Qualitative Analysis of the Status of Twenty-One Religious, Cultural, and Social Criteria with Strategic Approach by Spider Web Technique

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Abstract

This study aims to explain the status of a target population of a million people that is undergoing cultural, social and religious changes with a strategic approach and by analysis of the important dimensions with a comparative and parity checking technique.

Methodology

The target population of this study is one million people from Zanjan province. And in this study Twenty one of the religious, cultural and social variables were examined. Data collection was done by interviews and questionnaires containing 22 open-ended questions that have been answered by researchers, professors, managers and experts of the three afore-mentioned areas. Data analysis was also qualitative and was conducted by using descriptive statistics techniques, such as percentage.

Results and findings

Twenty-one rational and documented results were extracted from data analysis. The findings were explained based on the results. And finally the status of twenty-one religious, cultural and social dimensions was explained through comparative and parity checking of spider web technique.

Keywords: Religious, Cultural and Social Criteria, Strategic Approach, Spider Web Technique, Qualitative Analysis

Stating the seven dimensions of the issue

Culture in the view of many intellectuals and expert analysts of the world such as Samuel Huntington is considered as the basis for the formation of the structure of the world's largest social unit, i.e. the civilization (Lawrence & Huntington, 1888). Therefore the clash of civilizations which in the nineteenth century was based on military power and in the twentieth century was based on economic power, in the twenty-first century will be based on "culture". It means that the overall structure of the world that is a result of the interaction and influence

of the structure of the world's countries and communities, will be formed based on culture. This shows the importance of culture, but understanding this importance and ascertaining the current role and the future position of Iran and one of its units, namely Zanjan Province will be possible once the "point Analysis" of culture be substituted with analyzing trends and monitoring cultural ups and downs. This has not been done in the cultural dominion of Zanjan province. This is one dimension of the issue in question. Another dimension of this issue is the culture fundamentals, the rise of the Society Network and the emergence of "Real Virtual Culture" (Castells, 1385). Apparently its disadvantages simultaneously and precipitously would occur in the communities such as Zanjan province. And if the citizens of Zanjan province have a structured and accurate understanding of the cultural transformation process and observe these trends, they would be overwhelmed with their benefits more than their disadvantages. The third dimension of the issue is the complexity of understanding and understanding the complexity of the interaction between technology (IT), context of the community of Zanjan province – with the unique combination of its urban and rural regions- and its geographical location. This phenomenon is called the space of flows (Castells, 1385), if it is properly understood it would be beneficial in accurately and efficiently explaining and determining the position of Zanjan province in the path of global cultural flows. And global cultural flows are chiefly structured based on virtual technology. The fourth dimension of the issue is the acquisition of a collective mental strength by scholars and senior executives of the province in order to gain the ability of a holistic and integrated analysis of the ongoing technological, economic, moral, social, scientific and political changes in an integrative framework such as the perspective of the strategic management of configuration school. And this has not still been achieved. Because science –that is based on the analysis of scholars – is an analytical description and philosophy and the philosophical perspective is an interpretative interpretation (Durant, 1389) in understanding the general flow of the society of the province, acquiring the mental ability is necessary for the integrative interpretation of cultural and social flows. And the six dimension is the research history of cultural flows. The contemporary dominant culture and the contemporary dominant culture flow is the result of a particular long history that Khamse region has experienced during the past and particularly last four hundred years. The seventh and final dimension is the futuristic and advanced understanding of the dominant cultural and social flows in Zanjan province. It means that we do not know with certainty the direction of the dominant socio-cultural flows in society of Zanjan province? With the advent of the era of instability (Toffler, 1373), the third wave and formation of the electronic cottages (Toffler, 1373), is really the intensity of these flows' changes and the rise and decline of the curve of socio-cultural flows progress in terms of religion-centered development of Zanjan province society functional or non-functional and contrary to the desired direction? This is the seventh dimension of the issue at hand.

Research Methodology
The purpose of this study
Every scientific research has a purpose. And the purpose of this study is to identify, describe, analyze and explain the dominant socio-cultural flows of Zanjan province.

The importance and necessity of this research
Monitoring the contemporary dominant socio-cultural flows, can affect the process of formation and consequently change their direction towards excellence of the society. The

importance and necessity of this research is in the need for monitoring and managing the ongoing emergence of the cultural flows in the communities.

