

Social Justice Feeling in Birjand City and Its Influential Factors

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Abstract

The issue of justice has been among the main thoughtful human's concerns; and its nature as well as its achievement has always been one of essential and fundamental questions. The present study revolved around the issue of social justice feeling which was measured through survey method and questionnaire tool in Birjand city. The study population was all dwellers of Birjand city; and its sample size was determined to be 384 people using Cochran formula and multi-stage cluster sampling method. Furthermore, the theories of John Ralz and Morteza Motahari were used in the theoretical framework of the study. According to John Ralz's theory, variables of "social base", "relative deprivation feeling", and "social cooperation"; and according to Motahari's theory, variables of "reliance on authorities", and "religiosity" were tested as influential factors on social justice feeling. The results revealed that there was a significant correlation between variables of "relative deprivation feeling", "social cooperation", "reliance on authorities", "religiosity", and "age" with social justice feeling. On the other hand, no significant correlation was found between the variables of "social base", gender, marital status, education level, occupation status, and dwelling place with social justice feeling. Additionally, the results of multi-variate regression indicated that "religiosity", "social cooperation", "relative deprivation feeling", and "reliance on authorities" account for 40% of the dependent variable changes (social justice feeling).

Key words: Justice feeling, religiosity, social cooperation, relative deprivation feeling, reliance on authorities, social base,

revolution. However, this issue has encountered various challenges over the four decades after the Islamic revolution. One of the most important of these challenges is social, political, and economic inequalities. This issue has been foregrounded in several studies. For example, Mohammadi et al. in a study with the topic of corruption cognition and social justice feeling reported that 89.2% of the statistical population believed that

Introduction and Statement of the Problem

Justice feeling refers to the general and common feeling that members of a society have regarding fairness or unfairness of distribution of facilities, opportunities, and valuable sources of society in political, cultural, and economic arenas (Yaghoobi, 2009: 70). In Iran, social justice is among values that have been highlighted as a primary target since the onset of Islamic

on examining the competitiveness status of Iranian capital cities, Birjand had the 29th position as was regarded as completely unprivileged city (Nazmfar, et al., 2017: 33). The results of a survey in Birjand city regarding the collective identity of Iranian, it was understood that 43.4% of people had lack of legal justice feeling, 46.2% had lack of gender justice feeling, 45% had lack of local justice feeling, and 66.45% of people had lack of distribution justice feeling (National Studies Institute, 2016: 159-163).

In a society in which there is no justice in its different dimensions or its people's feeling implies it, national identity is damaged and legitimacy of government is under question, there will be no reliance and commitment to cultural, political, and social values, and the whole society will suffer from lack of social unity and integrativity. Put it differently, lack of justice feeling caused people to become disappointed about the future, social isolation, and feeling of absurdness in society (Tavabakhsh&Geravand, 2011: 147).

When the general cognition of the society is that there is no justice, people are less inclined to be loyal and committed and it is likely to have social aberrations (Rastgar&SiyahsaraniKajoori, 2015: 139). On the other hand, justice feeling is tightly related to social capital and reliance. Hence, when justice feeling reduces, social reliance and social capital reduce as well (ZarehShahabadi, et al., 2014: 84). Given these points, the present survey study aimed to look into the feeling of social justice by addressing the following research questions:

1. How does economic-social based affects citizens' social justice feeling?
2. How does relative deprivation feeling

corruption had increased over the last ten years and feeling of justice had decreased in the society (Mohammadi, et al. 2016: 135-136). In another study by Ghasemi et al. regarding the feeling of justice among teachers of Zanjan city, it was understood that 91% of teachers felt injustice and only 5.2% ones felt justice. The same study also revealed that 85.9% of the people believed that the rich get richer and the poor get poorer in the society (Ghasemi, et al., 2010: 126). The results of study by Hazarjaribi in Tehran city also indicated that justice feeling existed among 40% and high justice feeling existed among only 11% of the respondents (Hazarjaribi, 2011: 55). The appearance of these injustice feelings might be observed in citizens' behavior in recent years. In 2018, practical dissatisfactions were observed in different groups of people such as bakers, truck drivers, teachers, workers, shop owners. These dissatisfactions maximized in the November of 2019 after the implementation of the plan of fuel consumption management.

The South Khorasan province has had less than expected development despite passing of 17 years from its establishment. In a study with the topic of analysis and determination of the priorities of developing the country provinces, this province gained the position of 29th in social development and was considered among highly deprived provinces (Maleki&Sheikhy, 2009: 73-75). According to the deputy of Imam Khomeini Relief Committee at that time, examinations of the experts at ministry of interior showed that 95% of this province was deprived (South Khorasan, 2014: 2).

