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## **A COMPARATIVE STUDY ON TOLERANCE CULTURE IN IRAN AND LEBANON**

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### **ABSTRACT**

Today, culture of peace and tolerance has been drawn into attention as acceptance and tolerance of ethnic, racial, religious conflicts and differences. The present paper was conducted concerning a comparative study on culture of peace and tolerance in Iran and Lebanon among students of American University of Beirut and Tehran universities. In this study, the dependent variable "culture of peace and tolerance" has been considered as the main problem, in order that it has been compared with independent variables such as national identity, globalization, age, gender, and culture of peace and tolerance and so forth. The sample size consists of 800 individuals among students studying in American University of Beirut and Tehran universities, in order that 400 individuals of each country, i.e. Iran(turk fars kord lor) and Lebanon (Shia sunni maronite druze) have been considered for sample group, using quota sampling method. The survey has been used as the research method, and the questionnaire has been used as the instrument for data collection. In this study, face validity has been used to determine validity of research, and Cronbach's alpha coefficient has been used to determine reliability of questions. Results of statistical test indicate that majority of respondents have enjoyed average level of culture of peace and tolerance, and the rest have enjoyed low level of culture of peace and tolerance. Findings indicate that there is significant difference on culture of peace and tolerance among Iranian and Lebanese students, and Iranian students have enjoyed higher level of culture of peace and tolerance than Lebanese students .

**Keywords:** *Identity, Culture, Culture of Tolerance, National Identity, Ethnic Identity, Globalization*

### **INTRODUCTION**

Culture of peace and tolerance, as the term indicates, has been a collective problem being used in social relations. Humans face different interests, tastes and cultures in communities with racial, ethnic and cultural diversity. Under such circumstance, a question will be asked "how it can treat with different tastes?", and principle of peace and tolerance can be the response given to this question by most of scholars. In modern society by expanding of national, local and global communications, issue of coexistence and tolerance especially in large communities has been found of a great importance. Under such circumstances, the challenge in states and nations requires finding the methods in order to mechanize the relations towards democratic experiences in order that the communication and dialogue between nations and the fundamental principles of human rights, gender, and racial, religious and ethnic equality are strengthened (zade, 2004). In other words, humans seek to find a way to live together with a total peace governing their relations, despite this wide range of diversity in their interests. The virtue of tolerance is a way to control ethnic, racial and religious tastes and differences. Indeed, tolerance and peace is one of different ways considered to have a control over conflicts arisen from differences between individuals and groups (Graham, 2004). Culture of peace and tolerance refers to interrelationships and interactions between cultures of two or more countries as well as various identities inside borders of a nation. Culturalism emphasizes on equal respect to all existing cultures within the society (Paine, quoted by Karimi, 2012). Ethnically diverse society refers to a society consisting of nation, state and country with geographical borders, developed from a group people who belong to various cultures (Watson, 2003). The origin of multiculturalism lies on richness of civil society, so that culture of peace and tolerance paves the way for attendance in diverse cultural traditions and citizens' active participation (Matil, 2004). Multiculturalism includes the idea for peaceful coexistence of different ethnic and cultural groups inside a mass society. Multiculturalism refers to acceptance of ethnic groups, religions, cultural

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actions and language diversity inside a mass society. Official government policies by protection from cohesion convergence between various tribes and cultures and organizing the relations between government and ethnic minorities are in a way that they accordingly result in coexistence, peace and tolerance (Kashmir, quoted by Karimi ,2012). In political arena, culture of peace and tolerance implies tolerance and restraint toward the political and intellectual opponents and competitors as well as elaboration and expression of thought in the healthy political atmosphere, or respect for diversity and plurality of political opinions. In other words, formal multiculturalism emphasizes on this point that individuals with different cultures in a country consider protecting from their own cultural differences together with peaceful interaction and tolerance .

As Iran and Lebanon are two countries with cultural and ethnic diversity, solidarity and unity in both these countries rely on different tribes' peace and tolerance. The characteristics such as Islamic culture, interaction with the West and globalization, political pressures, ethnic diversity (religious diversity, linguistic diversity, etc.) in Iran and Lebanon require examining the culture of peace and tolerance and the factors affecting it for consolidation of national identity. Hence, the main question is this study can be "how is the status of culture of peace and tolerance among Iranian and Lebanese students?"; in other words, is there a significant difference between Iranian and Lebanese students' tendency to culture of peace and tolerance or not?; further, is there a significant difference between Iranian and Lebanese students' tendency to factors affecting culture of peace and tolerance or not?

