

Surveying Effective Factors on 'Sense of Unity' among Elites in the Cultural Field (Case Study of Seminary Schools and Universities)

Ali-Mohammad Hazeri¹

Assistant Professor of Sociology, Tarbiat Modarres University, Iran

Yahya Alibabaie²

Assistant Professor of Sociology University of Tehran, Iran

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Abstract: This article surveys the effective factors involved in 'sense of unity' among cultural elites in Iran, being a case study on the university professors and seminary Alims. The main questions in this survey are as follows: (1) Today, two decades after the victory of the Islamic Revolution, how strong is the sense of unity among university professors and seminary Alims?; and (2) What factors can boost, or weaken the sense of unity among these two groups? In order to find answers to the questions, an experimental research through giving a questionnaire was conducted. A number of professors teaching at faculties of humanities at Tehran City's state universities and a number of Alims teaching at Qom seminaries answered the questionnaire and each group's answers were compared with the others'. Regarding the first question stated above, it was found that the sense of unity among university professors and religious seminary Alims was at a medium level. In reply to the second question, the important factors involved in boosting the sense of unity were under the influence of such variables as cultural (political) consensus, role consensus, prestige consensus, epistemological consensus, and communication action. All of these variables in various ways had positive effects in boosting the feeling of solidarity among university professors and religious seminary Alims.

Key Words: Cultural elite; Cultural (political) consensus; Role consensus; Prestige consensus; Epistemological consensus and communication action

Introduction

It has now been many years since a social group, called *Alims*, has been shouldering a significant role in cultural and social training of the new generation in Iran. These people have on the one hand been busy training a number of the members of the new generation at centers called religious seminaries, so that they could be the pursuers of the path laid by Allah's prophets and resume their prophecy, and on the other hand they have been busy at such centers as mosques, Hussainyehs, and other religious centers in cities, trying to give meaning to the lives of the people and to create incentives aimed at encouraging them to lead prestigious, and praiseworthy lives.

In other words, the *Alims* have been shouldering the responsibility of cultural and social nurturing of a group of the new generation in the field of education (particularly speaking), and in the entire society (generally speaking), in this country for many centuries.

During the course of the past one hundred years that the sciences and technology developed amazingly in the West, the people of the countries in the East, including Iran, too, launched serious efforts aimed at acquiring and mastering Western sciences and technology. Among those efforts, we can refer to sending university students abroad, and founding Western style universities and scientific centers inside the country.

By sending university students abroad, the establishment of Western style universities in Iran and expansion of them throughout the country a new academic group, titled the university professors, emerged in this country that shoulders the responsibility of the academic training and nurturing of the new generation. Respectively, a new group of university graduates emerged in the society most of whose trainings and knowledge were inspired by the Western culture.

¹ Corresponding Author, E-mail: hazeri_a@modares.ac.ir

² E-mail: yalibabaie@yahoo.com

The birth and growth of this new group (with their particular social characteristics), led to reactions on the part of the *Alims*, in particular, and the people, in general, in our society and the emergence of a type of competition and certain factions between this new social group – the university graduates – on the one hand, and the clergies, on the other hand (Zargar, 1993; Naieni, 1955).

In the next phase, a new group emerged from among those university graduates whose members were better acquainted with the history of social, political, and philosophical thoughts in the West and the political ideologies of the day in the world. This latter group, the intellectuals, has been concerned about the fate of the people and claims that their prophecy is saving the people from inappropriate conditions with which they have been entangled.

On the one hand, these educated intellectuals, briefly referred to as 'the intellectuals', generally comprised of seculars, incited the people and the clergies to lose trust in them, and to dislike them by not heeding the religious affairs and the *Alims*. On the other hand, at social scenes, too, the *Alims* consider them their competitors because if the secular intellectuals took the reign at the political scene, they would supposedly sever the hands of the clergies from that field – therefore, the *Alims* and people's enmity against them would be intensified (Aal-e Ahmad, 1977, p. 121)

After a while, a new generation emerged from among the intellectuals that can be titled "the religious intellectuals". The religious intellectuals feel no enmity against religion and consider their intellectual prophecy to be defending the sanctity of faith in confrontation with atheist or laic intellectuals.

It might be assumed that at this stage the problem would be resolved, because the religious intellectuals would by defending the barriers of faith and propagating for religious beliefs no longer be considered as competitors for the clergies and would not disappoint them with their interpretations about religion. But that assumption, too, was too authentic, since the religious intellectuals, too, assuming that they were more knowledgeable and better acquainted with the western schools of thought, the atheist and the laic ideologies considered themselves better fit for defending Islam and saving the young generation from falling prey to their schools than many clergies. Therefore, their interpretations of religion annoyed and infuriated a number of *Alims*.

Some *Alims* consider the interference of religious intellectual in interpreting religion and their elaborations on it as a cause for deviation of religious beliefs from the Right Path and for the intermingling of them with beliefs in other schools of thought, citing that as the reason for their annoyance from the conduct of the religious intellectuals. Therefore, despite the proximity of the ideas of a group of the educated intellectuals with the ideas of clergies, unfortunately, the disputes and antagonist arguments between these two groups still go on (Freedom to Martyrdom, 1979).