Research hypotheses

First hypotheses: the status of the socio-cultural factors' is not balanced based on the holistic and comparative perspective.

Second hypotheses: the socio-cultural status is not considered desirable on the basis of the research' proposed criteria and requires improvement.

Type of Research

This research is based on practical results, and founded on a descriptive and explanatory objective. Because it cross-systematically explains the continuity of the unknown events with the trend analysis approach of the dominant socio-cultural flows.

The descriptive research is conducted in order to explain the characteristics of the variables of a given position and its aim is to describe some aspects of the given phenomenon that there is no information available about them (Rezvani, 1390). This phenomenon is the ruling situation – namely from 2009 to 2014- and socio-cultural flow. According to the type of data, this is a qualitative research. Because the data used in this study are not values or numbers. In qualitative researchs the goal is to understand the subject, and consequently the role of the research context is important in the obtained results. Therefore direct interpretation and a particular narrative, would be used as research tools. Personal interpretation is plays a very effective role and it would track the unexpected and expected patterns (flows) (Rezavani, quoted from yen). It also has a holistic approach to the phenomena and has a developmental and mental nature. And according to the control criteria or researcher's manipulation of variables, it would be a non-experimental research. Based on the criteria of conducting the research, this research is a survey or field study. And this is because the surveying data and information about the dominant social and cultural flows in Zanjan province has been collected from the members of the target population by means of surveys and questionnaires.

Tools and methods used for data and information collection

The tool for Data and information collection is prepared based on the previously designed questions by the organization that has ordered the research and consists of twenty-two open-ended questions. The questionnaire will be consisted of questions in the following categories: Defining cultural flows, ascertaining the prevalent social disadvantages of Zanjan Province, quantitative and qualitative methods of spreading religious propaganda, adherence to value principles in culturalization, promoters of values and anti-values, cultural officials support for the appropriate cultural flows, social and cultural activities of public associations, children's entertainment products effects in these categories, underground flows, content of local poetry and the conduct of young poets, theater and music and Hijab situation, the spread of the symbols of the misleading flows, promotion of the non-Islamic monotheist religions, superstitious activities (charm writing and Geomancy etc.) and the spread of misguided sects and schools, performance and position of the clergy in Zanjan province, the activation of the political flows because of the presidential election, strengthening the cultural front of the Islamic Revolution.

Data and information collection method was as follows: questionnaires were given to the participants by the research team members - mostly students of Zanjan University- and also

by the researcher directly and in person or the questions were asked in an interview and upon completion were received and collected.

Method used for assessing the validity of the research tool
A research tool such as questionnaire, can be assessed on the basis of eight types of validity. These eight types of validity are as follows: content validity, face validity, criterion validity, concurrent validity, predictive validity, construct validity, convergent validity, and diagnostic or divergent validity (Skaran, 1386). The content and face validity of the questionnaire of this study is high. Content validity would show whether this study's survey tool -i.e. questionnaire-measures the concept of "dominant cultural and social flows" or not? Face validity shows that whether the experts confirm that the afore-mentioned questionnaire would really measure the dominant socio-cultural flows in Zanjan province. And the construct validity means that whether the questionnaire – research tool- encompasses the theories related to the intended concept -dominant socio-cultural flow- or not.

Assessing the reliability of research tools
The reliability of the questionnaire that is used as a tool in this study has been assessed with two different results in two different sections of the target population. Some questions were mainly in the field of affairs administrators and cultural managers of the province, such as the fourth question that asks "how many of the province's cultural programs are assigned to holding conferences?" Or the twenty-first question that asks "what immediate measures do you offer as a chief cultural officer for dealing with the measures of the Islamic Revolution's opposite cultural front?". The researcher modified and revised the questionnaire and distributed it in a section of the target population that had a higher reliability than the previous questionnaire.

