

A Study of the Cultural Factors on the Social Integration Concerning Social Controlling

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ABSTRACT The present research focuses on a study of cultural factors influencing the social integration concerning the social controlling among the adults above 18 years of age living in Bushehr, based on metrical method. Based on the concerned method, the data collection was commenced through distributing questionnaires. Since social integration is considered as an essential need of society, social controlling plays an important role. Therefore, in this paper, an attempt is made to study the elements effective on the social integration, from a cultural perspective. Based on the existing theories on social investments, controlling, and integration and the issues like self-controlling, political and religious commitments, and informal controlling, the theoretical framework is set. The statistical society used in the paper pertains to the individuals above 18 years old. The sample volume Cochran factor with the error rate of five percent was 267. Considering the results from the descriptive, inferential analysis, there is a relationship between the variants of self-control, religious commitment and political legitimacy, and social integration. However, there is no meaningful relationship between the informal controlling and social integration variants.

INTRODUCTION

Every social order needs to minimize contradiction and tension among the members of society, to survive. For this purpose, an important factor, social integration, is required. Therefore, based on this fact, almost all of the world's social orders are in search of strengthening and stabilizing integration in their societies. Every society has certain goals and ideals that encourage its members to achieve them using different tools and media. This encouragement is possible only by providing the backgrounds necessary for facilitating the way to reach social goals and paving the way to such goals. The persistence of discontinuity and tension among the social classes can turn into an obstacle on the way of the movement of social order towards its aims. On the other hand, integrity among different groups of people and social order does the same. It helps the society reaches its goal within a shorter period and prevents the waste of man's energy from solving problems.

Most of the political and social orders of the world have realized that the most important way to maintain the social structure is social integration. Thus, they try to help the integration and unity of the social groups, and in this way, making the members of the society reach the social goals.

Important features of social integration include respecting each other, legality, interceptions, responsibility towards other people, helping fellow citizens, being empathetic, collaborating with the social institutions, and so on.

According to the socialist thinkers, social integration is the result of the continuous interaction between the members of society, the interaction between those who take into consideration, and even response to the persisting conditions (Rahbar and Zare 2016: 83).

The social controlling of tools, point to the mechanisms, used in treating people within the social system. These social systems serve as bevels that are acceptable in the society. There are two kinds of social controlling: internal and external. There are three principle institutions like, family, education, and religion that strengthen such controlling. According to the social thinkers, a society with a greater internal control is more successful. The internal controlling has its defect because people are unable to monitor their behaviors. In the external controlling, people's actions are formally manipulated by others including police, and informally, by family and close relatives. Sociability and social punishments are the ways through which social controlling can be accomplished.

The social controlling can strengthen social integration when such factors like industrializa-

tion, urban development, a rise in population, and division of labor are at work. Such controlling leads to a reduction of social integration by creating a background for implementing bevels acceptable by society. One can protect social integrity through social controlling.

The impact of religion on the maintenance of social order and its role in strengthening integration between members of society has led many social scientists and sociologists to focus on them as the central core of their studies (Akhondi and Mahalatyan 2017: 8).

The reason for choosing the topic was a study of the importance of social controlling that plays a role in the development of social integration and constant development. During the social changes in every society, social integration is inevitable, and it can make social activities possible. Today, the importance of social integration seems to be the most essential for the development of society.

City of Bushehr

Bushehr is harbor city located in the southern part of Iran. Its population is 1,95,222, and seventy percent of its people are above 18 years old. It is a peninsula surrounded by the Persian Gulf from north, south and the west. It is known as the capital of Iran's energy, and due to its economic, trade, military importance and the presence of sources of energy including gas and oil, shipping lines, and so on, it has populated different people with different cultures. There are different cultures including *Turks*, *Lors*, *Kurds*, *Arabs*, and *Persians* living in the city. Since the social integrity requires a persisting interaction, it is necessary to point out to the cultural factors influencing the social integration in *Bushehr*.

Theoretical Framework

An important issue in sociology and education has been social integration and the factors leading to this integration. August Comte, who has introduced certain principles about sociology, lived in a society affected by French Revolution and other social conflicts. Therefore, he was a major proponent who has been able to revive the old French integration (Kuze 1999). What is meant by integration is the interaction between some individuals or groups that are aware of