Statement of the Problem

The aforesaid brief discussion is about the relation between the two learned groups of the university graduates and the seminary *Alims* during the course of the past one hundred years. Such a deduction can be drawn after referring to other source books on the issue as well, but the questions focused in this paper were as follows:

1. Today, two decades after the victory of the Islamic Revolution, how strong is the sense of unity among university professors and seminary *Alims*?
2. What factors can boost, or weaken the sense of unity among these two groups?

Theoretical Framework

The most significant theoretical framework of this research work is borrowed from Durkheim's Social Anomie Theory. Durkheim himself has taken advantage of that theory in elaboration of the class conflict among factory workers and the capitalists. He regards the existing conflicts between the scientists working in the field of social sciences, and those working in other disciplines of the human sciences as examples for the cases in whose elaboration of his theory can be applied (Durkheim, Persian translation, 1990, PP 389-393).

In elaboration on class conflicts in Western societies, Durkheim argues, "Due to the existence of a rapid social torrent (in this particular case, the passage from feudalism in the newly emerging capitalist system) an atmosphere, or status, of social anomie is observed in the society. Under the new economic conditions the status of human beings is not precisely defined. The required behavioral patterns are either totally non-existent, or if they do exist, either the people are not aware of them, or they are not willing to apply them. Under such uncertain conditions, some social classes managed to begin exploiting the others and oppressing them. In Durkheim's case, the capitalist class, due to its innate nature, began oppressing the workers' class, while the

factory workers protests and sabotage reached a stage that the status or even need to existence, of the capitalist class was put at stake, or at least under serious question (Durkheim, Persian translation 1990, PP 376-397).

According to Durkheim 's social anomie hypothesis, we can draw the following model in a bid to elaborate on the cause behind the lack of solidarity between the graduates of Iranian universities and seminary schools during the course of the past one hundred years – that is to say ever since the Constitutional Revolution (Diagram 1).

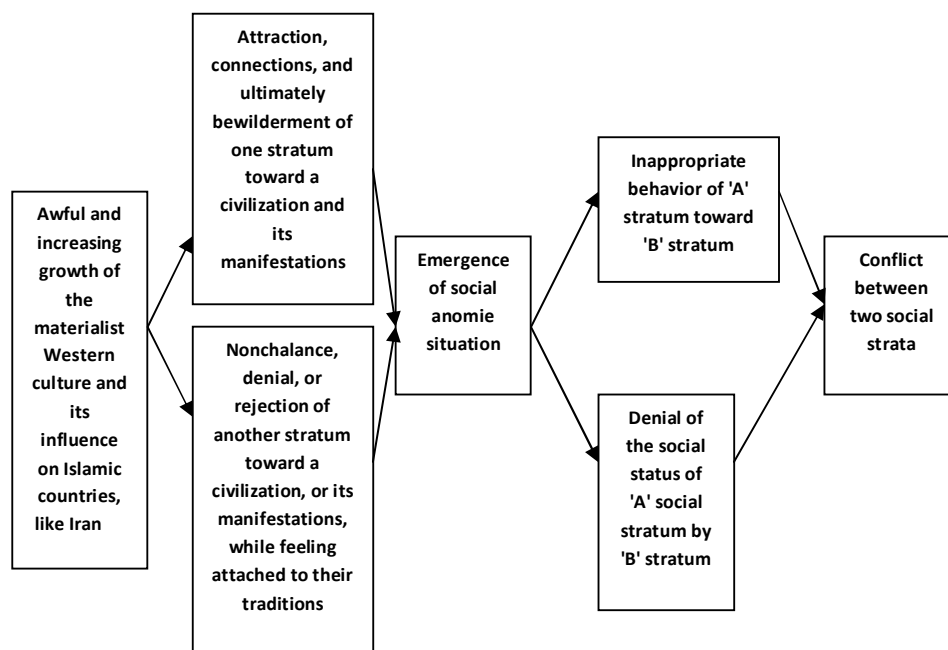


Diagram 1: Application of Durkheim's social anomie theory within the research framework

It seems that a major part of the lack of solidarity between the university and seminary school graduates have roots in social trends that prevailed in our society's past century developments. The rapid growth of the materialist Western civilization during the course of the 19th century on the one hand, and the growth of humanist mentality and freedom seeking tendencies on the other hand, attracted the great attention of the Eastern nations in general, and the Iranians in particular, toward the materialistic Western civilization and mentality.

Due to the cultural contacts between the Iranians and the Western civilization, the tendency toward a type of modernism in various organs, particularly the military forces, the government, and the culture of this land grew strong. On the other hand, the clergies either remained indifferent toward such developments and refrained from active involvement in them (or at least a part of them did so), or started expressing pessimist feelings, doubt, and even objection toward some aspects and manifestations of the cultural, political, and economic ways of the Western style of life. The attitude was adopted by that group of clergies faced the indifference, or even rejection of the internal tyrant political system, the outsider colonialists, and even a part of the university graduates. Such issues lead to the emergence of an atmosphere of distrust, and strong disagreements between these two learned groups.

