Full Length Research Paper

The level of moral intelligence among students of Egyptian and Saudi Universities (Cross-cultural study)

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The present study aimed to detect the differences between the average grades of students in the Faculty of Education at Sohag University and the average grades of students in the College of Education at Sattam bin Abdulaziz University on the moral IQ scale. To achieve this, the researchers built a moral intelligence scale. The study sample was of (426) female students from the College of Education, of whom 218 female students from the Faculty of Education at Sohag University and (208) female students from the Faculty of Education at Sattam bin Abdulaziz University. Results revealed that the average of moral intelligence of students in the Faculty of Education at Sohag University in general was moderate except the sympathy dimension, where it got a high degree, while the average of moral intelligence of students in the Faculty of Education at Sattam bin Abdul-Aziz University in general was moderate except tolerance dimension, where it got a high degree.The results indicated that there are statistically significant differences between mean scores of students of the Faculty of Education at Sohag University and average grades of students of the Faculty of Education at Prince Sattam bin Abdul-Aziz University in sympathy dimension in favor of students of the Faculty of Education at Sohag University. There are statistically significant differences between mean scores of students at the Faculty of Education at Sohag University and average grades of students at the Faculty of Education at Prince Sattam bin Abdul-Aziz University in the tolerance dimensionin favor of students of the Faculty of Education at Prince Sattam bin Abdul Aziz University.As the results indicated that there were no statistically significant differences in the degree of moral intelligence of students in the Faculty of Education of Sohag University. And students of the Faculty of Education at Sattam bin Abdulaziz University attributed to the school level.

Key words: Moral intelligence, university students.

INTRODUCTION

Ethics received interest from scholars, thinkers and educators in various ages, because of its importance in the construction and development of societies, and in the embodiment of the spirit of balance and harmony among it, and to strengthen the bonds of social, intellectual and cultural relations of any society. It also plays a role in the construction of the individual and the development of his personality, so as to create a state of balance and harmony between individual and himself, so that it is able

to adapt to a different community components in which they live, thus achieving the ultimate aim of the human which is happiness; therefore, communities may sought from the beginning to the study of ethics through meditation, analysis and deduction, so try to understand it and understand the goals that it seeks to achieve, these studies was not built on the basis that ethics is a method or a particular way of life, and not on the basis of a set of laws and regulations and principles that we teach our children,

but by considering it research methods and evaluation in human life and his behaviors' rules, and on the basis of understanding and conscious awareness, which aims to guide human behavior towards the ideals and values that it seeks to achieve.

This means that we cannot dispense the attention to morality in our lives because of their role and importance in strengthening the human volition to do good and to stick to the true behavior, It touches the important part of our life, so the morals give us the ability to estimate the acts and criticizing the deeds under the weight of self-whims and its desires or falling under the influence of temporal or spatial changes.

The human is the Center of attention for Studies in the various fields of science, such as the science of psychology that aims to understand the behaviors and properties and characteristics and factors affecting the behavior, and predict, control and development of it through socialization and education processes in general. Education rely on the principles of psychology and its theories to launch human innate preparations to the maximum extent, either in intelligence, mental or personal capacity, and intelligence is considered an important aspect in the life of the individual in general and students in particular, it is the reason for his success and academic superiority , and adapts to the environment, and through which he can overcome the obstacles he faces, some types of intelligence has appeared, including the so-called moral intelligence, and Coles was the first who put this concept to the educational arena, then Gardener (2004) added moral intelligence to the multiple intelligence theory, and developed it to integrate with it.

