A study of cultural factors affecting social tolerance
(case of study: ethnic groups living in Ahvaz)

Abstract
Background and aim: In past societies, the diversity of cultures, languages, and relatives as well as other elements of social life was less than that, and the tolerance of each other's differences and beliefs was not an important issue, but with the growing growth of communications in all fields, On the other hand, the diversity of culture, ethnicity, linguistic and beliefs has increased and, on the other hand, the level of interaction and interaction of the two people has become more and more. The issue of coexistence in human history has never been debated in the present day because people have never The necessity of the difference was not so tangible and widespread as confronting each other with other affairs. Tolerance and respect for others is a factor in the peaceful coexistence of individuals. In a society that is ethnically, linguistically, religiously and religiously diverse, the need for credentials as an indicator of social diversity is felt more and more. The lack of tolerance and the lack of respect for others, especially from Those who are more capable of coercion (in the Iranian family, father and elderly) can strengthen the desire to leave the group and lead to the fact that people in the course of their lives move away from the family along with their preferences. Give On the other hand, being away from the family, reducing supervision, as well as frustration from the family, can be one of the most important reasons for the tendency toward social deviations. There is also a lack of tolerance with other people, if they cannot leave the group, it leads to a prolific life and lack of integrity in interactions within the group. The present study investigates cultural factors affecting social tolerance in Ahwaz ethnic groups.

Research method: The research method in this study is a descriptive and survey. A field questionnaire was used during the fieldwork. The population of this study is Ahvaz ethnicity.

Key words: ethnicity, ethnic diversity, lifestyle, religiosity, social tolerance.
In the past, the diversity of cultures, languages, and relatives as well as other elements of social life was less than that, and the tolerance of each other's differences and beliefs was not an important issue; however, with the growing growth of communications in all fields, on the one hand, and cultural diversity Ethnic, linguistic and religious beliefs, and, on the other hand, the level of interaction and interaction of individuals has been doubled. Therefore, the tolerance of the beliefs, customs and culture of other groups will be of great importance. In fact, today, this diversity is to a degree that it is impossible to live in a normal state without a minimum of social tolerance and tolerance of different and opposing views. In the tolerance literature, many terms that are equivalent to the Latin Tolerance term are spoken. The group considers it to be the word tolerance, and the other group tolerates tolerance and others, some of which Tolerance or Tolerance. Tolerance in the word means easy, easy to take on each other, and to behave smoothly, tolerance and tolerance of any contrary belief and behavior, but in the social term, it means tolerance and restraint towards the beliefs and behavior that we We disagree with it or hate it and respect the various groups and ethnicities. Tolerance or social tolerance means the appropriate treatment of each member of the community with other members of the community in social and public contexts, The differences of every person living in society are shaped. Social tolerance requires that all members of society be together with comfort and without physical fear or emotional attack or violence, whether physical or psychological and dignity. In general, tolerance and tolerance can be achieved with elements such as diversity and disagreement, dissatisfaction and dissatisfaction, the existence of consciousness and intention, respect, agreement, the existence of power and ability to intervene, and ultimately, control of self and control of intervention and resistance Associated with.

Ethnic jokes and jokes seem to have become a dilemma for many different political, social and cultural reasons in Iran, which have been made up of diverse subcultures.

Psychologists believe that in jokes referring to a specific ethnic group or group, the goal of the jurors is not to insult and humiliate the group and ethnicity, but these jokes as a response to fear and anxiety in the face of their failure. Takes place. For example, according to Davis, humorous jokes and insults in the last two centuries have been popular in responding to people's anxiety about the modernity of their knowledge and skills, especially in the workplace. The peak days of Polish jokes in the US decades ago was not when Americans felt hate or discriminated against the Poles, but when Americans were worried about the United States' backwardness. Basically, the truth is that those who publish racist and offensive jokes and jokes disclose discrimination not through proof of truth, but indifferently to truths. They are cognitively and functionally aware of the stereotypes that they are talking about, and it does not matter to them which losses can be caused by the release of these stereotypes.

Throughout its history, Iran has been on the path to Asia, Europe, East and West. This special geographic location has created a phenomenon that can be called the "Four Way Effect," which has both reduced the country's stability and increased its richness.
One of the results of the "Four Way Effect" is that there are now many ethnic and linguistic communities in Iran whose mother tongue is some of them Persian and other Kurdish, Turkish, Arabic, Balochi or other languages. In addition, other communities, including a small number of Armenians, Assyrians and Jews, live in Iran. Relatives like Lerah and Bakhtiari are still partly tribal (Katouzian, 2012: 16).