things (Navabakhsh et al. 2000 5). It has been the most central sociological issue in the past and present (Kalantari and Farhadi 2007: 112). Durkheim believes that deep social emotions that are created on such occasions like New Year celebrations national and religious events provide social integration (Chalabi 1993); this cannot be guaranteed by turning to traditions (Giddens 1999). Durkheim has studied the concept of social integration and has considered it necessary for every society. The theories of social controlling intend to describe how people keep away from the harmful ways, all of which rely on social factors. Durkheim was the first one who referred to this. He believed that every society consists of certain types of diverts; here diversion is a natural phenomenon. The social controlling implemented through the external factors, formal or informal. The informal controlling appears in the primary groups (family and colleagues); these mechanisms include scoffing, irrational laughter, spreading rumors, excommunicating, and so on. For example, an individual has a tendency to attract the attention of the group. However, the fear of excommunication by the groups is considered as one of the most compelling factors for social controlling. The Braithwaite theory considers blushing as an informal social controlling that is inflicted upon individuals by the relatives, friends, neighbors, and colleagues. The traditional social values in individuals are indeed the product of informal social controlling, that are implemented by society through traditions and unique customs.

According to Durkheim (1858-1917), religion maintains social integration through rites and religious ceremonies (Giddens 1994). Those with low self-control have a tendency towards threatening behaviors, while others who have full control over their actions and inner desires are prone to higher introspections. Weber defines the social system from the viewpoints of the people are socially active in that society. The greater the amount of trust in a social system, the greater is the legitimacy of the social system, the free obedience of individuals and synchronicity (Weber 2004).

According to Durkheim, crime does not have a particular cause, but it is resulting from the same culture that he or she belongs. He believes that the weakness of social aberrations is an important reason for their emergence (like suicide, and so on) he calls such aberrations as

chaos. Talcott Parsons, the American sociologist, believes that the reason for social integration is the persistence of coordination and balance between ideas, beliefs, and values that are in common with the environment. By coordinating with the environment, these values cannot establish integration among the members of society.

Spencer believes that with the development of society, its parts turn to be inhomogeneous; this shows an increase in the structural dimension. The inhomogeneous components are assigned with inhomogeneous activities, although, the last is different; however, they are so related that each action depends upon that of the other. The cooperation leads to the dependence of the parts that live for the other, establish a collection, based on the same general principle that makes an individual organism (Kuzer 1999). According to Giddens (1994):

We need to make our lives based on a method more active than the one used by the preceding generations. We need to accept responsibility for the consequences. Responsibility or commitment persisted in the past democratic societies; however, it was inactive, because it was observed in the common perspective. Today, we should establish a balance between the individual and collective responsibility.

Based on his Social Bond Theory, Hirschi (1969) believes that crime occurs when an individual has no obligation towards the society. They include:

1. Dependence: in fact, it is a kind of moral obligation that compels men to commit to the social beveling.
2. Commitment: it relates to rational wisdom.
3. Preoccupation: it refers to the rate of individual's concern with different activities that make him busy to the extent that he has no free time to spare for criminal activities.
4. Beliefs: the amount of respect an individual maintains for the social conventions.

The writer attempts to justify the following hypotheses:

1. There is a relationship between self-control and social integration.
2. There is a connection between the religious commitment and social integration.
3. There is a correlation between the political legitimacy and social integration
4. There is a relationship between informal control and social integration (Hirschi 1969).

METHODOLOGY

The methods used in this paper are both field and library based. The researchers have made use of questionnaire, observation, interviews, and tables for collecting data.

The statistical society includes individuals, more than 18 years old living in Bushehr. They included 136,655, who were chosen based on the census made in 2001. Using the Cochran sampling formula, with an error coefficient of 0.05, there is a probability that the accuracy in the statistical society (p) is equal to .5 and the probability of the lack of the presence of precision (Q) is 0.05. The degree of certainty (d) is equal to .05 and (z) equal to .95. In this case, the probability of the accuracy of discourse is equal to 1.96. The calculated sampling included 267 persons among whom the questionnaires were distributed.

To determine the relationships between the dependent and independent variables, confirmation or rejection of the hypotheses, the SPSS software, 22nd version, was used. Consequently, the following results obtained.

OBSERVATIONS AND DISCUSSION

Result Obtained from the Analytical and Presumptive Dependent Variables

The rates of informal controlling with social integration, concerning such factors like behaving appropriately towards social regulations, giving importance to family expectations, absorbing the attention of others, respecting religious beliefs, and people's privacies, are concerned. Eight persons responded for three percent, 57, the average of 21/3, 163, a high percentage of 61, and 39, very high percentage of 14/6 (Table 1).