That atmosphere of distrust between two major social strata is titled a social anomie by Durkheim, in which the roles and statuses are undefined and the solidarity among social groups is therefore disturbed. Two variables of role consensus and prestige consensus in this paper are derived from Durham's theory, which will be dealt with in detail later in this paper.

Another theory that we used in this work is Parsons Evolutionary Theory. According to that theory in the course of their move towards evolution, the societies in order to shoulder significant responsibilities perfectly get themselves involved in a process of "increasing and differentiating" their social positions. More simply speaking,

in order to perform their important responsibilities better than before, the societies create new positions. In such positions, they take back the responsibilities that were shouldered by certain positions in the past from them and give them to new positions that can perform them better.

If differentiation is to yield a balanced, more evolved system, each newly differentiated sub-structure (e.g., the producing organization in the above case) must have increased adaptive capacity for performing its primary function, as compared to the performance of that function in the previous, more diffuse structure." (Parsons, 1966, p. 22)

But the process of "increasing and differentiating" the social positions naturally leads to the establishment of new groups in a society. The existence of numerous varying sub-cultures in a society leads to a disturbance in the relations between the newly emerged groups and the ones that had already existed in the society, which in turn disturbs the social stability.

"Differentiation processes also pose new problems of integration for the system. The operations of two (or more) categories of structural units must be coordinated where only one category existed before". (Ibid)

Finally, according to Ritzer, due to ever increasing trend of the differentiation of social structures and the emergence of new functions for new classes, the value system of a society, too, would have to go through a series of changes. A differentiated society is in need of a type of value system that according to Parsons "would be able to represent a higher level of generality" so that it would be able to legitimize a broader range of objectives and functions of its sub-groups (Ibid, p. 23). This expanding process of value systems generally does not take place smoothly because it faces rejection on the part of the strata that are more severely attached to their values systems (Ritzer, 1988, p. 216).

Parsons meanwhile attributes the resistance observed by certain social groups toward changes as "fundamentalist mentality" and believes serious disputes, or even social clashes often result from such developments. According to Parsons, some societies might successfully solve their internal disputes and identity problems while some others might get so deeply involved in them that they would hardly manage to survive, or end up in a worse social situation than the former one (Parsons, Ibid, 23). See diagram No. 2.

Minding the above mentioned theory and applying its contents to the issue under survey in this paper, we can say that differentiation has taken place at the cultural scene in Iran during the course of the past one hundred years and its mechanism is as follow: During the course of Iran-Russia wars, the Iranian authorities realized that the world armies had got access to very modern technology, but our country was lagging far behind. Paying attention to the technological and scientific advancement of the other countries, the need to catch up with them and leave being our era of backwardness urged the Iranians to send their youth abroad for acquiring higher education. Also modern schools such as Daar-ul-Fonoun were established inside the country and foreign professors from European countries were invited to teach at them.

Sending the youth abroad and their studies in modern sciences led to the emergence of a new generation of learned people. This new generation side by side with the *Alims*, that had got educated at the seminaries, entered the scene of the country's cultural area. Yet, due to the different atmosphere in which these people had got educated, they formed a new stratum that was quite different with the clergies. This new sub-cultural group was well acquainted with the Western culture and in many cases; it was even enchanted by that culture, while the former group (the clergies) mainly considered themselves the guardians of the religious traditions of the society and did not really heed the attractions of the Western culture. The communications between these two groups were naturally disturbed due to the differences between their sub-cultures' contrasting mentalities.

Application of Parsons' Evolutionary Theory in the case of this survey is summarized in the following flowchart:

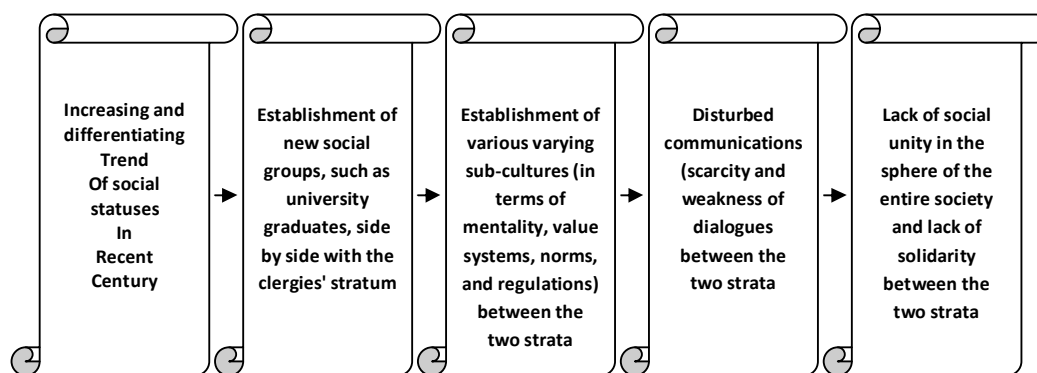


Diagram 2: Application of Parsons' Evolutionary Theory in the case of this survey

In addition to the above mentioned two theories, we have also taken advantage of the Communication Action Theory of Habermas in this research as follows: One of the mechanisms for convincing, and therefore, leading the two cultural groups of university and seminary school graduates toward social unity is promoting communications among them (in general) and dialogues among them (in particular). In other words, providing for gatherings and organizations in which these two groups would face one another and be pursuing shared activities of mutual interest, side by side with each other, would serve as strong incentive in a bid to boost solidarity among them.