Concepts and variables of the study
 Two central concept of this research are as follows: "monitoring the dominant cultural flow" and "monitoring the dominant social flow" in Zanjan province.
The main variables of the study are as follows:
Defining cultural flow, ascertaining the prevalent social disadvantages of Zanjan Province, quantitative and qualitative method of spreading religious propaganda, adherence to value principles in culturalization, promoters of values and anti-values, cultural officials support for the appropriate cultural flow, social and cultural activity of public associations, children's entertainment products effects in this category, underground flows, the content of local poetry and the conduct of young poets, theater and music and Hijab situation, the spread of the symbols of the misleading flows, promotion of the non-Islamic monotheist religions, superstitious activities (charm writing and Geomancy etc.) and the spread of misguided sects and schools, performance and position of the clergy in Zanjan province, the activation of the political flows because of the presidential election, strengthening the cultural front of the Islamic Revolution.

Scope of Research
The scientific scope of the research is the management of the dominant socio-cultural flows, which is in itself a sociological, psychological and strategic subject. The time domain is the recent 1444 days and the geographical domain is Zanjan province's geographical and political areas.

The target population of the study

The target population of this study included forty people, consisting of cultural managers that are the members of the province's cultural Council and a group consisting of the professors of various fields affiliated with the Zanjan province's universities.

Scientific principles

The theoretical framework of the study determines the scientific basis of defining concepts and variables of the study. The scientific basis of the most important category of this study from the perspective of strategic management, is the cultural school of analysis of current socio-cultural indicators in a social context. Theories and models of intellectuals such as Shine, Hofstede, Pierce and Robinson, Ibn Khaldun, Rings Swedish cultural school, Huntington, Manuel Castells, Birger Wernerfelt and Henry Mintzberg are valid scientific frameworks for analysis of the socio-cultural flows.

Conceptual model

The Conceptual model is a Graphical representation of variables and the relationships between them. The Relationships between variables are the same as hypotheses. Some assumptions have been developed in this study, and the researcher aims to explain and analyze them. The assumption of the perceived causal relationship between the variables is from the perspective of the members of the target population. Based on this the status of the dominant religious, cultural and social indicators in Zanjan province and the role of their agents such as executives, local media, preachers, values and anti-value political and cultural and religious activists, as well as the factors that are affected by their actions such as families are analyzed.

Methods of data analysis

Since this research is a qualitative research and its data and information are not quantitative, consequently qualitative analysis method would be used. The organization that has ordered this study, proposes Q Method for data analysis. Qualitative analyses are based on criteria such as reasoning ability, thought, reason, and logic (Rezvani, 1390). And the researcher on the basis of documents, writings, works, answers and the collected ideas presents some evidence for his analysis and its conclusions. Qualitative analysis describes reality by using words. Preparing and analyzing qualitative data is done in three steps: 1. extracting the data, 2. presenting the Data 3. Conclusion and verification. Qualitative Data analysis is a continuous process, which begins with the first phase of data collection and refers frequently to that data.

Qualitative data analysis and interpreting the data

This study as every other scientific research should in the last section address three basic questions. These three questions are as follows: What were the results? What is the meaning of these results? (Scientific Interpretation of results) and what steps should be taken to direct the dominant socio-cultural flows of Zanjan province in the desired direction of the ruling regime? Therefore at first the answers of twenty-two questions of the questionnaire and twenty dimensions of the dominant and influencing socio-cultural flows in Zanjan are analyzed. Then the direction and course of formation and movement of the twelve flows is determined and explained. And finally the spider web geometric model of twenty dimensions of the socio-cultural flows is drawn and important suggestion and sub-suggestions are

presented for more effective monitoring and strategic guidance of the formation course of socio-cultural flows towards the desirable direction.

Results and findings
First conclusion: the social-cultural flow does not have a single definition, i.e. intellectuals and practitioners have disparate definitions.
The first dimension is defining cultural flow. According to the philosophy of science and also based on the rules of logic, the first step is to describe, analyze and evaluate the scientific definition of the concept. The changeability of the definition of a concept, especially in the field of social sciences such as the socio-cultural flow changes with time. Any period – which the experts of the same period show the thought pattern of that period- presents a particular definition in accordance with the context of the society at that section of time. In response to the first question, various definitions were presented which were then classified into 16 definitions. It means that the socio-cultural flow does not have a single definition in the mind of the members of the target population under study, so it has a changeable nature. This disparity of definition in itself shows that, perspectives toward the study of flows are like a spectrum.

