



**International Journal of Biology, Pharmacy
and Allied Sciences (IJBPAS)**

'A Bridge Between Laboratory and Reader'

www.ijbpas.com

**SOCIOLOGICAL EXPLANATION OF THE RELATIONSHIP BETWEEN SOCIAL
AND CULTURAL FACTORS AND TOLERANCE AMONG STUDENTS OF SHIRAZ
UNIVERSITY IRAN**

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ABSTRACT

The purpose of this study was to investigate the sociological explanation of the relationship Social factors - cultural and tolerance among the students of Shiraz University, Iran in the academic years of 2014-2015. The method which was used in this study was a survey and a questionnaire was used to collect data. The results indicated that the tolerance for age, sex, duration of attending college, school groups are associated. In addition, the results suggest that tolerance of cultural capital, cultural capital and social cohesion embodied and objectified is a direct and significant relationship. Also the regression analysis showed that the men, respondents from the Persian ethnicity, people who have more institutional trust and who in their ritual dimension of religiosity is stronger, have less tolerance. But the consequence of religiosity, social cohesion and cultural capital objectified, positive correlations with social tolerance shown. Finally, with the addition of four variables, the explained variance was reached to 16.6.

Keywords: Tolerance, cultural capital, social capital, religiosity

INTRODUCTION

The issue of co-existence in human history, has never been as widespread as today the debate, because men never felt the need for such a wide difference in the face every day were never Otherness (Walzer, 2005). Albero (2001) argues that tolerance as an important factor in the formation of creative cities, in the cities of creative individuals can offer new solutions to their everyday problems. This investment in human societies centered on creative moves (Rabbani et al., 2012). Growing criticism, responsibility, cooperation and transformation of the consequences of strengthening tolerance and street fights, marital strife, anxiety and insecurity, insincerity, as well as racial prejudice, sexual, national, religious, ethnic, social tolerance is a consequence of weakness . Tolerance is a virtue as well as social and political rule, the possibility of peaceful coexistence provides individuals and groups who have different views and different ways of living in society (Galeotti, 2002). Tolerance means respecting and accepting the opposition is, in this study, without the approval of indisputable lead. Tolerated in this study is the equivalent of restraint in

the face of fatigue and prejudice (Horton, 2001). In fact, this study wants to find out whether lifestyle factors (cultural capital, social capital and religiosity) is associated with social tolerance? Which component plays a greater role in explaining tolerance?

It also wants to check whether the tolerance for age, sex, region and education related? The social tolerance among students is to what extent?

RESEARCH LITERATURE

Tolerance is one of the concepts that will be discussed in diverse scientific disciplines of science. The concept of the humanities such as social sciences, political science, psychology, theology, philosophy, and also studied in biology and medicine. In each of the branches of science, as a result, there are schools and approaches to this concept viewed from different angles. In this section merely sociological theories will be discussed According to Inglehart include more components in explaining tolerance, was chosen as the theoretical framework. Inglehart argues that social capital is a culture of trust and tolerance (Qabkhshy et al., 2012). So the basis of the theory of

social communication and political participation and civic activism in general increased tolerance and the formation of human society is more and more friendly. According to Inglehart culture system of attitudes, values, and knowledge that is shared widely among the people and transmitted from generation to generation (Azadarmky and Ghiasvand, 2005). Inglehart believes that increasing the education level, the growing importance of education (as a component of social status) and media consumption increases the tolerance of outgroups (Abramson and Inglehart, 1992). More explanation is that the values of traditional religion subservient to the authority of God, homeland and family approve of divorce, abortion, suicide and homosexuality is rejected and the social conformity rather than individualism is emphasized (Inglehart and Welzel quoted Vosoughi and Akbari, 2011). Social capital, cultural capital and religiosity in Inglehart clearly associated with tolerance so Inglehart is intended as a conceptual framework of this study. Vogt (1997) defines tolerance as a behavioral tendency, ie attitude through understanding the behavior and attitude of