### **Research Importance**

Nowadays, the issue of attention to people's identity, the collapse of social hierarchy and equality of rights of all people has been considered in a wide range. In communities with high religious and ethnic diversity such as Iran and Lebanon, selection of a proper way to pay attention to minorities and how to maintain solidarity and unity in the community is required. The possibility for involvement of owners of multiple identities in such communities requires for deep understanding of the culture of peace and tolerance among various ethnic groups. Studying to which extent peace and tolerance can be accepted as a culture among students (the young generation in both Iran and Lebanon) is of great importance .

### **Literature Review**

Sharepoor and Asgari (2009) in a study entitled "typology of tolerance and examination of it among students studying in social science faculties of Tehran University and Allameh Tabataba'i University" examined the extent of tolerance including three types of tolerance, i.e. social, political and behavioral tolerance. The results of research indicate that political tolerance has been in higher level than other types of tolerance. The more students' education status increases, their tolerance level also increases. Statistical test has not indicated a significant difference on extent of tolerance between two faculties .

Mohammadbakhsh (2008) in his thesis examined "measurement of the relation between global identity and ethnic and national identities among students of University of Tabriz ". The results from this study indicate that the more global identity increases among students, their national and ethnic identity decrease, i.e. the more globalization process increases, local identities keep decreasing. In this study, ethnic identity, national identity and global identity have been ranked the first, second and third. Further, findings of this study indicate that Persian language students and Kurd language students in turn have the highest and lowest levels of national identity .

Ghanbari (2010) in his PhD thesis examined "national identity and values of globalization with an emphasis on Iranian Arabs". This thesis intends to define the relationship between globalization and "ethnic identity and national identity" in order to give a response to this question "whether fundamental values of globalization cause prominence of ethnic identity than national identity among Iranian Arabs?", and also "to which extent values of globalization affect particularism among women Arabs?". Data of research indicate the fact that tendencies to values of globalization cause more prominence of ethnic identity than national identity among Iranian Arabs in Khuzestan Province .

Yoshino (1992), in an overview on society of Japan, concluded that globalization strengthens ethnic differences and identities (Mojgani, 2010).

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Reinkowski (1997) in a study entitled "national identity in Lebanon since 1990" examined how national identity formed followed by Ta'if. The important issue which has been put under question here lies on a fact that Lebanese sense to their national identity goes beyond their patriotism and sense of loyalty to their state .

Amberhak (2005) in a study on cultural identity in United Arab Emirates conceptualized cultural identity in this country. He has conducted his study among students in United Arab Emirates University, in which religious indicators include Arabic language, cultural heritage, entertainments, sports, music, television, marriage, nutrition patterns, society, training and museums, and identity indicators include unity and sense of belonging.

He has known respondents' sense of belonging to cultural identity so strong, and rejected the idea that youth have stayed far from their culture under influence of western culture. Concurrently, he believed that respondents do not feel a difference between western culture and their cultural belongings to the society of United Arab Emirates, and emphasized on the possibility for selection of elements in western culture (Hajiani, 2009) .

### **Theoretical Background**

According to view of Ambro switch and Agoeis, three characteristics of culture of peace and tolerance include: 1-tolerance and acceptance of diversity of cultures around the world, 2-attitude towards recognition of universal human rights and freedoms, 3- culture of peace and tolerance is a type of obligation which affects democracy, human rights, pluralism and the rule of law (Saber.

Scarman (1987) has classified tolerance into two positive and negative tolerance classifications. Negative tolerance refers to lack of interference in people's affairs and let them to decide on their own. Positive tolerance refers to granting support to people's freedoms and rights especially minorities in order to let them to achieve their aims (Afshani, 2003; Asgari *et al.*, 2009).

Peter King (1976) has classified tolerance to three classifications including identity, political and behavioral tolerance .

identity tolerance refers to exercise of tolerance to the characteristics which are not arbitrary, i.e. tolerance to different identities such as different religions, various nations and nationalities; political tolerance refers to acceptance of right for the groups who cannot be confirmed; behavioral tolerance encompasses three types of tolerance in sexual intercourse patterns, tolerance to crime and tolerance to criminals (Serajzade, 2004; Bashirieh, 2004; Asgari *et al.*, 2009).