Second conclusion: the prevalent social disadvantages
Ten prevalent social disadvantages (ten undesirable flows) of the Zanjan province are as follows:
1. Unemployment: Seven from fifty-one(%14)
2. The prevalence of addiction: six from fifty-one(%12)
3. Poverty: two from fifty-one (4%)
4. The spread of divorce: two from fifty-one (4%)
5. The Spread of inappropriate Hijab: Three from fifty-one (6%)
6. An increase in the use of satellite channels (and the spread of media culture, and student culture)
7. spread of cultural Instability, losing one's cultural identity, weakening of the local cultural identity, the cultural gap caused by the gap between generations, the polarization of traditional and modern culture, cultural disenchantment of the new generation and middle-class and professional class regarding the religious culture, feeling a loss of cultural identity especially in youths, acceptance of irrational culture and late acceptance of the rational culture, weakening of the symbols of cultural identity
8. Weaknesses of the cultural management of Zanjan province: having no manager for directing the cultural activities of the province, parallel repetitions of various institutions involved in cultural affairs of the province, incorrect definition of the culture management, employing unskilled human resources in the cultural fields of Zanjan province, having a bad taste in promoting religious culture, irresponsibility of managers
9. Weakening of the Religious beliefs and the Spread of illegality, corruption and individualism
10. Other social disadvantages such as spreading rumors, backstabbing, extreme conservatism, severe refusal of each other, marginalization, rise in the average marriage age and change of patterns of marriage, Risk aversion, and inclination towards mediation

The main finding is that people have very little aspects of understanding in common. Similarity and common ground in understanding and perception of social disadvantages is small. There is a Dispersal in the identification of major social disadvantages, although the correlation

between the identification of social disadvantages and their ideas is acceptable because each ring creates a series of rings that highlight social disadvantages (media, weakening of the beliefs, inappropriate hijab and divorce) or (unemployment, poverty and divorce). The Conclusion is that there are a lot of social disadvantages and the extent of their expansion is similar, i.e. the most severe and distinct social disadvantages and the afore-mentioned social disadvantages Spread with the same pace and in the same level.

Solution: an approach or strategy that can reduce the prevalent anti-cultural flows should be designed. So that the core strategy identify and undermine their common roots. And at the same time an approach or strategy that can enhance and reinforce the cultural flows be fundamentally reviewed and implemented continually.

Third conclusion: the proposed strategies for qualitative and quantitative expansion of religious propaganda

Based on a systematic approach, all of the three dimensions of the religious propaganda should be modifies. People and their recommendations regarding qualitative and quantitative expansion of religious propaganda can be classified into three categories: Creating and reforming institutions, reforming the religious promotors, entering the virtual world.

Examples from the First group of suggestions: Creating charitable institutions, through universities, mosques, radio and television, the revival of the Friday market near Mosalla, assigning a steward, a direct custodian, a custodian in charge of organizing and another custodian in charge of policy making. The expansion of culture and arts centers and cultural centers. Establishment of Private institutions, and associations and organizations that are consisted of people and promote culture and religion.

Examples from the second group of suggestions: the promoters should be replaced and knowledgeable, faithful, and appropriate people who are trained based on the requirements of the current period and also experts should be chosen as religious promoters. And the experts and knowledgeable people that are accepted by society should be employed in order to promote the goals of life. Attractive cultural and religious role models.

Examples from the third group of suggestions: Using the virtual space of sites, cafe nets, adherence of the religious promotors to the principles of religion, focusing on youths, propaganda through mass media, deepening and promoting religious values based on reason and logic, employing cultural and religious scientific marketing practices, applying the principles and rules of religious psychology and sociology of religion, holding a free thinking Tribune, a positive method of religious propaganda.

Fourth conclusion: conferences' share of the cultural programs of Zanjan province is low.

More than 60% of the participant have considered the conferences' share of the cultural programs of Zanjan province low and very low. And they had a broad common understanding in this regard. Also, about half of the participants have evaluated the quality of those number of conferences as low quality. Weak Management of conferences, repetitive subjects, non-applicability, being costly and without result, being officially and politically motivated, lacking the participation of professors and experts and lacking a scientific support have been considered as the social and cultural weaknesses of Conferences held in Zanjan. But the other half have considered the quality level as appropriate and acceptable. It seems that this duality is the result of two different perspectives and consequently two different assessments: Scholars and experts on the one hand, and managers and executives on the other hand. Executives have considered the quality and some even the quantity of the conferences as

appropriate and acceptable. The result is that cultural managers and executives have considered the quantity and quality of the conferences as appropriate and acceptable, while experts and analysts have considered their quantity and quality as inappropriate and unacceptable. Conferences did not meet the expectations of the educated population of the society.

