

Analysis of the Concept of Marginalization based on Theories of Development Sociology

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Abstract: In today's world, the issue of retirement forms a crucial element of employment systems and has long been a concern among employees in various productive and service sectors. Given that social security is entirely or largely a government welfare program, and a portion of its costs is covered by public revenues, reporting on the expenditures of social security and retirement is mandatory within the budget, overall policies, and government plans. The manner in which this segment of society spends their lifestyle and quality of life must be debatable, examinable, and a priority for the Social Security Organization in its policymaking. This research aims to investigate the impact of the quality of policy-making by the Social Security Organization on the lifestyle of its retirees in the city of Mahabad. The statistical population of this research includes all primary retirees of the Social Security Organization in the city of Mahabad, totaling 1817 individuals. The sample size was estimated at 317 people using the Cochran formula and selected via stratified random sampling. The data collection tool included a researcher-developed questionnaire related to the study. After assessing its face validity and reliability by obtaining the opinions of respected professors and determining the Cronbach's Alpha coefficient ($r=0.827$, $r = 0.827$, $r=0.827$), which is higher than 0.700, it can be concluded that the questionnaire possessed acceptable reliability and was administered to the sample under study. After collecting, organizing, and classifying the data, the questionnaire was analyzed using descriptive statistics (frequency tables, mean, and standard deviation) and inferential statistics (Kolmogorov-Smirnov test and regression analysis) via SPSS software ver22. The results indicate that the quality of policy-making by the Social Security Organization has a direct impact on the changes in the lifestyle of the organization's retirees in the city of Mahabad.

Keywords: Retirement, Retirees, Social Security Organization, Policymaking, Elderly.

Introduction

One of the major factors contributing to instability in urban relations and interactions—particularly in developing countries—is a form of urbanization whose expanding consequence is informal settlement. Although such settlements project manifestations of poverty, they also signify global deficiencies and shortcomings of governments and political systems. Consequently, urbanism and city life in Iran have been intertwined with various problems such as homelessness and poor housing; the issue of marginalization and the expansion of slums and informal settlements; environmental challenges; lack of access to safe drinking water; waste disposal and recycling problems; traffic and transportation difficulties; the spread of social harm and deviations; the increase of psychological and personality disorders; problems regarding the fair distribution of urban services and resources needed by citizens; the issue of providing employment and income for all citizens; various forms of collective dissatisfaction; and the emergence of vandalism and feelings of non-belonging or alienation from the city. It appears that most marginalized people are rural migrants who, driven by strong repulsive and uncertain attractive forces in search of better living conditions, have moved toward the city. Their expertise—mostly in traditional agriculture—has now been used in illicit, temporary, or low-skill urban jobs such as construction, sweeping, and simple service labor. Lack of participation, feelings of discrimination, absence of civic belonging, and frustration in achieving life goals are major personality traits among marginalized individuals.

The marginalized person feels that the city is not his home, even though his house exists within it; thus, he continuously lives in conflict between objectivity and subjectivity. Slums are the outcome of unequal

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usage of land among different urban sectors, and various groups occupy land outside formal boundaries. Lacking regeneration facilities, slums can stem from rural areas in terms of employment and other resources. Their greatest hope lies in finding work in the city. In this regard, numerous variables and factors can be mentioned, each influencing patterns of urban life. The physical-spatial conditions of these slums are characterized by high population density, lack of suitable living facilities, shortage of essential infrastructural services, and polluted, unhealthy environments. Moreover, in these areas, high rates of illiteracy, unemployment, crime, and psychological abnormalities are evident. Therefore, in summary, it can be stated that, on one hand, certain driving forces such as unemployment, poverty, the low level of socio-economic, cultural, and welfare amenities, and generally a combination of various adverse conditions have led some individuals from villages and small towns to migrate to the outskirts of larger cities and choose slum or shack dwelling as their way of life. On the other hand, after its formation, marginalization itself exerts pathological effects on the economic, social, political, and cultural structures of the city — including exacerbating unemployment and poverty, declining public health, reducing welfare facilities, expanding social harm, crime, and ultimately increasing social deviations. In this research, we seek to analyze the concept of marginalization based on the theories of development sociology.