The history of Iran indicates that Iranians have been concerned about the preservation of national unity and territorial integrity from every nation and nation, and unity has always been the centerpiece of Iran's racial and historical affinity, the continuity of Iran's survival and the rescue of the country from invasion and occupation aliens (Salehi Amiri, 2012: 9).

The presence of ethnic groups such as Fars, Azari, Lar, Arabs and Turkmen together represents the cultural and ethnic diversity of Iran, and this is why it is called multicultural society. Although the theme of the tribes and its diversity in Iran's ethnic, cultural, social and political literature is not a new issue, some of the developments and social movements that have taken place in recent years have caused wider communication and more interaction of the ethnic groups. For example, in the past few generations, the tribes had a specific territory and territory, but with the onset of the process of modernization in Iran and the escalation of it under the influence of the media and the wave of emigration that began in the country, many individuals and groups migrated to large cities for a variety of economic and social reasons from small towns and marginalized cities, and segregation into nets. The previous high was reduced among the nations, so today we present different tribes and ethnic groups and their interaction in the big cities of the country. (Journal of Social Problems, 2013: 7).

The facts of ethnicity, as we will see, reflect many of the characteristics of kinship and the promise of relatives. Precipitation (1979) implies a very beautiful and concise statement: "Kinship is a fundamental organizing principle in all human cultures and, therefore, a powerful mutter within us."

Weber considers the ethnic group to be members of a subjective belief in their common kinship, because of the similarities of the physical type or the customs, either because of colonialism or immigration.

In Iranian culture, this phenomenon is known as "tolerance" and "sacrifice". Tolerance (tolerance) is the following: non-harassment of perpetrators and dissidents in the society; positive tolerance (sacrifice) not only does not detract from the opposition, but also includes the creation of conditions and conditions in which different behaviors and beliefs are developed and promoted. "(Mehdi: 2002).

Religiosity: Religion or religion is a state in which mankind belongs to religion. A condition is that all or part of the religious teachings (including beliefs, ethics, and ordinances) are accepted by the people or a group of people. Therefore, "religiosity" means the commitment of the individual to his accepted religion. This commitment is arranged in a series of beliefs, emotions, and actions, individual and collective, around God (holy) and the relationship of faith (Taliban, 2011: 50-49).
An article entitled Sociological Review of the Relationship between Modeling and Different Social Tolerance among Students at Shiraz University in 2014 has been conducted by Maryam Momeni, Mamad Taghi Iman and Mahrokh Rajabi. The method of this research is a quantitative survey and survey tool. The questionnaire is based on a Likert scale of 5 degrees. Using the Cochran formula, the sample size was 376. The results showed that tolerance has a significant relationship with age, sex, duration of attendance at university and study group. Regression analysis also showed that those who are more powerful in religious rituals have less tolerance. But, on the contrary, those who are more prominent in the pattern of morality are more tolerant.

Also, in a study entitled "Religion and Tolerance in the United States and Poland," Karpov (2002) compares the influence of religiosity on tolerance in these two countries. In this research tolerance has been measured through litigation, such as public speaking, teaching at colleges, and having books in public libraries on atheists, communists, militants, and racists. The researcher concludes that religiosity with its general characteristics has a very small negative effect on tolerance. What raises the relationship between religiosity and intolerance is political religiosity. In the sense that believers who believe that the church should interfere in political power is less tolerant (Karpov, 2002: 267).

According to the above, the present study investigates cultural factors affecting social tolerance in ethnic groups of Ahwaz.

Research hypotheses
1. There is a meaningful relationship between ethnicity and social tolerance.
2. There is a significant relationship between ethnic diversity in place of residence and social tolerance.

Research Method
The research method in this study is descriptive and survey that during the field operations, a questionnaire was used. Considering that the studied community in Ahvaz city and the study unit in this research is individual, and measurement of tolerance in the county level is required. Therefore, there is a need for a method that can be generalizable in the Ahwaz metropolitan area. Therefore, according to the history of research carried out in the country (Sarajzadeh, Shariati and Saber, 2004; Bahmanpour, 1999), the survey method was selected by designing a questionnaire that included the social and cultural conditions of the Ahwaz city community. In this research, using the King model, social tolerance is divided into four dimensions of ideological, identity, political, and behavioral tolerance (King, 1976). Then, according to existing social perspectives, each dimension of tolerance is divided into different variables, so that they can describe the main dimensions of social tolerance. Then, according to the constructs and concepts obtained, according to the social conditions of Ahwaz city, the operation of the item is discussed.
Social Tolerance Questionnaire: This questionnaire has 20 terms that are based on King's model (1976) in a 4-degree Likert scale (I completely disagree = 1, somewhat disagree = 2, I agree to some extent = 3, I totally agree = 4) And has four dimensions of political tolerance, tolerance, behavioral tolerance and identity tolerance. Reliability of this questionnaire was 0.77 in the Cronbach Alpha.

findings
Hypothesis 1: There is a meaningful relationship between ethnicity and social tolerance.