REVIEW OF RELATED LITERATURE

Although the concept of moral intelligence of relatively modern concepts in psychology, but it was tackled by many of the studies and research, because of its importance in building personal, Shammari (2007) conducted a study aimed at detecting the level of moral intelligence and its relation with social and mutual confidence. The sample consisted of (400) students from the University of Baghdad. The results indicated that the level of moral intelligence of the study sample came medium rank, and the lack of differences in moral intelligence due to gender and specialization. To study the nature of the relationship between moral intelligence and some variables related to the school environment and family Shehata (2008) conducted a study where its sample consisted of (420) students from schools in Egypt. The results indicated that there was no difference in the degree of moral intelligence due to gender and cultural background of students (village- City).To find out the extent to which school students possess moral intelligence al-Tai (2010) conducted study its sample consisted of (400) students in the city of Baghdad. The

results indicated that the sample has a high degree of moral intelligence; there are also significant differences in the degree of moral intelligence due to gender differences in favor of males. To find out the relationship between moral intelligence and academic achievement (Hoseinpoor & Ranjdoost, 2013) conducted a study its sample consisted of (210) students from Tehran schools. The results indicated a relationship between academic achievement and moral intelligence, and the lack of statistically significant differences in moral intelligence due to gender differences. To detect the level of moral intelligence of college students, Mahasna (2014) conducted a study its sample consisted of (909) of the Hashemite University students. The results of the study shows a medium degree of moral intelligence of the study sample, and the presence of statistically significant differences in moral intelligence attributable to the academic level and in favor of the first and second year students. With regard to the level of moral intelligence of the faculty members at the university, Atifa et al (2014) conducted a study its sample consisted of (270) faculty members from Iranian University Ezaa. The results indicated a high degree of moral intelligence among the members of the study.

To find out the relationship between moral intelligence and study compatibility, (Obeidi & Ansari, 2009) conducted a study its sample consisted of (57) students of the basic sixth grade students, from Baghdad's schools. The results indicated that the study members have a medium degree of moral intelligence, and the presence of a statistically significant relationship between moral intelligence and academic consensus among members of the study. With regard to the development of moral intelligence of teenagers (Mohammed, 2009) conducted a study its sample consisted of (400) students in the age group (13, 15, 17) from Baghdad schools. The results indicated that the study individuals possess a medium degree of moral intelligence, and the results indicated that there are statistically significant differences in moral intelligence in favor of the age group and in favor of the larger category, as well as the presence of statistically significant differences in the degree of moral intelligence in gender in favor of females.

Based on the above, we can say that the results of studies that dealt with moral intelligence and aimed to detect a high level moral intelligence among students from different categories have indicated some results in the studies of (al-Shammari, 2007; Tai, .2010; Atifa et al, 2014), while the results of the studies (Mahasna, 2014; Mohammed, 2009; and Obeidi& Ansari, 2009) pointed to an average level of moral intelligence. Regarding the impact of gender in moral intelligence, it has indicated through the results of studies (Hoseinpoor&Ranjdoost, 2013; al-Shammari, 2007; and Shahata, 2008) which pointed to the lack of differences in moral intelligence due to gender, while the results of (Mohammed, 2009) study pointed out the effect of gender on moral intelligence in

favour of females. The results of the study of Tai (2010) have shown differences in moral intelligence due to gender in favor of males

The Problem of the Study

Arab society is undergoing transformations involving multiple aspects of its social, economic, political, and cultural aspects and it has effects in many of the prevailing habits and values, weakened manifestations of moral commitment and a weak tendency to cooperation and tolerance among individuals and strikingly, that external influences in our societies have made protecting our children difficult, for this reason, moral intelligence is the best way to save our children ethics.The Undergraduate is a vital stage in which highlights the student's personality, and subjected to many situations, which requires him the ability to confront and adapt to it in a positive way to work on raising the level of his education, and the ability to practice positive behaviors with the professors, and the entire university environment. The researchers noted through their work at the University of lack of student commitment to the regulations and instructions, and it seems so evident in the widespread of cheating in universities, missed affiliation and weak loyalty of the students to their educational institutions, and we can say that students do not adhere to a lot of ethical rules. The current study is trying to answer the following questions:

1.   What is the degree of moral intelligence among students in the Faculty of Education at the Sohag University?
2.   What is the degree of moral intelligence among students in the Faculty of Education at Sattam bin Abdul-Aziz University?
3.   Are there any statistically significant differences between the mean scores of students in the Faculty of Education at Sohag University and average grades of students in the Faculty of Education at Prince Sattam bin Abdul-Aziz University in the dimensions of the moral intelligence scale?
4.   Are there any statistically significant differences in the degree of moral intelligence of students in the Faculty of Education at Sohag University and students of the Faculty of Education at Prince Sattam bin Abdulaziz University due to school level variable?