Vogt has classified tolerance into three classifications including political, ethical and social tolerance. Political tolerance implies tolerance to people's actions in public space or respect for others' civil freedoms. Ethical tolerance implies tolerance to the ones who seek to a good life out of the good public space which they face. Social tolerance implies tolerance to different states in humanity, including the characteristics from the early childhood such as gender, and the characteristics which can be acquired during life through socialization process (Asgari *et al.*, 2009).

In point of view of Charles Taylor, multiculturalism seeks to achieve element of identity and identification. In his opinion, two major changes have occurred in western communities that have necessitated attention to the issue of identity and identification, i.e. the first change is collapse of social hierarchy which has been based on element of honor, deducing that this policy of equality and munificence causes equality of rights of all human beings, and the second major change is the formation and development of modern idea of identity which led to emergency of policy of difference, deducing that policy of difference redefines lack of discrimination as the necessity of different behavior based on distinction (Taylor, 2012).

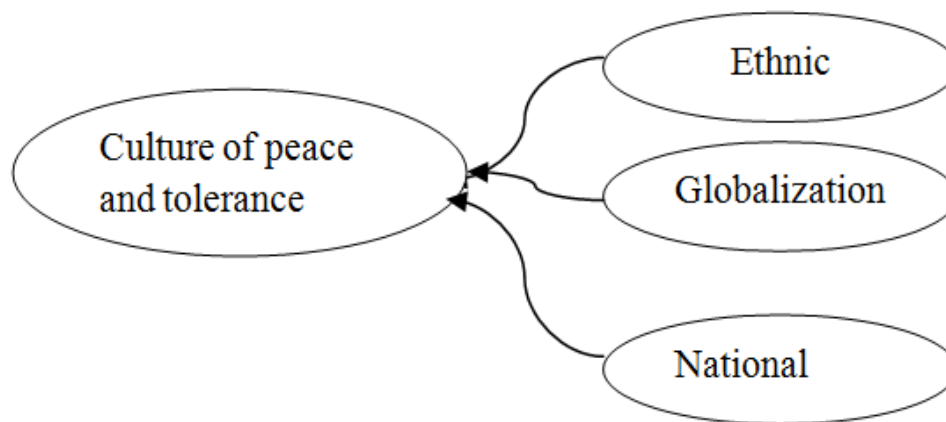
In view of Kymlicka, discourse on minority rights concerning multiculturalism expanded, due to collapse of the Soviet Union and the demise of communism, Resurgence of ethnic nationalism in Eastern Europe, Political mobilization of indigenous peoples in western democracies, globalization and involvement of international organizations like the United Nations, UNESCO.

Characteristics of culture of peace and tolerance concerning view of Ambro switch and Agoeis under current circumstances are along with increasing trend of globalization and existing diverse cultures

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around the world, belief in coexistence and interaction with other nations in the light of balance in national identity throughout nations, national identity in all nationalities around different nations as well as protection from rights of minorities. According to culture of peace and tolerance under framework of theories by Ambro switch and Agoeis and Charles Taylor, the trend of globalization and severity of national and local identity affect emergence of culture of peace and tolerance, considered as a presumption in theoretical model of research.

### Theoretical Model of Research



### Research Hypotheses

*First Hypothesis:* It seems that there is a significant difference on culture of peace and tolerance among Iranian and Lebanese students.

*Second Hypothesis:* It seems that there is a significant difference on culture of peace and tolerance and national identity, ethnic identity and globalization among Iranian and Lebanese students.

*Third Hypothesis:* It seems that there is a significant difference on culture of peace and tolerance among Iranian and Lebanese students concerning demographic variables including age, gender and so forth.

### Research Method

In this research, technique of questionnaire has been used to collect data. Statistical population refers to a group of individuals who are a lot in common in one or several characteristics and the research is conducted on them (Shali, 2007). In this study, the statistical population consists of four major ethnicities including turk, fars, kord, lor in Tehran universities and Shia, sunni, maronite, druze in American University of Beirut.

The sample size consists of 800 individuals among students studying in American University of Beirut and Tehran universities, in order that 400 individuals of each country, i.e. Iran (turk(54 male and 53 female), fars (108 male and 107 female), kord (22 male and 21 female), lor(18 male and 17 female)) and Lebanon (Shia(72 male and 72 female), sunni (64 male and 64 female), maronite (48 male and 48 female), druze (16 male and 16 female) have been considered for sample group, using quota sampling method. The survey has been used as the research method, and the questionnaire has been used as the instrument for data collection.