Fifth conclusion: the role of the provincial radio and television channels in the culturalization – institutionalization- value principles
The Difference between strengths and weaknesses of the Zanjan province's IRIB has been examined in transparent areas of shared perception among community members. The main strengths Zanjan radio and Ishragh channel are as follows: Broadcasting Hosseinieh and Zeynabieh Zanjan ceremonies and the mourning of first ten days of Muharram, using the local language, promoting the local culture. And broadcasting Friday Prayers, demonstrations, forums, News and comedy programs, and programs for rural audiences. The main weaknesses are also listed as follows: Inability in culturalization and lack of quality of programs and interviews, has targeted the official authorities and rural and low literacy population as audience. The summary of results is that the provincial radio and television channel in Zanjan in terms of culturalization and influencing socio-cultural flows has distinct strengths and many areas for improvement. And its overall audience is low. As a whole it does not have that level of quality to create the socio-cultural flow.

Sixth conclusion: the role of effective electronic and printed publications in promoting values and anti-values
From the perspective of scholars and cultural managers of the province, the quantity and quality of publications has not met the expectations of the society as it deserves. Especially when compared to other provinces in terms of accelerating the cultural and social flows, its situation is considered as unacceptable and inappropriate. Of course publication of religious books, eulogy, a small number of folk tales and poetry books and academic books have also been mentioned. Although the growth rate of blogs and websites and other online and electronic resources in cyberspace constantly grows, the online promotion of other religions and other policies and networks is also very fast. In this main cultural area also Zanjan province was evaluated as uncompetitive and slow.

Results Seven: the province's cultural authorities' supervision and support
Thirty-three percent or one-third of the participants have evaluated the supervision and support of the province's cultural authorities as good and acceptable. One-third have said that they are not aware of its situation and other third have evaluated it as poor and unacceptable. They have attributed the supervision weaknesses to traditional, biased inefficiency, looking into past, and restrictive items. It seems that people's position have an effect in their understanding and evaluation, i.e. the executives and cultural managers who are also supervisors and supporters unlike other people have evaluated the monitoring and support system as successful.

Eighth conclusion: active private associations in socio-cultural field are unknown and have a poor performance.
Nearly fifty percent of the target population under study have no knowledge or understanding about the private associations of this area or their knowledge of them is very low. Zanjan

province's successful private associations are religious associations such as Hosseinieh Azam, Daralqran, Imamzade Sayed Ibrahim, and religious groups and domestic and group sessions. The final analysis is that Zanjan as the provincial center is a community (Gemenshaft) and has not yet turned into a civil society (Gezelshaft). Private associations that are among the symbols of endogenous development are few and unknown and less efficient.

Ninth conclusion: the role of cultural authorities' supervision and support in the process of children's entertainment products is inadequate.

Forty percent of participants have evaluated the supervision of a section of children's entertainment products, namely video games and animations as poor or insufficient. And have noted or suggested the need for increasing the supervision. And about 33 percent of the participants have considered lack of specialized supervision as the main weakness. And they have also evaluated the Cultural investment in this area, particularly in terms of competitiveness and increasing local capacity of province in case of providing alternative products and services as inadequate and incorrect. Better Scientific knowledge and use of western entertainment products has also been offered and this suggestion considers an appropriate interaction as the constructive strategy.

Summary: common aspect of the perception of people and their ideas indicates that Zanjan province has a passive and reactive approach toward the cultural interaction in this area. And even If this approach becomes a strategy, its performance will be very limited. Therefore the common understanding of social and cultural scholars and administrators of the province by rules of competition, such as marketing techniques should quickly be directed towards the development and implementation of an active or even aggressive social and cultural strategy.

Tenth conclusion: unauthorized and underground movies and TV shows are on the rise.