Significance of the Study

The importance of the current study stems from the importance of moral intelligence as a dimension of a decency personal dimensions. the effects of this dimension is evident in all aspects of life of the individual, as the moral intelligence is considered a solid foundation and component of the community contributed to building community and its continuity and stability. Moral intelligence seeks to the maintenance of the right values and virtue and a sense of what is reflected on the community positively and its productivity. The importance of the study is that it sheds light on the most important segment of society, the most dangerous and influential which is the university category, based on the results of the study, further research in the future concerned with moral intelligence.

Procedural Definitions

The main concepts in the current study will be defined procedurally, namely:
   Moral Intelligence: It is the individual's ability to understand right and wrong, and that he has a moral convictions through which to act properly in an ethical manner, and the individual has to be characterized by a range of features such as feelings of others and respect and not to issue random provisions, and the ability of the individual to control his motives (Borba, 2003). Moral intelligence is defined procedurally primarily as the degree obtained by the respondent on the moral intelligence scale used in the current study.

The Limits of the Study

The results of the study are determined by the subject of the moral intelligence among students in the Faculty of Education at Sohag University in Egypt and the students of the College of Education at Prince Sattam bin Abdul Aziz University in Saudi Arabia. Results of the study also determined in the light of moral intelligence used by the researchers in the study measure in the light of what is available to him from the implications of validity and reliability, and thus disseminate the results of the study in the context of the current study limits, and similar communities.

METHODOLOGY AND PROCEDURES

Study Approach

The current study was based on the descriptive approach which aims at systematic scientific explanation to describe the phenomenon or problem and photographed quantified depiction by collecting and classifying data and information about the phenomena or problem, then analyzed and subjected it to intensive study and find a relationship between the various phenomena and relations in the phenomenon itself, so this approach is the most appropriate commonly used tool in the implementation of the study and answer its questions.

Study Sample

The sample of the study was selected randomly by selecting a sample of 218 female students from the

Faculty of Education at Sohag University, distributing them into four levels, the first level consisted of (60) students and the second level (55) students, the third level (49) while the fourth level consisted of (54) students and 208 female students from the Faculty of Education at Sattam bin Abdulaziz University, they represented four educational levels were as follows: the first level (58) the second level, (43) the third level (57) while the fourth level (50) students. The researchers communicated with a colleague in the Faculty of Education at Sohag University to study the application of the tool to apply the study tool on what is available to him of the numbers, and the researchers themselves applied the tool in Sattam bin Abdulaziz University because they are working at the university. The number of respondents was (426) students from the faculties of education in both universities.

Study Tool

The researchers used the moral intelligence scale after reviewing the scales included in some studies such as the study of (Borba, 2001), and the study of (Alshamari, 2007), and the study of (Mohammed, 2009), the moral intelligence scale was built and it consisted of (60) items distributed over six axes. So it is answered according to Likert tri scale of staging (always, sometimes, and rarely), and to verify the reliability and validity of the scale the researchers in the current study verified the validity of the scale in two ways:

Arbitrators' Validity

The researchers introduced the scale in its initial version to a group of arbitrators and their number (10), to judge the ferry validity in terms of the affiliation of each phrase to the dimension it is measured by, and the ability to add, delete or modify some of the items, along with any comments or directives they deem necessary for the validity of the scale. As a result of that the language was modified to some of the items, and the scale items were ordered randomly to form the scale in its final version.