Quota sampling method has been used in this research, where the quotas are determined such that the final sample represents the characteristics that quoting has been fulfilled based on them. According to theoretical and operating definitions for dependant and independent variables, the research questionnaire consisting of 5-item Likret spectrum was used as measurement tool for variables. Questionnaire of Lebanon country after some revisions was translated to Arabic language and then was sent to Lebanon for complete sampling process.

To measure culture of peace and tolerance in students, Hajjani's scale has been used which has been used for several times in various research, and it has been reported with suitable reliability and validity each time. To confirm face validity of questionnaires, the items were provided for experts, and the

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questionnaires were provided for 40 students to determine reliability rate. Value of alpha has been reported 75%. Ordinal level of measurement variables has been used.

**Definition of Concepts and Measurement of Variables**

*Dependant Variable (culture of peace and tolerance)*

In this study, culture of peace and tolerance has been studied as dependant variable. This variable conveys as belief in the same rights for all the individuals within community and tolerance, acceptance and coordination of their different lifestyles within community.

**Table 1: Components and items and measurement level of culture of peace and tolerance**

Concept	Components	Items(Iran and Lebanon)
culture of peace and tolerance	Equal right	Any man with any belief has the right for living in Iran; the people who live in Iran from any religion must have equal rights; followers of any religion can have a candidate for themselves in elections
	Acceptance of various lifestyles	Any man with any belief has the right for living in Lebanon;; the people who live in Iran from any religion must have equal rights We must tolerate the individuals who have different lifestyles from ours

**Independent Variables**

*National Identity:* It refers to sense of belonging and commitment to common elements and symbols such as social, historical, geographical, political, and cultural and language dimensions.

*Ethnic identity:* this variables implies giving priority to ethnic language and literature, sense of closeness to identities abroad, willingness to communicate with them, believe in them as lucky people, welcoming their independence, commitment to the ethnic community, attachment and belonging to ethnic subcultures, salience of ethnicity to other ethnic groups and preterit of ethnic interests to national interests, feeling of ethnic oppression, feeling no response for ethnic needs and demands.

*Globalization:* this variable implies belief in common problems in the world, belief in earth's ecosystem, symbiosis and interaction with other nations.

*Ethnicity:* type of respondents' ethnicity is one of the variables, which has been considered as an important factor. The ordinal measurement level has been considered in this study. Ethnicity refers to a group which is different from other social groups concerning fundamental characteristics such as language, traditions, historical heritage and so forth (Amiri, 2010).

To measure this variable, four major ethnic groups include turk, fars, kord and lor in Iran, and four major ethnic groups include Shia, sunni, maronite and druze in Lebanon(Taheri, 2005; Ghamari, 2009). Other demographic variables include gender, field of study, marital status, religion with nominal measurement level, and education status and education year with ordinal measurement level, and age with distance measurement level.

**RESULTS AND DISCUSSION**

**Research Findings and Results**

*Distribution of Demographic Variables*

Gender: 80 students under study consist 50.3% and 49.8% males and females, respectively.

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Marital status: 74% and 25.6% of students were in turn single and married.

Field of study: field of study of 47.5%, 19.6%, 28.1% and 4.8% of students in turn has been human science, basic science, technical science and art.

Education level: 64.1%, 32.7% and 3.1% of students had bachelor degree, master degree and PhD.

Education year: 28.3%, 39%, 15.1%, 17.6% has been studying in the first, second, third and fourth year.

Religion: 96.2% and 2.8% of 397 students have been followers Shia and sunni, and the rest have been followers of other religions. 24% and 74% of 400 students have been followers of Christianity and Iran.

Ethnicity: 8.8%, 26.8%, 10.8% and 53.8% of 400 students have been in turn lor, turk, kord and fars. Further, 24%, 8%, 32% and 36% of 400 students have been in turn maronite, druze, sunni and Shia.

On distribution of age of respondents, average age of Iranian and Lebanese students in turn equals to 24 and 24.3.