History and Evolution of Marginalization in the World

Marginalization has a very long history to the extent that it can be said that marginalization is a phenomenon that emerged alongside urbanization itself. The hope for a more comfortable life in cities and the failure in the class struggle within them have always led to the emergence of certain social groups positioned between two social regions—the city and the countryside—through the mechanism of rural-to-urban migration. This intermediate zone later became known by terms such as the “margins,” the “lower city,” or “slum areas.” The residents of these marginal areas were neither able to live in harmony with the culture of the rural society they had left behind, nor could they successfully adapt to the conditions of urban life. Consequently, while suffering from poor socio-economic circumstances and limited opportunities, they have always idealized the urban lifestyle. Their perpetual frustration often turned them into a significant source of risk during urban uprisings, wars, or external conflicts. The persistence of agricultural traditions, the endurance of traditional authority, and the continuation of aristocratic coalition policies—especially in the ancient East and medieval West—resulted only in the further structural differentiation of society into three zones: city, countryside, and margin. However, from the late medieval period onward, peasant rebellions, natural disasters, and the emergence of new transport and travel systems used by merchants and traders made the separation between city and countryside more structural. With the rise of class conflicts within cities, the growing dominance of the commercial economic order over the agrarian one, the decline of rural life, and the increasing hope for better living conditions in urban areas, migration to cities and the accompanying formation of marginal zones gradually became an undeniable reality—especially in industrial societies. The growth of the middle class and petty bourgeoisie, along with the rise of tradesmen and middlemen—particularly following the Industrial Revolution—fueled the desire of many discontented rural dwellers to migrate to urban centers in search of a lifestyle modeled after urban citizens. Consequently, this process produced two major marginal classes: the first, unskilled laborers who lived in the low-income urban districts and formed the impoverished class; and the second, the marginalized, who, living on the outskirts of the city, sought more opportunities than even the poor themselves (Tanhaei, 1996:14).

Marginalization and its manifestation in the form of racial and religious ghettos have deep historical roots. However, the phenomenon in its modern sense has arisen due to changes in the traditional social relations of human beings. To trace the large-scale emergence of marginalization, one must return to its main origin—Europe. From the beginning of the Industrial Revolution onward, agricultural lands came under the possession of the powerful elite, disrupting the rural economy. Peasants began searching for other means of livelihood and were thus compelled to migrate to urban areas. At that time, the workshops and factories that had been established relied heavily on unskilled labor. As wages declined, women and children were also drawn into the workforce. Eventually, a situation emerged in which men, women, and children left their villages at dawn, traveled to the cities for work, labored in workshops until late at night, and then walked back home completely exhausted. Researchers refer to this period as the era of

“wild capitalism.” This period should be considered the beginning of rural-to-urban migration and the start of marginal settlement formation around major cities. During this time, because of the lack of fast transportation to bring rural workers to urban workplaces and return them home at the end of the day, the outskirts of large industrial cities gradually turned into centers for their residence and settlement. Consequently, marginal areas began to form around cities, taking on various shapes later known as slums, huts, or shantytowns. The emergence of marginalization in the Third World occurred somewhat later but, due to weak governance and limited financial resources, it assumed much larger dimensions (Hatami-Nejad, 2003:25). Although the existence of poor urban settlements is not new and has been noted in ancient societies, such large-scale concentrations of impoverished communities appeared only with the entry of capitalism into its second stage—that of industrial capitalism—and the subsequent development of million-population cities (Piran, 2002:9).