Experimental Research

Eighty four professors of the faculties of humanities teaching at state universities of Tehran and 112 *Alims* teaching at Qom Seminary theological schools participated by answering the questions in the questionnaire. Most of the questions were of limited reply type, or multiple choice questions. Due to the sensitivity of the research subject and the tense period of time in which this research was conducted (simultaneous with the serial murders of Iranian writers, intellectuals, and political activists) the method, applied in choosing the samples was "improbable", and therefore, the results of this research might not be statistically applicable to the entire population of the two test groups.

Variables

1. Sense of Unity (dependant variable)

The dependant variable in this research work was a combined index of the 'sense of unity' among the university and the seminary graduates. Three dimensions was allocated to this variable as follows:

1. Capability to tolerate the outsiders;
2. Feeling optimistic about the outsiders; and:
3. Having a sense of brotherhood towards the outsiders.

In order to measure the "extent of tolerating the outsiders", the famous Bugardus Social Distance Scale, with minute alterations in it, was used.

In order to measure the "extent of optimism toward outsiders", a bipolar scale of adjectives containing 20 positive and 20 negative personality traits. In this scale, the members of the test groups were asked about the personality traits of the members of the other social stratum. Some of the pairs of adjectives in that list included 'kind-harsh', 'sociable-unsociable', 'tidy-untidy', and...

In order to measure the "extent of feeling, a sense of brotherhood toward outsiders", the members of the test groups were asked a direct general question: "What is your general viewpoint about the members of that social group?" They had to choose their answers from a list of answers, as follows:

- 1) I view them as my (social/spiritual) guides;
- 2) I view them as my friends;
- 3) I view them as my colleagues;
- 4) I view them as my fellow citizens;
- 5) I view them as my competitors;

- 6) I view them as people that create problems for me; and finally:
- 7) I view them as total strangers.

The scores gained from these three variables were added up and the sum of them was considered as a general indicator, called the 'Sense of Unity'. The average of that general indicator's scores in both test groups was 18.3. In order to understand that figure, it is necessary to mention that the maximum and minimum of that denominator can be between 4 and 25.

The relative figure among seminary folks in this research work increased up to 19.2 and it decreased among university professors down to 17.8. All in all, it can be drawn that the sense of unity is at average level among members of both social strata. Yet, the difference between the two means is meaningful, according to the Mann-Whitney Test (at $P=0.044$)

2. Role Consensus versus Role Anomie

Role anomie, which is at the opposite end of a scale at whose other end stands role consensus, takes place between two social strata under such conditions that the members of one stratum define their own role in a way that is contradictory with the definition presented by the member of another stratum. For instance, the clergies might believe that leading the congregational prayers must be entirely theirs and that the other social strata have no right to enter that field. Now, if the members of another social stratum would not recognize that right for the clergies we would face a role anomie in our society. Meanwhile, 'role consensus' is formed when the assumption of the members of one social stratum about a certain role would match, or be close to, the image that another stratum has about the same role. The existence of role consensus highly influences the 'sense of unity' between two social groups (here, between the clerics and the university folks). This variable is comprised of several sub-variables, including:

1. People's image of the way the clergies play their religious roles¹
2. People's image of the way the clergies play their political and cultural roles²

Regarding such sub-variables, the individuals were asked to express their ideas about the participation of clergies, or their interference, in those occupations and social positions. They were asked "how" they expected the clerics to act in those fields. The members of the test groups could choose their answer from the following list:

1. The clergies must not interfere;
2. The clergies had better not interfere;
- It makes no difference;
3. It makes no difference
4. That occupation, or social position, had better be at the disposal of the clergies; and finally:
5. That occupation or social position must exclusively be at the disposal of the clergies.

This indicator is structured taking advantage of Durkheim's Social Anomie Theory and it means that anomie in relations between two strata might emerge in form of lack of consensus over the occupation of top social statuses by their own groups, or the other stratum.

3. Status Consensus versus Status Anomie

In sociology, the phrase 'Social Status' is used in reference to a position and prestige that a certain individual enjoys within a group, a pseudo-group, or a special social stratum within a society.