**Distribution of Culture of Peace and Tolerance**

**Table 2: Frequency distribution of extent of respondents' culture of peace and tolerance concerning their nationality**

		Nationality		Sum
		Iran	Lebanon	
Low	Frequency	113	155	268
	%	28.3	38.8	33.5
Average	Frequency	154	124	278
	%	38.5	31	34.8
High	Frequency	133	121	254
	%	33.3	30.3	31.8
Sum	Frequency	400	400	800
	%	100	100	100
Minimum		4	5	4
Maximum		20	20	20
Mean		16.7	1.6	16.3
Standard deviation		2.9	3.5	3.3
Mean ranging from 1-5		4.2	4	4.09

Score of Iranian respondents has been ranged from 4 to 20, and the mean for it equaled to 16.7; further, mean of Lebanese students' score has been ranged from 5 to 20 with the mean equal to 16. According to table 2, it can say that extent of culture of peace and tolerance is greater among Iranian respondents than Lebanese respondents.

**Distribution of Independent Variables**

National Identity: extent of national identity in 33.6%, 35.9% and 30.5% of students have been in low, average and high level.

Ethnic identity: extent of ethnic identity in 34.5%, 33.6% and 31.9% of students have been in low, average and high level.

Globalization: extent of globalization in 33.4%, 37.3% and 29.6% of students have been in low, average and high level.

**Hypotheses Testing**

First Hypothesis: it seems that there is a significant difference on culture of peace and tolerance among Iranian and Lebanese students.

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**Table 3: Comparison of mean of culture of peace and tolerance among Iranian and Lebanese students**

Variable	Nationality	No	Mean	Difference of mean	t-value	Significant level
culture of peace and tolerance	Iranian and Lebanese	400	16.7	0.76	3.3	0.001

According to significant levels obtained from t-test for the variable "culture of peace and tolerance", it can say that the differences existing between two groups of students in these two variables are significant. Mean of Iranian students' score in variable "culture of peace and tolerance" is greater than Lebanese students' score for about 0.76.

According to table 3, it can say that there is a significant difference on extent of culture of peace and tolerance among Iranian and Lebanese students, and the extent of culture of peace and tolerance is greater in Iranian students than Lebanese students.

*Second Hypothesis:* it seems that there is a significant difference on culture of peace and tolerance and national identity, ethnic identity and globalization among Iranian and Lebanese students.

-there is a significant relationship between culture of peace and tolerance and national identity, ethnic identity and globalization among Iranian students.

There is a significant relationship between culture of peace and tolerance and national identity, ethnic identity and globalization among Lebanese students.

**Table 4: Overview of the relationship between culture of peace and tolerance and national identity, ethnic identity and globalization**

	culture of peace and tolerance and national identity	culture of peace and tolerance and national identity	culture of peace and tolerance and ethnic identity	culture of peace and tolerance and globalization
value for Pearson's r	Iran	-0/124	0/207	0/473
Significance level		0/013	0.000	0.000
value for Pearson's r	Lebanon	0/510	0/385	0/325
Significance level		0.000	0.000	0.000

According to table 4, it can say that the more extent of culture of peace and tolerance increases among Iranian students, their national identity decreases. The more ethnic identity and globalization increases among Iranian students, there will be more extent of culture of peace and tolerance. The more extent of culture of peace and tolerance increases among Lebanese students, their ethnic identity and globalization increase.

*Third Hypothesis:* it seems that there is a significant difference on culture of peace and tolerance among Iranian and Lebanese students concerning demographic variables including age, gender and so forth.

**Table 5: Overview the relationship between national identity and Iranian respondents' age**

	National identity	Belonging	Commitment	Ethnic identity	Globalization	culture of peace and tolerance
value for Pearson's r	-0/022	-0/012	-0/003	-0/073	-0/054	-0/015
Significance level	0/659	0/814	0/953	0/147	0/280	0/758

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**Table 6: Overview the relationship between national identity and Lebanese respondents' age**

	National identity	Belonging	Commitment	Ethnic identity	Globalization	culture of peace and tolerance
value for Pearson's r	**0/172	**0/152	**0/137	**0/ 185	0/068	**0/201
Significance level	0/001	0/002	0/006	0.000	0/177	0.000

According to table 5, the significance levels obtained from Pearson's r-test to examine the relationship between Iranian respondents' age and culture of peace and tolerance is not significant.

According to table 6, the significance levels obtained from Pearson's r-test to examine the relationship between Lebanese respondents' age and culture of peace and tolerance has been significant at 99%. In other words, the more age increases, the extent of culture of peace and tolerance increases among Lebanese respondents.