Table 1: The mean of social tolerance based on ethnicity

<table>
<thead>
<tr>
<th>Standard deviation</th>
<th>M</th>
<th>N</th>
<th>Folk</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>7/81</td>
<td>74/5</td>
<td>107</td>
<td>Fars</td>
<td></td>
</tr>
<tr>
<td>7/94</td>
<td>72/16</td>
<td>162</td>
<td>Lore</td>
<td></td>
</tr>
<tr>
<td>9/05</td>
<td>71/23</td>
<td>13</td>
<td>Tourk(Azari)</td>
<td></td>
</tr>
<tr>
<td>5/53</td>
<td>72/21</td>
<td>14</td>
<td>Turk</td>
<td></td>
</tr>
<tr>
<td>7/5</td>
<td>72/22</td>
<td>76</td>
<td>Arab</td>
<td></td>
</tr>
<tr>
<td>1/39</td>
<td>69/42</td>
<td>7</td>
<td>Kurd</td>
<td></td>
</tr>
<tr>
<td>2/73</td>
<td>69</td>
<td>5</td>
<td>....</td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Analysis of variance for the study of the relationship between ethnicity and social tolerance

<table>
<thead>
<tr>
<th>Significance level</th>
<th>F</th>
<th>M</th>
<th>Degrees of freedom</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0/712</td>
<td>0/623</td>
<td>37/493</td>
<td>6</td>
<td>224/959</td>
</tr>
<tr>
<td></td>
<td></td>
<td>60/215</td>
<td>150</td>
<td>903/276</td>
</tr>
<tr>
<td></td>
<td></td>
<td>156</td>
<td>925/236</td>
<td>7</td>
</tr>
</tbody>
</table>

According to the data in the above table, the level of significance of the test of variance analysis of variance and social tolerance is equal to 0.712. Because the significance level is greater than (0.05), there is no significant relationship between the two variables of ethnicity and social tolerance.
Second hypothesis: There is a significant relationship between ethnic diversity in place of residence and social tolerance.

Table 3: The mean of social tolerance based on ethnic diversity in the place of residence

<table>
<thead>
<tr>
<th>Standard deviation</th>
<th>M</th>
<th>M</th>
<th>Folk</th>
<th>T</th>
</tr>
</thead>
<tbody>
<tr>
<td>6/29</td>
<td>71/16</td>
<td>54</td>
<td>B</td>
<td></td>
</tr>
<tr>
<td>7/41</td>
<td>72/69</td>
<td>243</td>
<td>L</td>
<td></td>
</tr>
<tr>
<td>9/10</td>
<td>74/19</td>
<td>85</td>
<td>W</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>71</td>
<td>2</td>
<td>B-W</td>
<td></td>
</tr>
</tbody>
</table>

Table 4: Analysis of variance to examine the relationship between ethnic diversity and social tolerance

<table>
<thead>
<tr>
<th>Standard deviation</th>
<th>F</th>
<th>M</th>
<th>B</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>0.0001</td>
<td>5/225</td>
<td>72/261</td>
<td>4</td>
<td>289/044</td>
</tr>
<tr>
<td>59/001</td>
<td>152</td>
<td>8968/192</td>
<td>156</td>
<td>9257/236</td>
</tr>
</tbody>
</table>

According to the data in the above table, the significance level of variance analysis between ethnic diversity and social tolerance is equal to 0.0001. Because the significance level is less than (0.05), there is a significant relationship between the two variables of ethnic diversity and social tolerance.

Conclusion

In the past, the diversity of cultures, languages, and relatives as well as other elements of social life was less than that, and the tolerance of differences and beliefs was no longer an important issue, but with the growing growth of communications in all fields, on the one hand, cultural diversity, Ethnic, linguistic and religious beliefs, and, on the other hand, the level of interaction and interaction of people has been doubled. Therefore, bearing tolerance of the beliefs, customs and culture of other groups will be of great importance. In fact, today's variation is such that, without the minimum of social tolerance and tolerance of different and opposing ideas, living in a normal situation will be impossible. In the literature on tolerance, many terms that are equivalent to the Latin Tolerance term are spoken. A group regards it as the word tolerance, and others tolerate it, others tolerate it, tolerance or toleration.