As shown in Table 2, the criterion for decision-making Asymp. Sig. (2-sided) is more than 0.05 that it confirms H_0 . In other words, the amount of p -value is equal to 0.182. It shows that there is no relationship between two variables of social integration and informal controlling and that the independent variable of informal controlling does not affect the variable dependent of social integration. Therefore, the null hypothesis confirmed, but the main one rejected. There is a ninety five percent probability that there is no relationship between the rate of informal controlling and social integration. The

Table 1: Rates of informal controlling with social integration

<i>Cross-tabulation</i> <i>Social integration and informal controlling</i>		<i>Informal controlling</i>				
		<i>Low</i>	<i>Medium</i>	<i>High</i>	<i>Very high</i>	<i>Total</i>
<i>Social Integration</i>	Very low	0	1	2	1	4
	Low	5	14	50	8	77
	Medium	2	37	80	19	138
	High	1	5	28	11	45
	Very high	0	0	3	0	3
Total		8	57	163	39	267

Table 2: The informal controlling and social integration chi-square tests

	<i>Value</i>	<i>Df</i> <i>Asymp.</i>	<i>Sig. (2-sided)</i>
Pearson Chi-Square	15.671a	12	.207
Likelihood Ratio	16.212	12	.182
Linear-by-Linear association	3.626	1	.057
N of valid cases	267		

amount of Kendal correlation coefficient is 0.098, and the Spearman's correlation coefficient is 0.109 that show a very weak correlation. The null hypothesis for each test is confirmed, and the other hypothesis is pertaining to the relationship between the two variables is rejected. The result of the possible analysis, using Chi-Square tests, Spearman correlation coefficient, was that there is no connection between the two variables of social integration and informal controlling.

The similar responses to relationships between self-controlling and social integration, the rates of control in different situations, abilities to present rational solutions to the problems of life, controlling against the pressures of life, and one's behavior and decision-making, resulted in

the following pattern. As a very low choice of four percent, it includes seven low choices of 2.6, 125 common choices of 46.8T, 124 high choice of 46.4, and ten very high choices of 3.7 percent as shown in Table 3. Based on the presumptive analysis, using Chi-square tests, the Spearman's and Kendall's tau-b correlation coefficient, there is a relationship between the two variables of social integration and self-controlling. In this way, the independent variable of self-controlling affects the dependent social integration, as shown in Table 4.

Table 4: The Chi-square tests self-controlling and social Integration table

	<i>Value</i>	<i>Df</i> <i>Asymp.</i>	<i>Sig. (2-sided)</i>
Pearson Chi-Square	40.886a	16	.001
Likelihood Ratio	30.795	16	.014
Linear-by-Linear association	3.445	1	.063
N of valid cases	267	-	-

The Result for the Second Hypothesis

As shown above, the criterion for decision-making Asymp. Sig. (2-sided) is less than 0.05

Table 3: The independent variable of self-controlling affects the dependent social integration

<i>Cross-tabulation</i> <i>Self-controlling and social integration</i>		<i>Self-controlling</i>					
		<i>Very low</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>	<i>Very high</i>	<i>Total</i>
<i>Social Integration</i>	Very low	0	1	2	1	0	4
	Low	0	1	38	38	0	77
	Medium	0	3	69	63	3	138
	High	1	2	14	22	6	45
	Very high	0	0	2	0	1	3
Total		1	7	125	124	10	267

that rejects H0. In other words, the amount of p-value is equal to 0.014. It shows that there is a relationship between the two variables of social integration and self-controlling and that the dependent variable of self-controlling affects the social integration. Therefore, H0 is rejected, and the central hypothesis is confirmed. It can be said that there is a relationship between the rate of self-controlling and social integration.

The amount of Kendall's 1985 tau-b correlation coefficient is 0.108, and the Spearman correlation coefficient is 0.110. The H0 for each test is rejected, and the opposing hypothesis is confirmed.

The relationships between the political legitimacy and social integration, concerning such characteristics, like the impact of personality on the political fame, paying attention to the status of the candidate and his beliefs, his reputation, specialization, and ability, as accepted by the voters resulted in the following patterns. Six persons responded a very low of 2.2 percent, 14 a low percentage of 5.2, 137 a medium percentage of 51.3, 103 a high proportion of 38.6, and seven a very high percentage of 2.6 (Table 5).

The presumptive analysis, using Chi-Square tests, Spearman and Kendall's tau-b correlation coefficient, shows the presence of a relationship between the two variables of social integration and political legitimacy. In this way, the independent variable of political legitimacy affects the dependent variable of social integration.

The Result of the Third Hypothesis

As shown above, the criterion for decision-making Asymp. Sig. (2-sided) is less than 0.05 that rejects H0. In other words, the amount of p-value is equal to 0.024. It shows that there is a relationship between the two variables of social integration and political legitimacy and that the independent variable of political legitimacy affects

the dependent variable of social integration. Therefore, H0 is rejected, and the central hypothesis is confirmed. It can be said that there is a relationship between the rate of political legitimacy and social integration.