**Table 7: Overview of relationship between dependant and independent variables of research and gender among Iranian respondents**

dependant independent variables	and Gender	No	Mean	Difference of mean	t-test	Significance level
National identity	Male	202	101.2	-7.8	-4.556	0.000
	Female	198	109.06			
Belonging	Male	202	73.3	-5.7	-4.914	0.000
	Female	198	79			
Commitment	Male	202	27.9	-1.7	-2.504	0/013
	Female	198	29.6			
Ethnic identity	Male	202	22.3	-0.39	-0.969	0.333
	Female	198	22.7			
Globalization	Male	202	23.03	-0.04	-0.111	0.912
	Female	198	23.07			
culture of peace and tolerance	Male	202	16.8	0.11	0.391	0.696
	Female	198	16.7			

**Table 8: Overview of relationship between dependant and independent variables of research and gender among Lebanese respondents**

dependant independent variables	and Gender	No	Mean	Difference of mean	t-test	Significance level
National identity	Male	200	104.6	.75	.650	.516
	Female	200	103.8			
Belonging	Male	200	73.1	.35	.395	.693
	Female	200	72.8			
Commitment	Male	200	31.2	.17	.342	.733
	Female	200	31.05			
Ethnic identity	Male	200	26.8	.72	1.656	.099
	Female	200	26.1			
Globalization	Male	200	22.05	-.38	-1.114	.266
	Female	200	22.4			
culture of peace and tolerance	Male	200	16.2	.55	1.562	.119
	Female	200	15.7			



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According to tables 7 and 8, the significance level obtained from t-test to examine relationship between gender and variable of culture of peace and tolerance among Iranian and Lebanese respondents is not significant. There is not a significant difference on culture of peace and tolerance among Iranian and Lebanese respondents.

**Table 9: Overview of relationship between dependant and independent variables of research and marital status among Iranian respondents**

dependant and independent variables	marital status	No	Mean	Difference of mean	Mann-Whitney U Test	Significance level
National identity	Single	325	104.2	-5.15	9795.000	.046
	Married	71	109.4			
Belonging	Single	325	75.5	-3.23	9907.000	.062
	Married	71	78.8			
Commitment	Single	325	28.3	-2.35	9457.000	.017
	Married	71	30.7			
Ethnic identity	Single	325	22.4	-.12	11278.000	.766
	Married	71	22.6			
Globalization	Single	325	23.09	.23	11049.000	.575
	Married	71	22.8			
culture of peace and tolerance	Single	325	16.9	.82	9950.000	.066
	Married	71	16.07			

**Table 10: Overview of relationship between dependant and independent variables of research and marital status among Lebanese respondents**

dependant and independent variables	marital status	No	Mean	Difference of mean	Mann-Whitney U Test	Significance level
National identity	Single	267	102.4	-5.3	-4.399	.000
	Married	133	107.7			
Belonging	Single	267	71.4	-4.6	-5.047	.000
	Married	133	76.05			
Commitment	Single	267	30.8	-.85	-1.575	.116
	Married	133	31.7			
Ethnic identity	Single	267	25.9	-1.7	-3.790	.000
	Married	133	27.6			
Globalization	Single	267	21.9	-.8	-2.286	.023
	Married	133	22.8			
culture of peace and tolerance	Single	267	15.3	-1.9	-5.197	.000
	Married	133	17.2			

According to table 9, the significance levels obtained from t-test are not significant to compare mean of marital status and variable of culture of peace and tolerance among Iranian respondents. In other words, there is not a significant difference on extent of globalization among Iranian respondents concerning their marital status. According to table 10, the significant level obtained from t-test (-5.197) to examine the relationship between marital status and variable of culture of peace and tolerance is not significant among Lebanese respondents. In other words, the extent of culture of peace and tolerance is greater in married respondents than single respondents.