The people's assumption about the social status of a certain social group might be different from different points of the view. For instance, the people's assumption about the social status of a certain stratum might differ with their expectations. As an example, the people might assume that a person enjoys a high social status that he does not deserve, or suffers a status that is lower than he really should. Looking at the issue from a different angle, the people might judge about the social status of their own group to be lower than that of another group and consider that an annoying fact. The different assumptions of individuals about the social status of their own group and the opposite group in any of the above mentioned cases and dimensions can have effects on 'sense of unity' in a society.

¹ Such as leading the congregational prayers, preaching the people and guiding them in their spiritual affairs, elaboration on religion and interpretation of the Holy Books, guiding the young generation, etc.

² Such as members of parliament, presidency, political leadership of the society, and...

Status consensus is a position in which the members of two social groups have the same ideas over the extent and type of social prestige of their own group, and that of the other social groups. This index has several sub-branches as follows:

1. Individuals' assumption about their own group's social prestige;
2. Individuals' assumption about the social prestige of other group;
3. Comparing between the individual's own group's social prestige and that of the contrasting other group.

The extent of this variable was gained by subtracting variable number 2 from the variable number 1.

The 'prestige consensus' index, too, is made resorting to Durkheim's Anomie Theory, and it means that the existence of social anomie in the relations between these two strata might be manifested in form of lack of consensus over the social prestige of their own stratum, or the other stratum.

4. Cultural (Political) Consensus

A culture is a combination of intellectual, spiritual, and material properties of a land's inhabitants that they have inherited from their ancestors, generation after generation. In this research work by the word "culture", we merely mean certain political indexes of which the two social groups of university and seminary folks are benefited to different extents in their varying processes of their socialization.

The hypothesis in this part of the research work is that the different extents of the members of the two group's socialization lead to the emergence of different sets of value systems, norms, and many other differences of that nature that are the root causes for surfacing of the different characteristics of these two social groups. By the expression 'Cultural Consensus' in this research work, we mean achieving consensus in following dimensions: (1) Political value systems; (2) Political norms; (3) Political beliefs; (4) Political attitudes.

Some of the important indexes related to those dimensions include:

1. Belief in freedom of expression, political, and social participation of the people (particularly that of the women) in national affairs
2. Existence of a rational relation between political and religious affairs
3. Existence of legitimacy for the ruling political system.
4. People's general contentment with the social and political status of their society
5. People's belief in existence of economic discrimination among social strata

The "Cultural Consensus" index is constructed taking advantage of Parsons' Evolutionary Theory and it means that the existence of sub-cultures within each of the two strata in this study might be manifested as lack of unity over certain elements of the political culture, such as political values, political norms, political beliefs, and political altitudes.

5. Epistemological Consensus

By the expressions 'Epistemological Consensus' it is meant the university folks', or the seminary folks' viewpoints about the necessity of existence of any of the theological sciences, or the university human sciences. The names of those variables used in constricting this index as follows:

1. Viewpoints of the university folks about the necessity of existence of the theological sciences, such as the science of eloquence, the science of discourse, jurisprudence, Islamic sayings and traditions, interpretation of Holy Qur'an., etc.
2. Viewpoints of the seminary folks about the necessity of existence of the human sciences at universities, such as sociology, psychology, political sciences, laws, etc.

The individuals' belief about the necessity of the existence of religious sciences has a direct relation with their Sense of Unity with the clergies, the people who have acquired mastership in those sciences.

Similarly, the extent of seminary folks' Sense of Unity with the university folks is proportionate with the extent of their belief in necessity of the existence of human sciences at the universities. Our epistemological Consensus Index, too, was constructed taking advantage of Parsons Evolutionary Theory.

6. Communication Action

By communication Action, it is meant a type of interaction among human beings in which the individuals—directly – and by the means of mass media—indirectly—communicate with one another, or face one another and exchange viewpoints on issues of mutual interest.

Shared political activities, shared scientific and cultural activities, occupational relations at work atmosphere, family relations, traveling together as tourists or pilgrims, presence at religious rituals side by side with one

another, etc., can be singled out as cases in which the members of the two social strata might be placed in situations to communicate with the opposite group.

Such encounters can lead to achieving shared stands, and understanding each other better. The above mentioned 'stations', in which the individuals can have a chance to establish interactions with the members of the other group (generally), can also get engaged in various types of communication interactions (in particular). In this research, although measuring the extent of dialogues between the two groups was intended, those stations in which these two social groups might have taken a stop were focused.

In other words, the index measured here was the communication interactions (generally) between the two groups, rather than their dialogues (particularly). In order to do that, the members of the two groups were asked to express the extent of their relations and interactions with the members of the opposite group in terms of shared political activities, shared scientific and cultural activities (such as publication of magazines, dailies etc.), occupational relations at work atmosphere, family relations, traveling together, as tourists, or pilgrims, presence at religious rituals side by side with one another, etc.

In doing so, it is taken for granted that the broader the extent of these two groups interactions in the framework of those activities, keeping in mind the mentality of both groups, the greater the extent of meaningful dialogues between to the same extent.