Sixty percent have said that unauthorized movies and TV shows are found in abundance in Zanjan province. And Twenty-five percent have said they are now aware of this. 15 percent said they have not seen them in Zanjan province. And Methods and practices used for obtaining unauthorized movies and TV shows are as following: Sites, Bluetooth, some video clubs, retailers, satellite channels, flash memory, and social distribution networks and also download from Internet sites by anti-filter. Where they are found widely and free. And this means that the socio-cultural and ethical defense of the province - such as Iran – has been taken down and removed. This way of defense against the new method of invasion and interaction of Eastern culture and Western culture is very weak and inefficient.

Eleventh conclusion: the content of the local poetry and young poets of Zanjan province have more potentials and need more support.

A third of the population under study evaluated the content of local poetry and young poets as good or even very good. Another third of the population also said that they are not aware of the status of this category. And another third evaluated the provided support and facilities as poor. They also evaluated the attention to the local language and culture of Zanjan and support of prominent artists - such as the late poet Monzavi and the Rahmati brothers – as poor. The main result is that the content of local poetry and poets' talent is acceptable, but Zanjan province needs a social, cultural, political and Technological context appropriate for the information and knowledge age to help its art, including poetry gain national and global recognition.

Twelfth conclusion: the role and status Zanjan province's theater is not acceptable and need more support.

Forty percent of the participants have evaluated Zanjan province's theater status as inappropriate and unacceptable, they have also assessed its role as poor or very poor. One third of participants are also unaware of the status and role Zanjan province's theater. And Thirty percent of them have evaluated Zanjan Province's Theatre and Cinema Association as average or good and having the necessary experiences. However, they have also pointed out that in the past the status of Zanjan province's theater was better and nowadays it's in decline. The main conclusion is that the theater does not have a good status and two thirds of the target population are not aware of its role or status and evaluate it as very poor. And Zanjan province's theater is in a dire need of support and improvement in case of its performance.

Thirteenth conclusion: supervision of the socio-cultural flow: traditional and western music among young people and families

All the members of the population under study believe that two music streams exists and have confirmed those two music streams: And these two streams are on the decline stream of traditional music and the ongoing stream of western music. Western music is prevalent especially among adolescents and youths. Even though, the majority of the participants said that they are interested in original and traditional music. They have suggested that Iranian traditional music and western music are both common.

Fourteenth conclusion: the impact of satellite channels on the family culture

More than eighty percent of households are under the influence of satellite channels. And only in one case this rating was about thirty percent. Not all of the participants did considered the satellite channels as harmful and anti-value, but they considered the use of satellite channels as equally important. They considered using satellite channels for learning English and learning to cook as constructive and useful. And most of them, about 44 percent have noted the negative impact of these channels. The Proposed solutions are as follows: 1. Production and broadcast of interesting and informative programs as alternatives, such as Imam Ali TV show, Mokhtar TV show, Paitakht TV show. 2. Resorting to proper measures and not transitory, cross-sectional and preventive measures. 3. Making television and radio programs more diverse and more interesting and giving licenses to set up private networks. Summary: over 80% of Zanjanian families are under the influence of satellite channels. Thus the media strategy of the province should fundamentally change and maximize towards the whole scope and powers of the provincial media, and its productions should be as interesting as the satellite channels programs.

Fifteenth conclusion: the Hijab of the Youths of Zanjan province declined compared to past, but is still considered appropriate.

Forty percent of managers and experts have described the Hijab and clothing of young people in Zanjan province as good or even great. Especially compared to other provinces, they have described it as the ideal situation. And Fifty percent of the participants have described the hijab and clothing as average or poor compared to the past. Some have noted the little understanding of hijab, i.e. the hijab must be properly understood and not confined to a particular type. Based on this perspective the status of hijab and clothing in Zanjan province

is appropriate and good. Sixty percent have confirmed that some symbols of the misleading flows is apparent in Zanjan province's youth appearances.

Summary: Although there are some weaknesses and inappropriate hijab and clothing in the province contrary to the religious reputation of Zanjan province, but it seems that Zanjan province has the best position from the perspective of socio-cultural flows in terms of hijab And clothing.

Sixteenth conclusion: misguiding sects and schools are active and have an expansive trend.