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**Table 11: Test-Tukey, examination of the relationship between dependant and independent variables of research and field of study among Iranian respondents**

dependant & independent variables of research	Field of study	Mean	Difference of mean	Mean standard error	Significance level
National identity	Technical engineering	109.1	-102*	2	.000
	Art and literature	106.6	-7.6*	23	.003
Belonging	Technical engineering	78.8	-69*	14	.000
	Art and literature	77.6	-5.7*	15	.001
Commitment	Art and literature	27.09	3.2*	.8	.000
Globalization	Art and literature	23.5	-1.5*	.46	.004
	Technical engineering	24.05	-2.05*	.43	.000
culture of peace and tolerance	Art and literature	16.9	-.9*	.37	.048
	Technical engineering	17.3	-1.3*	.35	.001

**Table 12: Overview of relationship between dependant and independent variables of research and field of study among Lebanese respondents**

Independent variables	Field of study	No	Mean	Kruskal–Wallis one-way analysis of variance	Significance level
Ethnic identity	Art & human sciences	215	27	Chi-square 15.689	Freedom degree 3
	Basic sciences	57	27.2		
	Technical engineering	95	25		
	Art	32	26.09		
	Sum	399	26.5		
Globalization	Art and human sciences	215	22.4	1.646	3
	Basic sciences	57	22.3		
	Technical engineering	95	21.9		
	Art	32	22.3		
	Sum	399	22.3		
culture of peace & tolerance	Art and human sciences	215	16.3	11.341	3
	Basic sciences	57	15.9		
	Technical engineering	95	15.1		
	Art	32	16.6		
	Sum	399	16		

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The significance level obtained from f-test to examine the relationship between field of study and culture of peace and tolerance is significant (0.001). Mean of respondents' score in technical fields of study concerning variable "culture of peace and tolerance" has been equal to 17.3, mentioned greater than mean of two other groups. According to results of table 12, differences on culture of peace and tolerance among Lebanese respondents concerning their field of study is significant. Mean of respondents' score in art and human sciences fields of study is greater than mean of respondents' score in basic sciences fields of study. In other words, extent of culture of peace and tolerance among students with art and human sciences fields of study is greater than the rest.

**Table 13: Overview of the relationship between dependant and independent variables of research and education level among Iranian respondents**

dependant and independent variables	Education level	No	Mean	Difference of mean	t-test	Significance level
National identity	Bachelor degree	181	108			
	Master degree	216	102.6	5.35	3.051	.002
Belonging	Bachelor degree	181	78			
	Master degree	216	74.5	3.44	2.885	.004
Commitment	Bachelor degree	181	29.8			
	Master degree	216	27.8	1.99	2.856	.005
Ethnic identity	Bachelor degree	181	22.8			
	Master degree	216	22.1	.75	1.838	.067
Globalization	Bachelor degree	181	23.2			
	Master degree	216	22.8	.37	1.012	.312
culture of peace and tolerance	Bachelor degree	181	16.3			
	Master degree	216	17.05	-.69	-2.366	.018

T-test for differences on culture of peace and tolerance concerning education level among Iranian respondents is significant, and the mean of master degree students' score is greater than mean of bachelor degree students' score for about 0.69. In other words, extent of culture of peace and tolerance in master degree students is greater than that of for bachelor degree students.

According to the results of table 14, the significance level obtained from Mann–Whitney test for culture of peace and tolerance concerning education level of Lebanese respondents equals to 0.023 which is significant, indicating that the education level of Lebanese respondents concerning culture of peace and tolerance has been effective among them. Mean of bachelor degree students' score has been equal to 15.8, regarded less than mean of master degree students' score for about 1.08. in other words, extent of culture of peace and tolerance in master degree students is greater than that of for bachelor degree students.

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**Table 14: Overview of the relationship between dependant and independent variables of research and education level among Lebanese respondents**

Dependant & independent variables	Education level	No	Mean	Difference of mean	t-test	Significance level
National identity	Bachelor degree	330	104.2			
	Master degree	70	104.3	-.15	11118.000	.623
Belonging	Bachelor degree	330	72.98			
	Master degree	70	72.94	.04	11332.000	.804
Commitment	Bachelor degree	330	31.01			
	Master degree	70	31.7	-.72	10729.500	.349
Ethnic identity	Bachelor degree	330	26.4			
	Master degree	70	26.5	-.03	11461.500	.920
Globalization	Bachelor degree	330	22.2			
	Master degree	70	22.4	-.18	11304.000	.778
culture of peace and tolerance	Bachelor degree	330	15.8			
	Master degree	70	16.9	-1.08	9571.000	.023

**Table 15: Examination of the relationship between dependant and independent variables of research and education year among Iranian respondents**

	National identity	Belonging	Commitment	Ethnic identity	Globalization	culture of peace and tolerance
Spearman value	.121*	.102*	.126*	.025	-.045	-.047
Significance level	.015	.042	.012	.624	.373	.353

**Table 16: Examination of the relationship between dependant and independent variables of research and education year among Lebanese respondents**

	National identity	Belonging	Commitment	Ethnic identity	Globalization	culture of peace and tolerance
Spearman value	.215**	.227**	.084	.219**	.130**	.225**
Significance level	.000	.000	.094	.000	.009	.000

The significance level obtained from the relationship between education year and culture of peace and tolerance among Iranian students is not significant. The significant level obtained from the relationship

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between education year and culture of peace and tolerance among Lebanese students is significant, i.e. the more education year increases, the amount of culture of peace and tolerance increases.