tolerance in this sense, is placed in front of (Phillips, 2004 to the Trkarany, 141). He cites tolerance, a prerequisite for civil society. Vogt believes between higher education and consumption-orientated cultural and social tolerance between low education and lack of tolerance among people there (Vogt, 2002). The results of research Golabi and Rezai (2014) shows that community participation and social tolerance in its three dimensions urban wetland is a significant correlation between the dimensions of social participation, the participatory approach more effective than the other two dimensions social tolerance Dard.ntayj research and Beheshti and Rastegar (2014) showed that the variables of ethnicity, socialization, ethnic, ethnocentrism and cultural capital, social tolerance that affect people. Karami and colleagues (2013) have come to the conclusion that no significant correlation between resilience and hope with faith and religious beliefs on students. Jahangiri and Afrasiab (2012) which concluded that among the factors affecting tolerance, relationships and enjoyment of life services, have shown the greatest impact on tolerance. The results Nad Ali (2010) showed that between

cultural capital, social-economic status and physical activity had a significant positive correlation with social tolerance. Cote and Ericsson (2009) have concluded that people with higher education, a broad social network, diverse and active in voluntary association of higher tolerance. The inhabitants of urban areas are more tolerant. Gallup International Research Institute (2008) in different countries in the world in a broad survey of tolerance towards immigrants, ethnic minorities and homosexuals came to the conclusion that there are slight variations between different countries. Cyler and Jocelyn (2002) in a survey concluded that the role of group membership, and membership in multiple groups in different groups is useful in determining political tolerance. Research results Sandu (2002) showed that the country field, database field, personal background, the main predictors of social tolerance index are in the investigation .karpf (2002) reached these conclusions: religion little impact on tolerance. What exacerbates the relationship between religiosity and intolerance, religious theocratic political or religious.

Hypotheses:

1. There is a relationship between age and social tolerance respondents.
2. Social tolerance is different participants according to sex.
3. Social tolerance is different participants according to ethnicity.
4. Social tolerance is different participants according to marital status.
5. Among respondents there for attending college and social tolerance.
6. Social tolerance is different participants according to field of study.
7. There is a relationship between cultural capital and social tolerance respondents.
8. There is a relationship between social capital and social tolerance respondents.
9. There is a relationship between religiosity and social tolerance respondents.

RESEARCH METHODOLOGY

This study used a quantitative approach and a survey method. The instrument used in this study was a questionnaire. The population of this study was 17884 individuals including BA, MA and PHD students of Shiraz University, Iran in the academic year of 2014-2015. The statistical analysis of this study was done by statistical software SPSS and regarding the level of the

variable measurement; appropriate data were used in this study. The sample size was calculated 376 individuals using Cochran formula.

VALIDITY AND RELIABILITY ASSESSMENT

Face validity was used to investigate the accuracy of the indices and items regarding to each variable and to calculate the validity of the questionnaire. This was done by asking the experts who were sociology professors to confirm the validity of the questionnaire, giving them the definitions of the concepts and variables. To calculate the reliability of the scales that were used in this study, initially 30 questionnaires were investigated and obtained data were investigated by Alpha Cornbrash's formula in SPSS software. After the final investigation in the initial stage and having modified the measurement instrument, the final questionnaire was modified and the data were collected. The

calculated Alpha Cornbrash's were as follows: religiosity with 21 items (0.87), social capital with 23 items (0.73) and culture capital with 10 items (0.84).

RESULTS

Test the hypothesis using three different statistical techniques mean comparison test, ANOVA and Pearson correlation coefficient was used. As can be seen in Table 1 Pearson's correlation coefficient to measure the relationship between age and social tolerance has been used. Tolerance is a significant relationship with age and the older is more social tolerance.

Table 2 shows the average score difference test of tolerance regarding to sex. Results showed that religiosity average score was approximately the same in women among men and also among Persian and non-Persian individuals but social capital level of the married individuals were more than single individuals.

Table 1: The relationship between age and social tolerance respondents

	Variable	tolerance
Age	Correlation coefficient	0.784
	Significance level	-0.014

Table 2: The average score difference test of tolerance regarding to sex, ethnicity and marital status

Variable	Number	Average	SD	t	Significance level
Man	104	83.35	-2.214	-2.014	0.047
Woman	272	85.92	10.434		
Persian	283	85.29	11.50	0.334	0.739
Non-Persian	93	84.74	86.76		
Single	323	84.57	10.964	-1.943	0.053
Married	53	87.15	11.501		

Statistical analysis in Table 3 shows the degree of tolerance in groups according to their means significant difference. As can

be seen students studying art with the most tolerant and liberal arts students are the lowest tolerance.