Table 6: Social integration and political legitimacy, table of chi-square test

	Value	Df	Sig. Asymp. (2-sided)
Pearson Chi-Square	33.414a	16	.007
Likelihood Ratio	28.995	16	.024
Linear-by-Linear association	14.054	1	.000
N of valid cases	267	-	-

The amount of Kendall's tau-b correlation coefficient is 0.213 and the Spearman correlation coefficient is 0.234. The H0 for each test is rejected, and the opposing hypothesis is confirmed.

The relationships between the religious commitment and social integration, concerning the rates of participation in the religious ceremonies, familiarity with the religious texts, and strengthening religious beliefs resulted in the following pattern. Five persons responded a very low of 2.9 percent, 25 a low percentage of 9.4, 88 a medium of thirty-three percent, 117 a high proportion of 43.8, and 32 a very high percentage of twelve percent.

The presumptive analysis, using Chi-square tests, Spearman and Kendall's tau-correlation coefficient, shows the presence of a relationship between the two variables of social integration and political legitimacy. In this way, the independent variable of political legitimacy affects the dependent variable of social integration.

The presumptive analysis, using Chi-square tests, Spearman and Kendall's tau-b correlation coefficient, shows the presence of a relationship between the two variables of social inte-

Table 5: Social integration and political legitimacy

Cross- tabulation		Political legitimacy					
		Very low	Low	Medium	High	Very high	Total
Social Integration	Very low	1	1	1	1	0	4
	Low	3	3	51	19	1	77
	Medium	1	10	66	57	4	138
	High	1	0	17	25	2	45
	Very high	0	0	2	1	0	3
Total		6	14	137	103	7	267

Table 7: Social integration and religious commitment

<i>Cross- tabulation</i>		<i>Religious commitment</i>					<i>Total</i>
		<i>Very low</i>	<i>Low</i>	<i>Medium</i>	<i>High</i>	<i>Very high</i>	
<i>Social Integration</i>	<i>Very low</i>	0	1	1	1	1	4
	<i>Low</i>	3	15	29	23	7	77
	<i>Medium</i>	1	7	51	67	12	138
	<i>High</i>	1	2	7	24	11	45
	<i>Very high</i>	0	0	0	2	1	3
<i>Total</i>		5	25	88	117	32	267

gration and religious commitment. In this way, the independent variable of religious commitment affects the dependent variable of social integration.

The Result for the Fourth Hypothesis

As shown above, the criterion for decision-making a symp. Sig. (2-sided) is less than 0.05 that rejects H0. In other words, the amount of p-value is equal to 0.02; it shows that there is a relationship between the two variables of social integration and religious commitment, and that the independent variable of religious commitment affects the dependent variable of social integration (Tables 7 and 8). Therefore, H0 is rejected, and the primary hypothesis is confirmed. It can be said that there is a relationship between the rate of religious commitment and social integration. The amount of Kendall's tau-b correlation is 0.258 and Spearman correlation is 0.285. H0 is rejected for each test, and thus the other hypothesis of the relationship between two variables is confirmed.

Table 8: The social integration and religious commitment Chi-square tests table

	<i>Value</i>	<i>Df</i>	<i>Sig.</i>
		<i>Asymp. (2-sided)</i>	
Pearson Chi-Square	37.874a	16	.002
Likelihood Ratio	37.291	16	.002
Linear-by-Linear association	20.515	1	.000
N of valid cases	267	-	

CONCLUSION

The paper has focused on the study of the cultural factors influencing social integration, with an emphasis on the social controlling on the individuals with ages of more than 18 years old in *Bushehr*. The obtained result shows a re-

lationship between social integration and social controlling. Based on the received responses, the responders confirm the relationship between social controlling and social integration, except for the informal controlling; it shows that the proper implementation of social controlling can improve the social integration.

Based on the results obtained from the descriptive and presumptive analysis among 267 questionnaires, there is a relationship between the variables of self-controlling, religious commitment and political legitimacy with the social integration, but there is no meaningful relationship between them. If one desire to increase the social integration, one needs to strengthen the mechanisms of social controlling.

RECOMMENDATIONS

Based on the results obtained in this paper, the improvement of social integration needs a proper attention to the social controlling. For the purpose, the authors suggest four recommendations.

The first one is to pay attention to the mechanisms of the informal controlling and its strengthening in the society. The second suggestion is to train the members of the society in self-controlling skills. They also suggest that the values of the political systems need be institutionalized; finally, they suggest that the religious beliefs of the members of the society strengthened.

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