The significance level obtained from test to examine differences on culture of peace and tolerance concerning separation of ethnicity equals to 0.018 among Iranian students, which is significant. Mean of culture of peace and tolerance has been equal to 17.7 among Kurd students, which is greater than other ethnic groups. Further, mean of score for culture of peace and tolerance among turk and kord students has been lower than mean of score for Iranian students, and the lowest score has been among Turks. The significance level obtained from Kruskal–Wallis one-way analysis of variance to examine the differences among ethnic groups concerning culture of peace and tolerance is significant among Lebanese respondents. Mean of Shia students' score concerning the variable of culture of peace and tolerance equals to 18.2 and greater than other groups.

**Table 17: Overview of the relationship between variable of culture of peace and tolerance and ethnicity among Iranian and Lebanese respondents**

culture of peace and tolerance	Ethnicity	No	Mean	Chi-square	Kruskal–Wallis one-way analysis of variance	Significance level
				Freedom degree		
Iran	Lor	35	16.4	10.011	3	0.018
	Turk	107	16.3			
	Kord	43	17.7			
	Fars	215	16.8			
	Sum	400	16.7			
Lebanon	maronite	95	15.2	132.930	3	0.000
	druze	32	17.3			
	sunni	129	13.7			
	Shia	144	18.2			
	Sum	400	16			

According to table 17, it can say that there exists a significant difference on culture of peace and tolerance among Iranian students concerning their ethnicity, where the extent of culture of peace and tolerance is greater among kord students, and lower among turk students. Extent of culture of peace and tolerance is greater among Shia students and lower among sunni students. Significance level obtained from Mann-Whithney test for the variable of culture of peace and tolerance concerning students' religion is significant among Iranian students.

**Table 18: Overview of the relationship between variable of culture of peace and tolerance among Iranian and Lebanese students**

Variable of culture of peace and tolerance	Religion	No	Mean	Difference of mean	Value of Mann-Whithney	Significance level
Iran	Majorities	382	16.6	-2.1	1630.000	0.004
		15	18.7			
Lebanon	Minorities	94	15.16	-1.06	11081.000	0.001
		306	16.22			

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Mean of score for sunni students and the rest of students in other religions concerning culture of peace and tolerance has been greater than mean of score for Shia students for about 2.1. Significance level obtained from Mann-Whithney test for the variable of culture of peace and tolerance concerning students' religion is significant among Lebanese students.

According to table 18, it can say that extent of culture of peace and tolerance among Iranian Sunni students is greater than Iranian Shia students. Mean of score for Muslim student concerning culture of peace and tolerance equals to 16.22, which is greater than the mean of score for Christian Students for about 1.06 score.

### **Conclusion**

In contemporary world, presence of various ethnic groups and human beings at work place and community is of great importance. Such diversity results in involvement of people with various identities within community, through which deep understanding of tolerance among different ethnic groups will be required. In Iran, extent of culture of peace and tolerance is greater among master degree students than bachelor degree students.

In Lebanon, the more education level increases, the extent of culture of peace and tolerance increases and this goes true with previous studies. Extent of culture of peace and tolerance is greater among Iranian students than Lebanese students, and this goes true with the results from correlation between culture of peace and tolerance and national identity, ethnic identity and globalization. According to table 4, the more culture of peace and tolerance increases, extent of national identity decreases, while there is a direct relationship between culture of peace and tolerance and ethnic identity and globalization. Such results can be analyzed in this way that internal correlation between Iranian ethnic identities is in a high level, without resulting in high identity and national correlation. It can deduce that high culture of peace and tolerance among various ethnic groups facilitates relationship with other ethnic groups and nations, where approval or rejection of this is not possible based on research findings, but requires the same research among Iranian ethnic groups.

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