Validity of Factor Analysis of the Scale

The factor validity of the scale is calculated by determining the factorial infrastructure, and the results of factor analysis of the scores of exploratory sample manner that the basic components and orthogonal rotation in the Olvarimaks manner showed six factors were interpreted in the light of items saturation which is equal to (0.35) or more and it explain the moral intelligence scale factors after orthogonal rotation in alfa MAX manner to the matrix of basic components saturation explained below:

First factor: it was interpreted by sympathy, and this factor saturates ten items, examples of "I feel of others' pain"

Second factor: it was interpreted of conscience, and this factor saturates ten items, examples of " I admit of my faults and accept advices and criticism of others."
The third factor: it was interpreted of self-control, and this factor saturates ten items, examples "I take my decisions very quickly."
The fourth factor: it was interpreted of respected, and this factor saturates ten items, example "I apologize to each one I disturbed him"
The fifth factor: it was interpreted of tolerance, and this factor saturates ten items, example "I choose my friends based on their similarity to me in religion or creed."
The sixth factor: it was interpreted of justice, and this factor saturates ten items, example "I try to achieve equality among my friends."
The value of underlying root (rotation dimension) for the first factor was (5.829) and the second factor (4.916) and the third factor (4.868) and for the fourth factor (3.544) and the fifth factor (3.341) and sixth factor (2.911).

Reliability of the Scale

After the application of the scale on an exploratory sample of (118) female students from the Faculty of Education at the University of Sohag, Egypt, and (100) female students from the Faculty of Education at Sattam bin Abdulaziz University in Saudi Arabia were selected randomly where most of the basic characteristics of the study sample are available, in order to verify the validity and reliability of the study tool. The value of Cronbach alpha coefficient was calculated, and this value is (0.89), as reliability was calculated through retail halftone using the "Spearman Brown" coefficient of reliability where the value of reliability coefficient was (0.93), and reliability was calculated through retail halftone using "Jtman" coefficient where the reliability coefficient was(0.93), and these values indicate a high reliability factor of the scale.

Internal Consistency of the Scale

through the scores of the students of the exploratory sample on the scale the correlation between the scores of students on each of the items and dimension it measured, the correlation between the scores of students on each of the items and the total score on the scale was calculated, as all the correlation coefficients were calculated between dimensions to each other and the dimensions with the total score, and all the calculated correlation coefficients were statistically significant at levels acceptable connotation. Table 1 indicates the degree of correlation coefficients between the moral intelligence dimensions with each other and the total score of the   scale.

Table 1: Correlation coefficients between the degree of the moral intelligence dimensions with each other and the total score of the scale

Dimensions	Sympathy	Conscience	Self-control	Respect	Tolerance	Justice
Sympathy	-					
Conscience	0.262	-				
Self-control	0.300	0.306	-			
Respect	0.407	0.221	0.481	-		
Tolerance	0.311	0.392	0.555	0.502	-	
Justice	0.575	0.245	0.384	0.484	0.511	-
Scale as a whole	0.659	0.598	0.712	0.715	0.789	0.752

Editing Moral Intelligence Scale

The scale in its final version consists of (60) items spread over six dimensions: the first dimension (empathy). The second dimension (conscience). The third dimension (Self- control), the fourth dimension (respect),the fifth dimension (tolerance), and the sixth dimension (Justice) and each dimension includes ten items, in front of each item three choices represents the tri staging scale, and the grades to respond to this gradient are given as follows: 3 = always, 2=sometimes, 1 = rarely, so students grades ranging on a scale of moral intelligence (60 to 180). To judge the degree of moral intelligence these grades were converted into categories according to the following criteria: (1 - 1.66) low degree of moral intelligence, from (1.67 - 2.66) medium degree of moral intelligence, from (2.67) and more high degree of moral intelligence.

Procedures of the Study

After extracting the semantics validity and reliability of the study tool, the researchers implemented the application procedures, where they distributed tools on sample members, where the researchers introduced themselves to the students and clarified the purpose of the study and its significance and instructions to answer the study tool. The appropriate statistical methods were applied to answer the questions of the study.