Table 3: Average score difference test of tolerance regarding to the majors

Major	Numbers	Average	SD	F	Significance level
Social sciences	123	84.57	11.832	3.549	0.007
Humanities	77	82.19	10.085		
Engineering	49	87.16	10.152		
Basic sciences	51	84.71	10.832		
Art	76	88.38	11.074		

As shown in the table 4 only social cohesion has a direct and significant relationship with tolerance.

Table 4: Correlation coefficient analysis between social capital and its aspects with tolerance

Variable	tolerance	
Social capital	Correlation coefficient	0.022
	Significance level	0.676
Participation	Correlation coefficient	0.143
	Significance level	0.006
Solidarity	Correlation coefficient	0.089
	Significance level	0.084
Generalized trust	Correlation coefficient	-0.107
	Significance level	0.038
Institutional trust	Correlation coefficient	0.022
	Significance level	0.676

As shown in Table all aspects of cultural capital (except institutionalized cultural capital) have a direct and positive relationship with tolerance.

Table 5: Correlation coefficient analysis between cultural capital and its aspects with tolerance

Variable	tolerance	
cultural capital	Correlation coefficient	0.232
	Significance level	0.000
Institutionalized	Correlation coefficient	-0.054
	Significance level	0.295
Objectified	Correlation coefficient	0.198
	Significance level	0.000
Embodied	Correlation coefficient	0.204
	Significance level	0.000

As shown in the table 6 only functional aspects of religiosity increases tolerated.

Table 6: Correlation coefficient analysis between religiosity and its aspects with tolerance

	Variable	tolerance
Religiosity	Correlation coefficient	0.018
	Significance level	0.724
Believe	Correlation coefficient	-0.013
	Significance level	0.800
Ritual	Correlation coefficient	-0.103
	Significance level	0.046
Emotional	Correlation coefficient	0.047
	Significance level	0.362
Practical	Correlation coefficient	0.047
	Significance level	0.362

Multi Variable Regression Analysis

Table 7 explains the dependent variable in stepwise manner using a multi variable regression equation. 4 variables were added to the equation. R^2 (coefficient of determination) shows that

with the addition of Objectified cultural capital variable 3.6 of the dependent variable can be explained. Finally, with the addition of 8 variables, the explained variance reached to 16.6.

Table 7: The main elements of multi variable analysis using Forward method for the prediction of tolerance variable

Stage	Added variables	R	R^2	Adjusted values of R^2	B	β	F	Significance level
1	Objectified cultural capital	0.197	0.039	0.036	0.634	0.166	15.093	0.000
2	Gender (male)	0.233	0.054	0.049	-2.873	-.115	5.998	0.015
3	Ethnicity (Gulf)	0.261	0.068	0.061	-3.544	-.137	5.664	0.018
4	Disciplines (humanities)	0.288	0.083	0.073	0.694	0.096	5.975	0.015
5	practical of religiosity	0.312	0.097	0.085	0.825	0.287	5.762	0.017
6	religious ritual	0.379	0.144	0.130	-0.237	0.287	19.867	0.000
7	Institutional trust	0.394	0.155	0.139	-0.149	-.237	5.114	0.024
8	Social cohesion	0.408	0.166	0.148	.329	0.117	4.824	0.029

DISCUSSION AND CONCLUSION

In the new society and develop relationships with local, national and international, new leaf in the history of sheet fed and people around the world, the possibility of continuing and extensive interaction with each other to find out

(Serajzadeh et al., 2005: 10) In this research, theoretical framework for explaining the relationship between lifestyle and tolerance were used Inglehart theory. Inglehart emphasized on the importance of education and the education and enjoyment of cultural goods and

general cultural capital on the level of tolerance in society. Inglehart believes there is a connection between higher education and social tolerance. The results of this study and research Nad-e Ali (2010) confirms this claim. Inglehart emphasized the importance of the role of social capital and its components, such as community involvement, trust and social cohesion in the development of tolerance is recommended. He believes that social capital is a culture of trust and tolerance (Qabkhshy et al., 2012). The two variables generalized trust and social tolerance test shows that there is no significant relationship between them. This result is consistent with the results of the SharePoor et al (2010). But Vidmalm (2005) and Onyx and Bullen (2000) confirmed the impact of trust on tolerance have shown that generalized trust is positively correlated with tolerance. The results show there is relationship between cohesion and tolerance of social support, cooperation, empathy and concentration of constructive relations as a component of social cohesion and tolerance. Overall, the results indicate Inglehart claims about the relationship between social capital, cultural capital and the religious.

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