{Sig}$ , therefore, by 95% confidence, rejects the hypothesis H0 and confirm the hypothesis H1 and the significance of this relationship. Also on the table is to say, the correlation between the degree trusts in political system and tend to emerging religious movements is -36.7 percent, indicating that this is an inverse relationship between two variables. This means that with the loss of trust in political system increases trends to emerging religious movements.

#### Fourth research question and hypothesis

According to the table which is the value  $0.05 > 0.001 = \text{Sig}$ , therefore, by 95% confidence for the fourth hypothesis is confirmed and the significance of this relationship. Also on the table

**Table 7.** The coefficient of solidarity between identity formation resistance and trends to emerging religious movements

Variables	Count	Amount of correlation coefficient	Significant . level	Result
identity formation resistance and trends to emerging religious movements	400	42.6%	0.001	Confirm the hypotheses

**Table 8.** Multivariate regression coefficients using public

Variable names	B Coefficient	S. E Standardized coefficient	beta Adjusted coefficient	Value of t test	Significance level of t
Constant	2.0158	0.781	-	2.784	0.007
Distrust in the national media	0.268	0.037	0.198	3.409	0.001
Trust in foreign media	0.317	0.068	0.263	3.847	0.003
resistance identity	-0.3297	0.147	-0.169	-2.087	0.009
Trust in political system	-0.418	0.289	-0.206	-2.369	0.021
The legitimacy of the political system	-0.501	0.214	-0.163	-2.187	0.031
Reference Model	0.041	0.086	0.187	2.812	0.002
Hegemonic political system	0.364	0.387	0.140	2.246	0.016

is to say the intensity of the correlation between two variables, distrust to the national media and they trends to emerging religious movements is +29.1%, which indicates this is a direct correlation between the two variables.

#### **Fifth research question and hypothesis**

Also, according to this table, we can say, the intensity of correlation between two variables, the reference pattern, and trends emerging religious movements, is, -31.2 percent, which, it argues, the inverse relationship between the two variables. That is, by changing the reference pattern of the clergy in other institutions tend to Religious Movements, increased.

#### **Sixth research question and hypothesis**

According to the table which is the value  $0.05 > 0.000 = \text{Sig}$ , therefore, by 95 percent for the sixth hypothesis is confirmed and the significance of this relationship. Also on the table is to say the intensity of correlation between two variables trust to foreign media and emerging trends to emerging religious movements is 42.8 percent, which is the expression of a direct relationship between the two variables.

#### **Seventh research question and hypothesis**

According to the table which is the value  $0.05 > 0.001 = \text{Sig}$ , therefore, by 95% confidence, confirming the hypothesis of the seventh and the significance of this relationship. Also on the table is to say the intensity of the correlation between two variables identity formation resistance and trends to emerging religious movements is 42.6 percent, which indicates that this is a direct relationship between the two variables. This means that with the formation of identity resistance, increases trends to emerging religious movements.

#### **Multiple regressions analyzes**

In this study, the effect of each of the independent variables that had a significant relationship with the dependent variable, namely (trends emerging religious movements), the variable changes (trends emerging religious movements) were analyzed the regression equation in a general way. In general entry method, all variables are entered into the regression equation, together, and this method can assess, forecast all the variables, together. In this study, seven independent variables, have been entered into the equation, it is shown in the following table:

Multiple regression using seven variables

in general to value of  $R = 0.621$  at a significance level of over 99% ( $F = 50.068$ ,  $\text{Sig} = 0.003$ ) is significant. The coefficient of determination obtained the  $R^2 = 0.317$  and this means that about 32% of the variance trends to emerging religious movements can be forecast with this seven variables and about 68 percent is related to other variables. Then, using the standard coefficients obtained in the regression, path analysis is investigated and the effect of variables on each other.

#### **Path analysis**

Analysis of variables that influence identity formation resistance on trends to religious movements is -0.111, due to the lack of political religious hegemony on trends to emerging religious movements is 0.178, the trust to foreign media in shaping identity resistance is 0.298, the effect of changing the reference pattern of Clergymen to other groups on formation of identity resistance is -0.027, due to the non-hegemonic religious political system on lack of legitimacy of the political religious political system is 0.517 and the effect is not hegemonic system religious political and religious distrust of the political system is 0.407. Also standard values of parameters are show that the direct effect of distrust in the national media on trust to foreign media is 0.293 and the lack of legitimacy of the political system on lack of trust in the national media is -0.224. Also direct impact of distrust of the political system on trends to emerging religious movements is -0.287. The results show that the path is not hegemonic political religious system, lack of religious legitimacy of the political system, distrust in the national media, foreign media trust, identity formation, and trends to emerging religious movements have large effects on each other and there are, therefore, confirmed in this way and remained in the model but distrust to system path political religious, reference patterns, identity formation resistance and trends to emerging religious movements was not fact and can be removed from the model.

#### **CONCLUSION**

This article is intended to be from a sociological perspective trends to emerging religious movements put the theoretical analysis and provide a theoretical model to describe the

orientation to group aforementioned to resort to it. First, arriving to a correct understanding of the spread of this movement and secondly use it as a model of strategic decision-making and planning for the future in this area.

This research result which ultimately led to cognitions including the most important is the following:

1. Set being movements of the fans and create dialogue and value conflicts among them to the cultural, social and national identity.
2. Demonstrate how to extend the movements to circles in the case of sustainability at the community level.
3. Turn the mode of bonding mechanism emerging religious movements with contradictory cultural movements and the effect on the community level.

However, the research that has been done in the context of the emerging religious movements is often translated as theoretical and empirical research has been less. In addition, a lot of research like the rest of the description and do not have a way to explain. Those in which the research was conducted explanation, they are also the most studied emerging religious movements in association with class variables, fields of study, ethnic identity, confrontation between tradition and modernity, globalization, complications of war year and strong cultural and media coverage of advertising imperialism, religious experience, epistemic relativism, relative deprivation, abilities, values and expectations of value. This is despite the fact that in view of the present paper is fundamentally different from these studies. In fact in this paper a theoretical look at to subject and the creation and absorption of the latter on the cross - sectional study examined the influence of variables and indicators of distrust in the national media, foreign media trust, identity resistance, trust to political system, The legitimacy of the political system, changing the reference pattern and the hegemonic political system on trends to emerging religious movements and also determine the effect of individual variables on the dependent variable, as in general has identified the above variables on orientation and the absorption focus on religious movements. This study has been to evaluate the association of variables with each other.

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