Statistical Analysis

To analyze the data relevant to the questions arithmetic means and standard deviations were used for each item of moral intelligence scale. "T" test was used to calculate the significance of differences between the averages, as well as for the use of one-way analysis of variance test to calculate the significance of differences depending on the academic level variable.

RESULTS AND ITS DISCUSSION

The following are the results of the study, according to its questions:
First: results on the first question: "What is the degree of moral intelligence among the students in the Faculty of Education at Sohag University?" To answer this question the arithmetic means and standard deviations of the responses of the study sample were calculated on the moral intelligence scale, and Table 2 illustrates this.

It can be seen from Table 2 that the mean of moral intelligence among students in the Faculty of Education at Sohag University in general was moderate, reaching the arithmetic average (2.55) and standard deviation (0.06). It turns out that the responses of of students of study sample in the College of Education at the University of Sohag came moderately in all dimensions except sympathy dimension, where it was highly ranked in the first and an arithmetic mean was (2.70) and a standard deviation (0.28).The result can be explained by the ability of the students in the College of Education at the University of Sohag in understanding the feelings of others and awareness of emotional characteristics, it may be due to the nature of the Family upbringing that encourage empathy with others, and the circumstances surrounding the student in Egyptian society. And the current result in terms of medium degree of moral intelligence is consisted with the result of studies (al-Shammari, 2007; Mahasna, 2014; Obeidi and Ansari, 2009; Mohammed, 2009) as disagree with the results of studies (Tai, 2010; Atifa et al, 2014), which referred to the a high level of moral intelligence of the study sample.

Table 2: The arithmetic means and standard deviations of the responses of the study sample on the moral intelligence scale

Dimensions	N.	Mean	Standard deviation	Rank	Degree*
Sympathy	218	2.70	0.28	1	High
Conscience	218	2.50	0.321	6	Moderate
Self-control	218	2.51	0.28	5	Moderate
Respect	218	2.53	0.26	3	Moderate
Tolerance	218	2.52	0.32	4	Moderate
Justice	218	2.60	0.29	2	Moderate
Scale as a whole	218	2.55	0.06		Moderate

Second, the results related to the second question, "What is the degree of moral intelligence among the students in the Faculty of Education at Sattam bin Abdulaziz University according to the approved standard in the search?" To answer this question, arithmetic means and standard deviations of the responses of the study sample on the moral intelligence scale were calculated, and the Table 3 illustrates this.

It can be seen from Table 3 that the mean of moral intelligence among students in the Faculty of Education at Salman bin Abdulaziz University in general was moderate where the mean was (2.57) and standard deviation (0.03). It turns out that the responses of students of study sample in the College of Education at the University of Sattam bin Abdulaziz University came moderately in all dimensions except tolerance dimension,

where it was highly ranked in the first and an arithmetic mean was (2.69) and a standard deviation (0.31).

It could be argued that the current result refers to the nature of Saudi society, which is characterized by the Islamic nature, which calls for tolerance and soul-searching, and is the basis of tolerance in the growth of individual morally in the Muslim community, which makes the individual always thinking about right and wrong, and feel always in doing the error (Atifa et al, 2014). the current outcome in terms of medium degree of moral intelligence is consisted with the result of studies (al-Shammari, 2007; Mahasna, 2014; Obeidi and Ansari, 2009; Mohammed, 2009) as disagree with the results of studies (Tai 0.2010; Atifa et al, 2014), which indicated high level of moral intelligence of members of the study.

Table 3: Arithmetic means and standard deviations of the responses of the study sample on the moral intelligence scale

Dimensions	N.	Mean	Standard deviation	Rank	Degree*
Sympathy	208	2.57	0.30	3	Moderate
Conscience	208	2.56	0.28	4	Moderate
Self-control	208	2.53	0.28	6	Moderate
Respect	208	2.55	0.30	5	Moderate
Tolerance	208	2.69	0.31	1	High
Justice	208	2.61	0.25	2	Moderate
Scale as a whole	208	2.57	0.03		Moderate

Third, the results relating to the third question, "Are there significant differences between mean scores of students in the Faculty of Education at the University of Sohag and average grades of students in the Faculty of Education at Prince Sattam bin Abdul-Aziz University in the dimensions of moral intelligence scale?" To answer this question "T." test was used to calculate the significance of differences between the averages, and Table 4 illustrates this.