Birjand city, as the capital city of the province, has not had suitable development. In line with this, in a study

522). He also believed that humans like and espouse whatever affirms their goodness. Thus, if there is a system of cooperation in a society, understanding of justice would increase. In other words, if cooperation and integraty entrench profoundly in humans and socil system is established based on interactive benefits, people would be more inclined to enhance feeling of justice in themselves (The same: 202-203).

MortezaMotahari also believed that fair implementation of rules cn set the stage for justice. In other words, authorities should not distinguish among different citizens. He also believed that government is a critical and essential tool for achieving social justice. According to him, Imam Ali (peace be upon him) is a good epitome who could create justice in the Islamic community very well in a short period of time. In Imam Ali's method, the value of Islamic government is determined by justice benchmark. Imam Ali considered leadership of society as a tool for implementing justice and achieving people's rights (Keikha, 2017: 115-116).

From his point of view, religiosity is the basis of individual and social justice. It can provide the necessary mental ability to achieve justice and accept its difficulties and challenges. Law should be enacted and implemented fairly by authorities and people should act appropriately to it. Motahari believed that people's loyalty to divine rules and laws are influential on social justice. Put it another way, religiosity gurantees justice and law. Most of extant injustices are the result of lack of belief in faith and lack of respect to law. Hence, religiosity can achieve social justice and enhance justice feeling in society (Motahari, 2018: 90-91).

Given the above-mentioned points, he

affects citizens' social jutice feeling?

3. How does social cooperation affects citizens' social jutice feeling?

4. How does reliance on authorities affects citizens' social jutice feeling?

5. How does religiosity affects citizens' social jutice feeling?

Theoretical Framework

This research is based on theories of John Ralz and MortezaMotahari. The former believd that variables of economic-social base, relative deprivation feeling, and social cooperation are the influential factors on social justice feeling and stated that economic-social base causes different interpretations of justice and infuses a different feeling of justice to people, which, in turn, makes it possible to reach a final agreement. It might create a positive or negative mentality toward justice in the society and this, in turn, can increase or reduce justice feeling (Ralz, 2017: 163-167). He also contended that social inequalities can create feelings in poorer people more than in richer ones. Deprived groups often feel jealous of the rich groups because they have more facilities and wealth and welfare. They, then, feel failure and do not value their own assests. These feelings may even cause a sense of animosity in them. The deprivation feeling causes them to think that the better situation of the higher rroups of people emanates from the unfair institites or unfair behaviors of these institutions. They, in fact, think that others have caused them to be poor. As a result, deprivation feeling toward higher classes of society leads to reduction of justice feeling. Ralz also maintained that if society structures and institutions are fair, the deprived group of people would feel less deprived even if there is inequality in society. Therefore, justice feeling increases (The same: 518-

lowest percentage belonged to 65-75 years old age group (2.1%). In terms of education level, most of the participants (31.3%) had bachelor degree and the fewest of them were illiterate (1.6%). Additionally, 57% of them had a job. Most of them had less than three million tomans income (42.7%) and only 2.3% of them had more than 9 million tomans income per month.

The descriptive results related to dependent variable revealed that 5.2% of the people had low justice feeling, 68.5% had intermediate justice feeling, and 26.3% had high justice feeling. As with the independent variables, 56% of the people had low social base, 40.1% had intermediate level, and 3.9% had high level of social base. Regarding relative deprivation feeling, 34.1% of them had high level of relative deprivation feeling (which means high dissatisfaction about their life conditions), 51% had intermediate level of relative deprivation feeling, and 14.8% had low level of this feeling. Furthermore, 21.4% of them had low social cooperation, 60.7% had intermediate social cooperation, and 18% had low social cooperation. On the other hand, 63% of the respondents had low reliance on authorities, 31.3% had intermediate reliance, and only 5.7% had high reliance on authorities. Finally, regarding religiosity, 33.1% of the respondents had high level of religiosity, 65.4% had intermediate level of religiosity, and 1.6% had low level of religiosity.

As with the analysis of findings and testing of the hypotheses, it was found that:

Hypothesis 1: there was no relationship between social base and social justice feeling. This hypothesis was then rejected.

Hypothesis 2: there was a significant reverse correlation with coefficient of -

following hypotheses are extracted and tested:

1. It seems that there is a relationship between economic-social base of citizens and social justice feeling. In other words, the higher the economic-social base, the higher the social justice feeling.
2. It seems that there is a relationship between relative deprivation feeling of citizens and social justice feeling. In other words, the higher the relative deprivation feeling, the lower the social justice feeling.
3. It seems that there is a relationship between social cooperation of citizens and social justice feeling. In other words, the higher the social cooperation, the higher the social justice feeling.
4. It seems that there is a relationship between reliance on authorities and social justice feeling. In other words, the higher the reliance, the higher the social justice feeling.
5. It seems that there is a relationship between religiosity and social justice feeling. In other words, the higher the religiosity, the higher the social justice feeling.