Sixty-six percent of the participants were not aware or exactly aware of the activities of misguiding sects and schools. And 55 percent have said that there are some sects and schools such as: Satanism, emerging mysticisms, Hojjatieh Society, Ali Allahi, Wahhabism and the Baha'i. The cause of the spread of theses cult are as follows: the careful planning and support of western countries, lack of control of security forces, lack of knowledge of authorities and those involved, organized investments and external support.

Seventeen conclusion: the religious beliefs of citizens are strong and because of this other developing religions (Christianity, Judaism and Zoroastrianism) are considered a significant threat.

From the perspective of participants, the religious beliefs of the citizens of Zanjan province are very strong. And according to eighty-three percent of them. Znjanians are (biased) firm in their beliefs and would not easily change their beliefs or let go of them. Only seventeen percent of them have confirmed that there is a tendency toward Christianity in Zanjanian youths. However, some have seen instances of promoting Christianity. The reasons for the tendency toward other religions could be found in social and economic problems of the country, wide religious propaganda of satellite channels, psychological and youth characteristics (Christianity= satisfaction of one's desires + being religious), and the lack of correspondence between words and deeds of some religious people. Some other important information have been also mentioned, stating that receiving information and increasing one's awareness of other religions does not necessarily mean a person wants to convert to another religion or is interested in another religion. This is a characteristics of the information age. This could sometimes lead to discarding superstitions and thus could be functional. The main conclusion is that Zanjan province has a firm religion belief that cannot be undermined easily. And the religious propaganda of other religions had not had a significant impact yet.

Eighteenth conclusion: the growing tendency of people to charm writing and geomancy.

Eighty percent have confirmed that geomancers and charm writers are active in Zanjan Province and citizens have a common interest toward them. It is even said that they have gained more acceptance compared to the past. And some have also pointed out that this tendency is more common among the poor and general public. Although the prevalence of electronic Divination is also more common among young people than traditional divination. The main result is that the tendency toward geomancers and diviners and charm writers is on the rise in Zanjan.

Nineteenth conclusion: half of the population under study were satisfied with the performance of clergy and their place among the citizens and the other half were not satisfied with them.

Thirty-three percent of the population under study considered the performance and position of clergy among people as good or very good. And Twenty percent considered their performance and position among people as appropriate and acceptable. Also Fifty percent of the population under study considered their performance and position among people as poor, and especially with the new generation as poor and on the decline. And some considered their performance as poor and their position among people as appropriate and good, while some others considered their position among old-fashioned and religious classes, clerical families and religious associations as appropriate and good. The main result is that the performance of clergy is poor, and their position is good and appropriate but on the decline

Twentieth conclusion: there are several strategies for dealing with the opposite cultural front of Islamic Revolution.

Various strategies that have been proposed are as follows: Attracting young people to the political and ideological activities by relevant institutions, preventing from loss of identity of young people, preventing entry of western culture into country, facilitating and strengthening marriage, creating new jobs, enhancing public awareness by media campaign, culturalization and destruction of opponents' Associations. A total of three kinds of strategies have been proposed: First: economic measures such as reducing unemployment by creating new jobs, and facilitating marriage. Second: media and promotional strategies such as conferences, preaching, promoting the positive aspects of Islamic values, promoting the richness of Iranian culture. Third: political and law enforcement strategies, such as the destruction of opponents' associations, formation of groups for dealing with the soft war by psychologists and faithful people, and attracting young people to political and ideological activities by the related institutions.

Twenty-first conclusion: there are various strategies for strengthening and institutionalizing the Islamic Revolution's cultural front.

The main proposed suggestions for strengthening the Islamic Revolution cultural front are as follows: Developing a comprehensive cultural program through an all-inclusive study, and reinforcing the strengths -and weaknesses- of the Islamic Iranian culture, using the cyberspace, supporting the Islamic culture and revolution scholars and thinkers, increasing the quality of films and plays and poems, honoring the cultural experts, promoting free thinking, cultural engineering, cultural unity, theorizing and deepening religious and revolutionary beliefs and information and communication mechanisms, modifying and using concepts of war and front for the cultural competition, and launching scientific researchs with quick results, and policy making of implementation based on those researchs.