Table 4: The value of "T" test to calculate the significance of differences between the average grades of students in the Faculty of Education at the University of Sohag and average grades of students in the Faculty of Education at Prince Sattam bin Abdul-Aziz University in moral intelligence scale dimensions.

Dimensions	Students of the Faculty of Education		Mean	Standard deviation	df	T value	The level of significance
Sympathy		Sohag University	26.48	2.63	424	2.94	Significant
	Sattam bin Abdulaziz University		25.68	3.01			
Conscience		Sohag University	25.03	3.19	424	1.88	Not significant
	Sattam bin Abdulaziz University		25.58	2.80			
Self-control		Sohag University	25.10	2.76	424	0.559	Not significant
	Sattam bin Abdulaziz University		25.25	2.75			
Respect		Sohag University	25.13	2.57	424	1.38	Not significant
	Sattam bin Abdulaziz University		25.50	2.98			
Tolerance		Sohag University	25.13	3.21	424	2.37	Significant
	Sattam bin Abdulaziz University		25.87	3.15			
Justice		Sohag University	26.00	2.89	424	0.332	Not significant
	Sattam bin Abdulaziz University		26.09	2.45			
Scale as a whole		Sohag University	152.88	12.15	424	0.951	Not significant
	Sattam bin Abdulaziz University		153.96	11.37			

It is evident from Table 4 that there are statistically significant differences at the level (0.01) between the average grades of students at the Faculty of Education at the University of Sohag and average grades of students at the Faculty of Education at Prince Sattam bin Abdul-Aziz University in sympathy dimension in favor of students of the Faculty of Education at the University of Sohag, while there are statistically significant differences at the level of (0.01) between the average grades of students of the Faculty of Education at the University of Sohag and average grades of students of the Faculty of Education at Prince Sattam bin Abdul-Aziz University in the tolerance dimension in favor of students of the Faculty of Education at Prince Sattam bin Abdul Aziz University. And that there were no statistically significant differences between the average grades of students of the Faculty of Education at the University of Sohag and average grades of students of the Faculty of Education at Prince Sattam bin Abdul-Aziz University in the conscience and self-control, respect and justice dimensions, and that there were no statistically significant differences between the average grades of students of the Faculty of Education at the University of Sohag and the average differences grades of students of the Faculty of Education, Prince Sattam bin Abdul-Aziz University in the scale as a whole.

This result can be explained as the ability of members of study sample on self-control, this may be due to the nature of the study sample because they are females, since females are more able to self-control in their businesses, to act in a proper manner, this indicates that there is a moral upbringing but flawed since everyone is governed by social and religious standards (Coles, 1997). In contrast, we find that there is a negative impact of alien culture to our Arab societies and corresponding admirable and simultaneously, at the same time these behaviors constitute a conflict among girls between acceptance or rejection, and we cannot deny that university stage has special life behaviors, and may adversely affect the students behavior and conflict with some of the intrinsic virtues of moral intelligence. In addition to that university environment include large numbers of female adolescent characterized with impulsive recklessness and love to emerge or for other considerations implant affect negatively on their owning of these virtues. The result is consistent with the results of

Shammari (2007) study which indicated that the differences between the averages of the study personnel and the dimensions of moral intelligence, while this study disagreed with the result of Mohammed (2009), which pointed to the lack of differences between the ethical dimensions of intelligence.