Method

This research has measured social justice through a quantitative approach using a questionnaire. Its statistical population was all citizens of Birjand city; and its sample size was determined to be 384 persons via Cochran formula and through multi-stage cluster sampling method. The reliability of the study was turned out to be 0.84 (Cronbach alpha) and its face and construct validity was also checked.

Results

Regarding the general features of the sample, 52.3% of the respondents were female and 47.7% were male. The highest percentage of respondents belonged to 26-35 years old age group (31.3%) and the

correlation with coefficient of 0.183 between reliance on authorities and social justice feeling. Thus, as reliance on authorities increased, social justice feeling increased for 0.183.

Hypothesis 5: there was a significant correlation with coefficient of 0.567 between religiosity and social justice feeling. Thus, as religiosity increased, social justice feeling increased for 0.567.

0.283 between relative deprivation feeling and social justice feeling. Thus, as relative deprivation feeling increased, social justice feeling reduced for 0.283.

Hypothesis 3: there was a significant correlation with coefficient of 0.425 between social cooperation and social justice feeling. Thus, as social cooperation increased, social justice feeling increased for 0.425.

Hypothesis 4: there was a significant

Table 1. Research Model Test

	Unstandardize d regression Coefficient	Standardize d regression Coefficient	Sig.	F	Mode l Sig.	Regressio n Coefficien t	Adjusted Coefficien t
Fixed Amount	0.843		0.00 0	51.93 6	0.000	0.354	0.347
Relative deprivatio n feeling	- 0.071	- 0.111	0.01 1				
Religiosity	0.512	0.449	0.00 0				
Social cooperatio n	0.124	0.154	0.00 2				

The research theoretical model is at significance level of 0.000 and variables of relative deprivation feeling, religiosity, social cooperation, and reliance on authorities had significant effects on social justice feeling. In general, they accounted for 34% of the changes in the dependent variable. According to the obtained regression cooefficient, religiosity, social cooperation, and relative deprivation feeling had the highest portion and significance in predicting the social justice feeling.

Table 2. Analysis of the effects of independent and dependent variables on social justice feeling

No.	Independent variables	Zero order effect	Direct effect	Indirec t Effect	False effect	Pure effect	(R ²)	Sig.
1	Religiosity	0.566	0.430	0.131	0.005	0.566	0.320	0.000
3	Relative deprivation	- 0.291	- 0.164	0.000	- 0.127	0.141	0.020	0.000
4	Social	0.423	0.150	0.016	0.257	0.141	0.020	0.003

	cooperation							
5	Reliance on authorities	0.191	0.051	0.000	0.140	0.098	0.010	0.243
6	Social base	0.005	- 0.019	0.039	- 0.015	0.054	0.003	0.684

only had direct effects on social justice feeling, but also had indirect effects on it by affecting mediator variables (social cooperation and relative deprivation feeling). Also, social cooperation had both direct effects and indirect effects (by affecting reliance on authorities) on social justice feeling. The more interesting point was that social base, unlike the research conceptual model, had no direct effect on social justice feeling but had indirect effects by manipulating the relative deprivation variable.

Discussion and Conclusion

According to the findings of the research, the first variable of John Ralz is social base which bears no significant effect on social justice feeling. In other words, there was found no significant difference between social justice feeling in social categories of the research sample. It might be due to the conditions of the sample that reduced the impact of social base. This result is in line with that of HakimiHeidaranloo (2017) and in contrast with that of Ralz and also Bonyad (2012), SataieeBanavandi (2012), NavaieeLavasani (2012), and Btaghva (2010).

The other variable that Ralz point to it is relative deprivation feeling. He believed that deprivation feeling in deprived classes of society can lead to failure, disappointment, and loss feelings. When these people see the welfare of the rich,

As it is seen in Table 2, religiosity had the highest zero order effect with the dependent variable (0.566). The highest direct effect was also related to religiosity (0.430) and after that, relative deprivation feeling and social cooperation had the highest direct effect on social justice feeling, respectively. Religiosity also affects social justice feeling by indirectly affecting relative deprivation feeling and social cooperation. On the other hand, despite the lack of direct significant effect of social base on social justice feeling, this variable had the second indirect effect position. Social base indirectly affected the social justice feeling by affecting relative deprivation feeling. The variable of social cooperation had the highest false effect on social justice feeling. After that, reliance on authorities, relative deprivation feeling, social base, and religiosity had this false effect on the dependent variable.