Summary: by putting aside the passive strategies and implementing active and aggressive religious and cultural strategies in accordance with the geometric formation process of the life of the people living in information, knowledge and network society age, we should turn Zanjan province into one of the influencing nodes (Node) in shaping the cultural and religious flows of the religious and social beliefs network of Iran and the Shiite.

The result of strategic analysis of the social and cultural status of Zanjan province based on the spider web parity checking model

Spider web model is one of the interesting and useful scientific geometric models which makes it possible to completely and easily compare various aspects of phenomena, such as cultural and social flows.

By outlining this model we will easily reach three critical analysis of the intended phenomenon:

First: analysis based on the comparative perspective. Second: analysis based on the level of each of the aspects of social and cultural flows of the Province (social and cultural strengths and weaknesses of province). Third: a holistic and thorough review analysis.
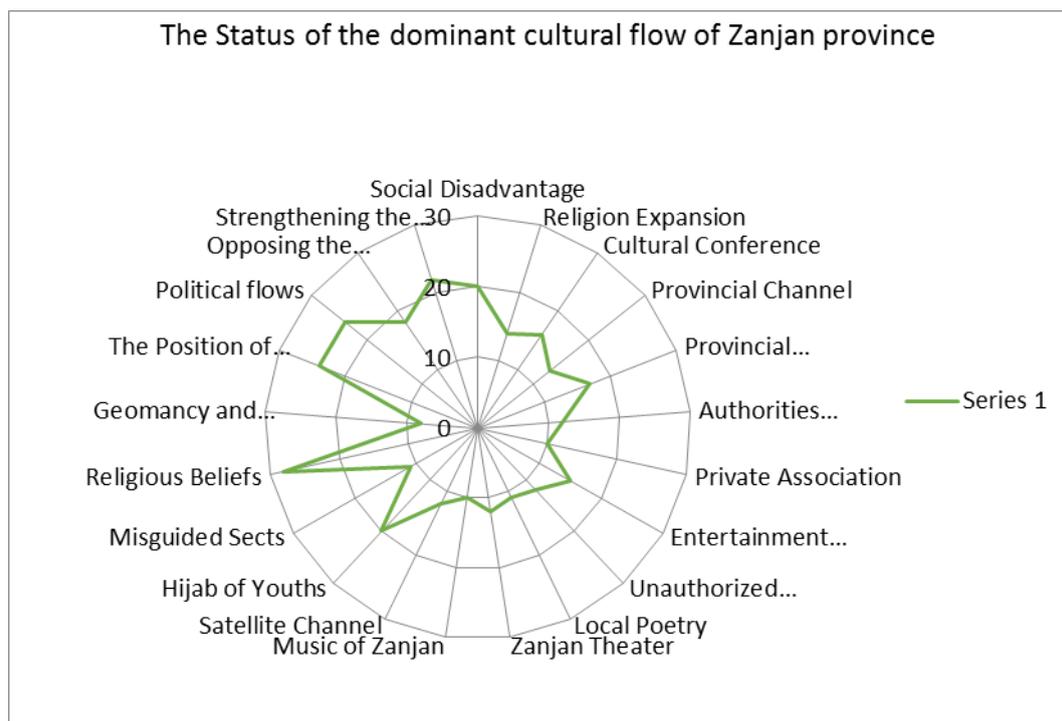
Discussion

As can be seen in the model, each of twenty two dimensions of the dominant socio-cultural flows in Zanjan –based on the Twenty one questions of the questionnaire- has specific status and from the comparative perspective has a certain position or place. Accordingly the worst place and the most unfavorable situation are respectively, "the fact that families are under the influence of satellite channels" and "the tendency of citizens toward geomancy, divination, and charm writing". And the best place and the most desirable situation are respectively, "the faith and commitment of the people of Zanjan province toward Islam and Shiite religion" and "people's religious beliefs toward the clergy". A very clear message and as a result of this research -particularly Based on twenty-one-sided spider web model- is that: the twenty-one different observed angles of the socio-cultural flows influencing the actions and thoughts of the people of Zanjan province are in different degrees of intensity and weakness. More than three-fourths of the province's socio-cultural flows' dimensions are in an inappropriate situation, and the positive and functional socio-cultural flow (trend) has a declining course and the negative and non-functional socio-cultural flows have a rising progress. Consequently Zanjan province's Social and cultural development model is disproportionate and unbalanced.

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