Factors Involved in Boosting or Decreasing the University Folks' "Sense of Unity" Towards the Seminary Folks

Factor analysis and reliability tests conducted on three side indexes were namely:

1. Ability to tolerate the others
2. Feeling optimistic towards others
3. Having a sense of brotherhood towards others

Based on the results gained from the reliability test, and from the combination of the above mentioned three variables, a more comprehensive index called the 'Sense of Unity' can be constructed. The 'alpha degree' in our reliability test was 0.84 that proves the internal cohesiveness of our constructed comprehensive index is high.

Therefore, by summing up the scores gained by the individuals in their responses to the three above mentioned variables, the 'Sense of Unity' comprehensive index can be constructed, which is used as a dependent variable in calculating the multiple regression equation.

The results show that among the university folks only four of the below mentioned indexes, or variables, have full correlation with the Sense of Unity toward the seminary folks. They include:

1. **Role Consensus:** that is the assumption of the university folks regarding the political and cultural occupations, posts, positions, and jobs shouldered by the clergies (with a path coefficient equal to 0.39)
2. **Epistemological Consensus:** or the university folks' viewpoints regarding the necessity of existence of such religious disciplines as the science of discourse, jurisprudence, fundamentals, and interpretation of Holy Qur'an (with a path coefficient equal to 0.33)
3. **Status Consensus:** or the university folks' belief that the clergies' statuses need to be higher (or equal with) that of the university folks (with a path coefficient equal to 0.20)
4. **Cultural Consensus:** or the university folks' belief in some cultural indexes the way the clergies believe in them (with a path coefficient equal to 0.185) (Diagram 3).

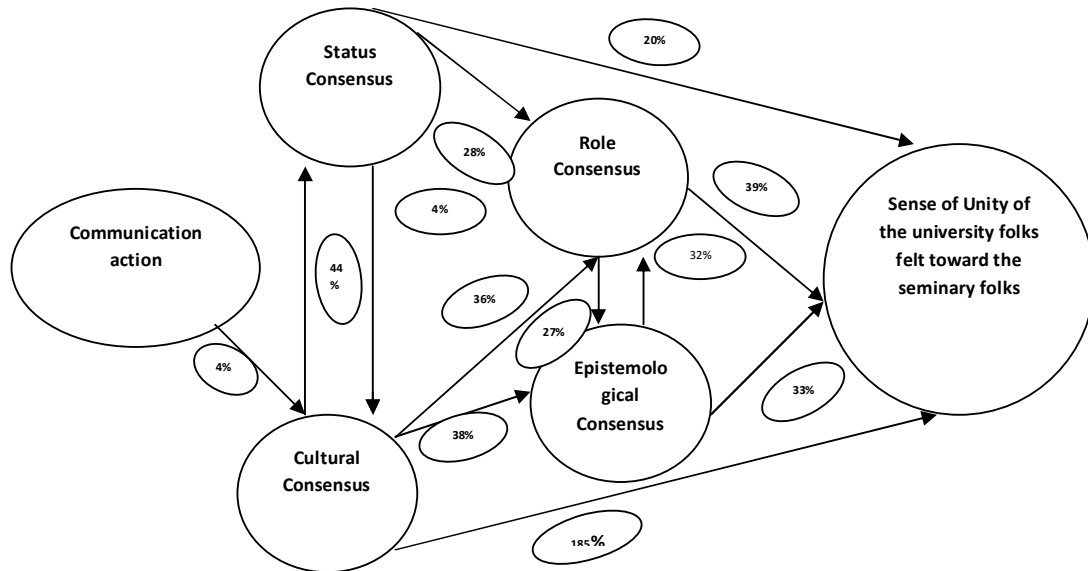


Diagram 3: Path - -diagram of affective indexes on university folks' 'Sense of Unity' toward seminary folks (Inclusive of the coefficients of the paths)

Multiple variable correlation coefficient (R) was calculated among the index of sense of unity of the "university folks' toward the seminary folks", and the four independent variables of "Role Consensus", "Epistemological Consensus", "Status Consensus", and "Cultural Consensus". It was 0.881, quite a high figure. The second power of that amount equaled 0.776, which was "R²". We can thus figure out that nearly 78% of the fluctuations observed in "sense of unity of the university folks towards the seminary folks" index are related to the above mentioned four variables. It is a high percentage and proves that we have selected our indexes for the purpose carefully.

Based on the data shown in our Diagram 3, we can explain the effective factors on "university folks' Sense of Unity toward the seminary forks" as follows:

1. **Role Consensus:** Role Consensus is one of the most important effective indexes in boosting the sense of unity among university professors towards clergies. Since this index is extracted from Durham's Social Anomie Theory, the applications of that theory are emphasized as a significant defining factor in this work.

2. **Epistemological Consensus:** By the phrase Epistemological Consensus, it is meant the closeness of these two social strata's viewpoints to one another on necessity of existence of such religious sciences, as the science of discourse, jurisprudence, and interpretation of the Holy Qur'an, as well as the existence of the masters of those sciences, the clerics. This variable has both direct and indirect effects on Sense of Unity. Since the index is extracted from Parsons' Social Evolutionary Theory, the usage of that theory in this research work is emphasized as a strong defining factor.