History and Development of Marginalization in Iran

Informal settlement and marginalization are not new phenomena, nor are they exclusive to modern urbanization; rather, they have long existed alongside Iranian cities. During the Qajar period, when Abdol-Ghaffar conducted a census of Tehran, there was a group known as the Khandagh-Neshin (“moat dwellers”) who lived along the city’s fringes. In that era, Khandagh-Neshini represented a form of informal and unconventional urban residence, whose inhabitants had been expelled from the formal city and pushed to its margins. In other words, informal settlements have existed adjacent to Iranian cities for a long time. Historical sources frequently mention terms such as “living among ruins,” “residing in deserted graveyards,” and “sheltering in abandoned places” (Piran, 2002:8). The formation of marginalization in its modern form in Iran is rooted in externally driven development and the rapid growth of urbanization that began roughly in the early 1300s (1920s C.E.), concurrent with the rise of Reza Shah’s rule and the expansion of capitalist economic relations. These developments brought about transformations in the modes of production and, consequently, changes in the urban and rural networks, ultimately leading to the creation of several major metropolitan centers as hubs of industrial activity (Parsa-Project, 2002:167). In fact, marginalization in Iran began when cities underwent rapid, unprecedented development compared to their past. This process, roughly occurring after World War II, coincided with Iran’s profound economic and social transformations—such as the introduction of modern technologies and automobiles.

Studies on Marginalization

Research regarding marginalization was primarily conducted during the 1970s, precisely at the time when urbanization was expanding rapidly. A decade after the land reforms, problems resulting from the influx of rural migrants into cities surfaced in the form of marginal settlements. After the Islamic Revolution, efforts were made to address this issue, accompanied by several studies focusing on various aspects of marginalization. Marginalization is a phenomenon that emerged alongside urbanization and expanded further with excessive urban growth. On a global scale, marginalization began in the mid-19th century, while in the 20th century its growth became remarkably intense. In Iran, although exact data about the beginning of marginalization are not available, it can be said that its development has been closely associated with the uncontrolled expansion of cities. Marginal communities have appeared primarily in cities experiencing population growth, and these areas have expanded in parallel with urban development. Before the 1950s, marginalization existed in limited form in a few cities, but before the land reform of 1963, it progressed very slowly and was not yet viewed as a major social problem. However, following the 1942 land reform, along with extensive rural-urban migration, marginalization took on much broader dimensions. Most squatters and rural dwellers who lacked land ownership or tenancy permits and were confronted with economic hardships migrated to urban centers and settled in poor districts or on the outskirts of the cities. Various studies conducted on marginalized residents of different neighborhoods of Tehran—as the country’s main population-attracting pole—partly confirm this. For example, a sample survey carried out in one neighborhood shows that before 1940, only three families lived there, meaning that merely 6.3% of marginal residents had arrived before the 1340s, while the remainder settled there after 1340. More than half of the population migrated to that area after 1945. Similarly, the first nucleus of the marginal district of Narmak was formed around 1943 with a small population and gradually grew and expanded thereafter (Parsa-Pajouh, 2002).

Terms and Expressions for Marginalization in Different Countries

Marginalization is, in fact, a highly general concept encompassing various dimensions and forms in the literature of social and human sciences. In different countries, distinct terms are used to describe marginal settlements. These expressions reflect the diverse and precarious living conditions of the poor strata of society, the miserable state of their dwellings, and the cultural or legal differences among residents of such areas. The multiplicity of these terms illustrates the living conditions of poor urban families and the challenges they face.

Below are some examples of these local terms:

- Cambodia: The oldest term used for poor settlements is Saha Khum.
- Japan: Informal or illegal settlements are referred to as Hohosong-Kyo, meaning “illegal occupation.”
- Sri Lanka: The standard term for marginal settlements is Pallpasa. In the early 1960s, the first Pallpasa communities were established in Colombo, the country’s capital, along canal edges. The word denotes temporary and illegal neighborhoods where no one wishes to live.
- Philippines: International terms such as slums, squatter settlements, and informal neighborhoods are used.

Some scholars differentiate between marginalization and slum formation. Marginalization usually refers to informal constructions erected illegally—violating building regulations—or built on land without the consent of its owner. In contrast, slums consist of fixed, older structures that have fallen below standard conditions due to a combination of factors such as the age of the buildings, neglect, abandonment, or subdivision into smaller units—placing excessive pressure on basic facilities and utilities.