Citizens' rights are a set of rights and duties that determine the individual's access to social and economic resources. T.H. Marshall analyzes citizenship in three dimensions: civil, political, and social. Citizenship is the status given to the full members of the community (Sheikhani, 2004: 165). The civil dimension of civil rights includes a number of issues, such as the right to liberty, inviolability, freedom of expression, religious freedom, equality before the law, prohibition of discrimination on the basis of sex, race, national or linguistic origin ... (Emodozian, 2006). : 57).
The political dimension of citizenship rights is a right that is indispensable for the active participation of the government in the free processes, such as the right to vote and the possibility of a state-level responsibility, freedom of assembly and association, freedom of access to information and the possibility of political activity. Takes place (Embroidery, 2006: 62). The Social Dimension of Citizenship Rights: Socio-economic rights, which have been interpreted as full membership in the social sphere of society, and such as property rights, the right to work, equality in job opportunities, the right to benefit from social-health services, benefits Mandy from social security and the standard of living appropriate for a person and supporting a person in the event of unemployment involves poverty and disability (Emdouzian, 2006: 68).

The lifestyle of Oxford is "different ways of life of an individual or a group." My Longman culture calls it "a way or a way of living." Asa Bergsbruck's view is life's fashion or a person's lifestyle. Sobel defined "life style in any distinct, but recognizable way of living". With these definitions, we have a learning term that includes everyone's taste in hair and dressing, entertainment and entertainment, work and occupation, art, and so on. In most cases, the elements of lifestyle are combined together and people in a common life style. In some ways, social groups often own a lifestyle and form a particular style. Lifestyle is closely related to the formation of people's culture. For example, one can obtain the necessary knowledge of the people of society about the lifestyle of those people. Social behavior and lifestyle are the function of our interpretation of life: What is the purpose of life? Every goal we set for life is for ourselves, naturally, in proportion to ourselves, a lifestyle is offered to us. There is one main point, and that is faith. One goal must be drawn - the goal of life - to believe in it. Without faith, progress in these sectors is not possible; it does not work properly. Now what we believe in can be liberalism, it can be capitalism, it can be communism, it can be fascism, it can be pure monotheism; at last one should believe, believe, follow this belief and belief Development. The issue of faith is important. Belief in one principle, faith in the main harbor of belief; such a belief must exist. Based on this faith, lifestyle will be chosen.

Some studies have also looked at the impact of different aspects of religiosity. According to Styrian's findings, a great deal of caution and a personal obsession with practices and practices have a negative effect on tolerance. Smith and Penning argue that drought tolerance (bias toward religious appearances) may have a negative effect on political tolerance, but this relationship varies by political issues. O'Donnell also believes that blind religious obedience reduces tolerance towards new ideas and opinions. According to Ellison, religious participation (attending mass worship in their fellowship) does not have a significant impact on tolerance, while conservatism (blind obedience) has a negative relationship with the field. In summary, the findings of psychologists and sociologists and the research findings in this area - especially based on the "widget" classification that seems most comprehensive - concluded that among the three dimensions of tolerance, respectively, were political tolerance, Social and ethical-behavioral issues are of the highest importance in society.
Researches that have been conducted in the context of communicating religiosity with social tolerance can be concluded that the type of religiosity is the strongest factor affecting the index of social tolerance and types of tolerance. Given the different interpretations of religion within religious traditions, we can not talk about the relationship between religion and tolerance. Individuals whose religion is monopolistic is even less tolerant of their nationality and ethnicity. Therefore, what is important in the study of the relationship between religiosity and tolerance is the style and type of religiosity rather than the level of religiosity or pretense of religion.

Suggestions
According to research findings, there is a relationship between religious attitudes and social tolerance. Based on these findings, it can be expected that the level of tolerance in the religious communities is higher. Because according to the religious teachings of Muslims, it is necessary to strive for the formation of the Islamic society and its consolidation and establishment, and one of the social elements of interference in political affairs and gaining independence and gaining social dignity.

Official power holders in society reduce the social welfare costs and increase social rewards. Strengthening national and ethnic belonging among people. Strengthening social capital and its dimensions and components, including social life style.
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