According to the results of path analysis and also those of Table 2, religiosity accounted for 32% of changes in social justice feeling. After that, relative deprivation feeling (2%), social cooperation (2%), reliance on authorities (15), and social justice (0.3%) accounted the social justice feeling. Additionally, given that the square root of the pure effect of independent variables is equivalent to R^2 , it can be stated that 42.8% of changes in social justice feeling was accounted for by the independent variables.

It can then be stated that religiosity not

deprived ones, can hardly make sure about their own values. Social cooperation establishes sympathy and empathy among people and this way, all people of a society tend to enhance the sense of justice in themselves. The present study showed that there was a significant relationship between social cooperation and social justice feeling among citizens of Birjand. In other words, when social cooperation increased for one unit, social justice feeling also increased for 0.425. Additionally, the results of regression estimates indicated that social cooperation predicted 17.9% of changes in social justice feeling. This finding is similar to that of Hakimi-Heidaranloo (2017).

Morteza Motahari referred to reliance on authorities as a factor that might affect justice. Highlighting the important role of authorities and leaders in implementing fair rules in a society, he believed that this factor can achieve justice in a society. Further, he also argued that reliance on authorities' appropriate measures can strengthen the sense of justice. This reliance on authorities causes their decisions to be implemented better and citizens feel more confidence and usefulness of authorities which, in turn, enhances social justice feeling. The same issue was confirmed in the present study in that with an increase in reliance on authority variable for one unit, social justice feeling increased for 0.183. In addition, the regression test revealed that reliance on authorities accounted for 3.1% of changes in social justice feeling. According to the perspective of the respondents, authorities' misuse of their position had the highest rate of agreement. In other words, 71.6% of the respondents believed that authorities misuse their position and 63% had low level of

they do not value their own assets and tend to feel depressed. In other words, when there is inequality in a society, deprived people think that social systems and organizations have lost their efficiency and as a result of this, they ascribe the better conditions of rich people to injustice of social systems and organizations. Thus, deprivation feeling reduces social justice feeling. The same issue was confirmed in the present study in that there was a negative reverse correlation between deprivation feeling and social justice feeling. To be more detailed, as relative deprivation feeling of people increased for one unit, social justice feeling reduced for 0.283 unit. Relative deprivation feeling also accounted for 7.8% of the changes in social justice feeling. The respondents of the study had the highest feeling of deprivation and dissatisfaction depending on their occupation, welfare level, housing, etc. in contrast, they had the highest level of satisfaction depending on their education level. In general, 34.1% of the respondents had high relative deprivation feeling and this was influential on reduction of social justice feeling of the citizens. This finding is in accordance with that of Salarvand (2014), Navaie-Lavasani (2012), Ezzati (2010), and Ghasemi, et al. (2010).

Raz also believed that if social cooperation is entrenched in a society, citizens' understanding of social justice increases. Social cooperation causes people and organizations to respect and support each other. This feeling enhances people's self-esteem and value. In the social cooperation system, those who benefit more do not claim that their existence is essential for retaining cultural or religious values. On the other hand, some other people, especially the more

4.3% of changes in social justice feeling; but the variables extracted from Mottahri's theory including religiosity and reliance on authorities accounted for 33% of changes in social justice feeling.

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confidence in authorities. This finding is in line with that of Salarvand (2014), Andali (2013), and Hazarjaribi (2011).

The other variable that has been foregrounded by Motahari is religiosity. He stated that religion and faith set the stage for individual and social justice. Religiosity causes people to behave correctly and appropriately which, in turn, provides justice in society. In fact, religiosity strengthens both social justice and social justice feeling among people. According to the results of the current study, religiosity significantly correlated with social justice feeling of people in Birjand city. To be more precise, with an increase in religiosity for one unit, social justice increased for 0.567. The path analysis results also showed that religiosity accounted for a considerable rate of changes in social justice feeling. This may imply that since the political system is religious, people know religion part of their destiny and although they are not satisfied with authorities, they had high feeling of social justice. Put it differently, the citizens knew the government part of themselves and in line with their values and beliefs. Thus, despite the existence of some dissatisfactions and low level of reliance on authorities, social justice feeling was not at a low level for them. The most important result of this study is that the effect of social base on social justice feeling is trivial. However, since 68% of the people had intermediate feeling of justice, continuation of these conditions will lead to some changes and improvements.

According to the final test of path analysis and experimental model, the variables extracted from Raz's theory including relative deprivation feeling, social cooperation, and social base accounted for

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