3. **Status Consensus:** Status Consensus, or consensus over supremacy (or equality) of one social stratum over (or with) another, too, affects the university folks' Sense of Unity toward the seminary folks, both directly, and indirectly through having effects on Role Consensus and Cultural Consensus. This index, too, is extracted from Durham's Social Anomy Theory and shows that increased amount of Status Consensus can affect the university folks' Sense of Unity towards the seminary folks positively.

4. **Cultural (Political) Consensus:** Cultural or Political Consensus affects the university folks' sense of unity toward the seminary folks, both directly and indirectly through having effects on three other variables. This index, too, is derived from Parsons' Social Evolutionary Theory and is again an emphatic definer of the cultural fractions between these two social groups.

5. **Communication Action:** Parallel with the increasing of the Cultural (Political) Consensus, the Communication Action, too, has its effects on the entire model. The existence of interactions among the members of the two social groups in various forms (scientific, political, cultural, family, pilgrimage-tourism, and...) naturally leads to boosting Cultural Consensus between these two stratum, while that increase, in turn,

affects three other indexes, namely the Status Consensus, the Epistemological Consensus and the Role Consensus. Then, all the four affect the university folks' Sense of Unity towards the seminary folks.

The indirect effect of any variable on Sense of Unity is calculated by judging the 'path coefficients' on the way of each dependent variable (seen on Diagram No. 3) and their total sum gives us the total effect of those variables. Based on the output data gained from such calculations, the above mentioned indexes in order of their ranks in terms of having most effects on Sense of Unity are as follows:

1. Cultural Consensus (total coefficient effect 0.672)
2. Status Consensus (total coefficient effect 0.5503)
3. Role Consensus (total coefficient effect 0.4956)
4. Epistemological Consensus (total coefficient effect 0.4353)
5. Communication Conduct (total coefficient effect 0.27)

Factors Involved in Boosting, or Decreasing the Seminary Folks' Sense of Unity towards University Folks

Since among all various aspects of the "Cultural (Political) Consensus", only the branch index of "Value (Political) Consensus" was correlated with the seminary folks' Sense of Unity towards the university folks, while the main "Cultural (political) Consensus" index – which was inclusive of eight various variables – was not correlated with the seminary folks' Sense of Unity towards the university folks, we took advantage of that branch index as a representative of the Cultural (political) Consensus" index in the regression equation related to the seminary folks. Diagram 4 shows the effective factors on "seminary folks' Sense of Unity towards the university folks". In order to construct this path-diagram, we, initially resorting to the 'Backward elimination method', asked the computer (SPSS software) for an equation with "Sense of Unity" as the dependent variable, and all involved independent variables mentioned.

The output data showed that only the following indexes, or variables, were either purely (or directly), or impurely (or indirectly) correlated with "seminary folks' Sense of Unity towards the university folks":

1. **Value (Political) Consensus:** Or the seminary folks' belief in such political values as the necessity of the people's (and particularly the women's) liberty of expression and social-political participation in the society (the way the university folks believe in them) – with a path coefficient equal to 0.26
2. **Epistemological Consensus:** Or the seminary folks' viewpoint on the necessity of existence of various human sciences – with a path coefficient equal to 0.22
3. **Status Consensus:** Or the seminary folks' belief that the university folks' social prestige should be higher than (or equal to) that of the clerics – with a path coefficient equal to 0.22

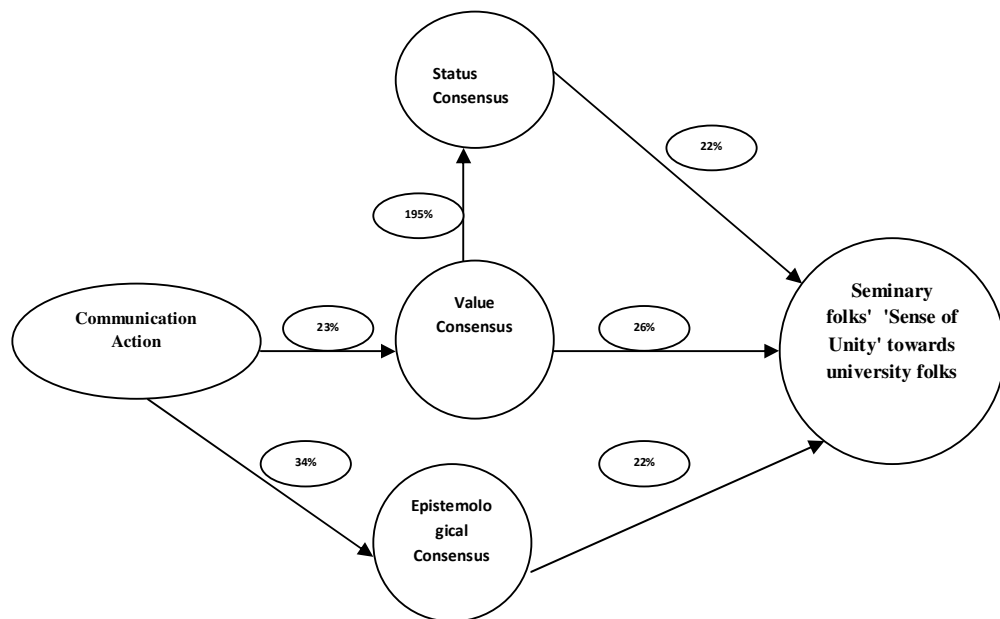


Diagram 4: The path - diagram of effective factors on seminary folks' "Sense of Unity" Towards the university folks (inclusive of path coefficient)