We can say the current result is logical from the presence of an evolutionary path of moral intelligence with age, which is considered a learned behavior. And the current result is consistent with the results of (Mohammed, 2009) study, which pointed to the existence of differences in moral intelligence in favor of the larger age group and in favor of the larger category. As well as the presence of statistically significant differences in the

degree of moral intelligence due to gender variable, and in favor of females, the fact that the two samples from the age group ranging between 18-22 and also are females.

Fourth: The results for the fourth question. " Are there any statistically significant differences in the degree of moral intelligence of students in the Faculty of Education at Sohag University and students of the Faculty of Education at Prince Sattam bin Abdulaziz University attributed to academic level variable"?. To answer this question one-way analysis of variance test was used to calculate the significance of differences depending on the academic level variable, and Table 5 shows that.

Table 5: Results of the mono variance analysis of the significance of differences in the degree of moral intelligence among Sohag University students and the students of Sattam bin Abdulaziz University depending on the academic level variable

Education Level	Source of Variance	Sum of squares	Df	Mean of Squares	F value	Sig
Total score of moral intelligence for students at Sohag University	Between groups	41.07	3	13.693	0.092	0.965
	Within groups	31996.578	214	149.517		
	Total	32037.656	217			
Total score of moral intelligence for students at Sattam bin Abdulaziz University	Between groups	248.026	3	82.675	0.652	0.582
	Within groups	27124.199	214	126.749		
	Total	27372.225	217			

Evident from Table 5 that there are no statistically significant differences in the degree of moral intelligence among students in the Faculty of Education Sohag University as the value of "F" to denote differences was (0.092) at the level of significance (0.965) which is greater than the level of significance (0.05), as well as no statistically significant differences in the degree of moral intelligence among students in the Faculty of Education at Sattam bin Abdulaziz University as the value of "F" to denote differences was (.652) at the level of significance (0.582) which is greater than the level of significance (0.05).

This can be attributed to the fact that students in both communities belong to the same conservative environment which prevails with them many of the values and ethical principles, and governed by and regulate the relations between its members a set of habits and noble

values, which means that the rise in values and ethical principles perceived matched by a similar rise in the estimation of the students' self-esteem , which means respect for the individual's ability to and respect for others esteem, and respect their opinions and beliefs, and to respect the other person one must learn how to evaluate himself, and that is achieved only through others treating with him, and the tenderness and warmth relation between parents is important for the upbringing of the individual to respect, and demonstrates the convergence students in both colleges is a predictable result of the great affinity between the students in the mental and emotional maturity and academic level, making the level of respect close to a large extent, especially at a critical stage and they pass by their home countries (Borba, 2003).

It could be argued that tolerance is the ability to respect others, regardless of their ethnic, social and religious differences, and the difference here for the benefit of students of the Faculty of Education at the Prince Sattam University of the composition of the Saudi society, and the multiplicity of nationalities, religions and assets by virtue of the presence of a variety of jobs, which attracts people from different countries and different cultures, making performance to the large mixing with different cultures which was reflected in the upbringing of individuals within the Kingdom of Saudi Arabia and on the necessity of tolerance with others, (Coles, 1997). As Egyptian society is characterized by the unity of homogeneity, here are the individual deals with people of the same culture and religion, which requires him to deal intensity and rigor in dealing. This can be attributed to the ability of the study sample individuals dealing with others, fairly in all the circumstances and situations, it may be due to parents rearing their daughters on their education ways to stand against injustice, and encourage them to provide ideas and social performance of projects. This result is consistent with the results of (Borba, 2003) study which showed a relationship between moral intelligence and self-esteem. as well as the results of the Shammari (2007) study, which pointed to the absence of differences in the moral intelligence of gender and specialization. And the results of Shehata study which indicated a lack of differences in moral intelligence attributable to the cultural background of the students.

The study recommends that in light of the outcome of the results emphasize the need for educators instilling the virtues of moral intelligence of children, by following the proper educational methods to create generation of positive qualities that qualify it to interact and tender, and activating the role of the family and the school in guiding students towards morality stones. And that the curriculum includes academic content contributes to the increase of students possess the dimensions of moral intelligence.

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