Multiple variable correlation coefficient (R) is calculated among the index of "seminary folks' Sense of Unity toward the university folks", and the three independent variables of "Value Consensus", "Epistemological Consensus", and "Status Consensus". It equals 0.47 in this case. The second power of that amount is $R^2=0.225$. In other words, the adjusted regression coefficient is telling us that only 22% of the fluctuations observed in the main index of 'Sense of Unity' of the seminary folks towards the university folks are related to the above mentioned three indexes, which is of course not a high figure.

Thus, it can be said that in case of the seminary folks we unfortunately did not gain the required variables, or indexes to elaborate the effective factors on their Sense of Unity towards the university folks.

We thus come up with the conclusion that this research work has been successful in achieving its objectives (recognition of the effective factors on boosting, or decreasing the Sense of unity) in case of the university folks to a satisfactory level, but in case of the seminary folks, to an extent below expectations.

The 'Communication Action' index has indirect effect, and alongside with 'Value Consensus', and 'Epistemological Consensus', affects the seminary folks' Sense of Unity' towards the university folks.

Based on the above mentioned path - diagram on the seminary folks, we can also conclude that those of them that have closer interactions with the university folks also show greater 'Value (Political) Consensus' with them. In other words, they are more committed towards observation of freedom of expression and respecting the people's (particularly the women's) rights to have effective social and political participation. They also are more optimistic than other clerics about the usefulness of various human sciences and consider the existence of those disciplines necessary and to the benefit of the society. The existence of higher Value Consensus among those seminary folks that have closer ties with the university folks means that they attach greater social prestige to university folks as well. All such effects lead to boosting the 'Sense of Unity' of the seminary folks towards the university folks.

Based on the output data from the entire research work, the above mentioned indexes, in order of significance, are:

1. **Value Consensus:** with an absolute effect of 0.27%
2. **Status Consensus:** with an absolute effect of 0.22%
3. **Epistemological Consensus:** with an absolute effect of 0.22%
4. **Communication Action:** with an absolute effect of 0.14%

Conclusion

Based on the 'researcher-constructed' index of one social stratum 'Sense of Unity' towards the other social stratum", we can argue that the extent of Sense of Unity observed between the two social stratum of university and seminary folks is around medium level, although the seminary folks' Sense of Unity towards the university folks is somewhat stronger than the university folks' Sense of Unity towards the clerics.

The effective factors on increasing university folks' Sense of Unity towards the seminary folks, in order of significance, were:

1. Cultural Consensus
2. Status Consensus
3. Role Consensus
4. Epistemological Consensus
5. Communication Action

On the other hand, the effective factors in boosting the seminary folks' Sense of Unity towards university folks were, in order of significance, as follows:

1. Value Consensus
2. Status Consensus
3. Epistemological Consensus
4. Communication Action

We might be able to assume that the fixation point for both causative models is the Communication Action. The existence of active interactions between the members of the two groups can have significant effects on causative models related to members of both groups, (particularly on the model related to the university folks). An increased Communication Action can on the one hand lead to improving the relations between the two social stratum, so that the university folks, too, would like the seminary folks care more about their religious affairs, and on the other hand it would lead the seminary folks to get closer to the mentality of the university folks,

particularly in political matters, and to think more positively about the various human sciences and the necessity of their existence for the society.

Since four of the five above mentioned factors are involved in cultural transactions more than the others, members of our test groups in this research work are mainly the cultural folks, or the architects of the society's culture.

Yet, if we really wish to boost the Sense of Unity between the university and seminary folks and to make them truly sympathize with one another, we need to begin from scratch. In other words, we need to refrain from all deeds and words that might, in the process of the individuals' socialization, disturb the path towards realization of those objectives.

The family, school, seminary school, university, the means of mass media, including the radio and television networks, the press, etc., as well as all concerned officials in the society whose deeds are taken as models for the others, must be the main architects of socializing the new generation; and in teaching them the cultural values it should be kept in mind that: They must; A) refrain from making any moves, or uttering any words, that might lead to the superiority, or inferiority of one of these two social strata compared with the other group (Status Consensus); B) Refrain from uttering any words, or making any moves that would lead to monopolizing social roles, or social positions for any certain group (Role Consensus); C) Refrain from making any moves, or uttering any words that might cause unnecessary sensitivities about one of the university disciplines, or seminary sciences (Epistemological Consensus).

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