Other local names used in various countries for these types of settlements include:

- Jekendo in Turkey,
- Favelas in Brazil,
- Villas Miserias in Argentina, and
- Ranches in Venezuela (Yaser Kolahdouz, 2007).

Definitions of Marginalization

Given the diverse forms of marginalization and the variety of its contributing factors, numerous definitions have been proposed; a few of them are briefly mentioned below:

Some believe that marginal residents are those who live in unconventional settlements in proximity to the main urban fabric. These groups have mostly been driven from their places of origin—villages, tribes, or smaller towns—by repulsive forces such as poverty and unemployment, rather than by urban attractions. Since most of these groups are uneducated and lack the necessary skills for participating in the urban labor market, the push factors within the city itself have also repelled them toward the outskirts (Mansourian & Ayatollahi, 1977: 2). In other words, marginal residents are individuals living within the economic boundary of the city who have not been absorbed into its social and economic system (Zahed-Zahedani, 1990: 6). They have created a new way of life distinct from the three common modes—urban, rural, and nomadic—and have, through their social and economic characteristics, formed specific physical structures (Hossein Zadeh Deliri, 1991: 64). Therefore, the characteristics of marginalized areas include inadequacy in the provision of healthcare services, high population density within housing units, lack of comfort, and exposure to natural hazards (Jihad magazine, 1987: 5). In a general sense, a marginal resident is someone living in a city who, due to various reasons, has been unable to integrate into the city’s economic and social system and thus cannot benefit from urban services (Abedin Darkoush, 1993: 121). Marginal regions typically consist of deteriorating and worn-out residential units with incomplete facilities located on the urban fringe; dominated by a culture of poverty; separated socially from the central urban community; adjacent to cities yet built with low-quality materials; their residents live in isolation from urban life; and include migrants from rural areas who have settled along city outskirts (Shakuei, 1975: 1). In general, the term marginal resident

refers to poor and mostly migrant families who, in Oscar Lewis's terms, live within a culture of poverty. They have not been fully absorbed into the modern urban lifestyle and thus continue living at its periphery (Drakakis, 1998: 121). From the various definitions presented, it can be inferred that marginalization in developing countries mostly consists of communities of migrants who, for multiple reasons, have chosen large cities as their destination. However, due to low levels of technical skills and insufficient capital, they cannot enter the main urban zones and thus are compelled to accept marginal living conditions. The location of such communities is usually on low-value lands or peripheral areas of cities, often established illegally. Low income, poor educational attainment, high crime rates, lack of infrastructural services, and fragile, makeshift housing are common characteristics across marginalized districts. Put more simply, marginal areas are specific city zones that exhibit clear economic, social, cultural, and physical differences from other urban districts. In this research, marginal residents are defined as individuals who—driven by both economic and socio-cultural repulsive forces in their hometowns and corresponding attractions within cities—have migrated to urban areas but, due to lack of skills, capital, and education, have failed to be absorbed into the urban economic and social system. This inability has led to their impoverishment, forcing them toward the outskirts and into low-cost neighborhoods.

Who are the Marginal Residents?

They are those who are displaced from their cities, villages, and homelands and flock to larger urban centers, but are forced to settle on the outskirts of the city due to economic and cultural poverty and the impossibility of securing employment. These individuals are foreign to the urban fabric (demographically, economically, and culturally) and continue their lives on the city's fringe according to their own unique lifestyle. Marginal residents lack any form of service and health facilities, often living in the worst conditions, frequently in shanties and hovels. Many of these individuals enjoyed better circumstances in their original places of residence. Even if they lived in economic poverty, they at least shared cultural compatibility with their environment and possessed appropriate prestige and dignity. In contrast, in their marginal existence, they lose their prestige and self-confidence, become severely humiliated, and their human values erode. Consequently, social corruption is intense among them, and psychological ailments such as depression, isolationism, despair, and suicide are frequently observed (Attari, 1991: 23). Various studies on the marginal residents of different cities across the country indicate that marginal residents primarily consist of migrant rural households. Most heads of marginal households do not have suitable occupations and are engaged in very low-level jobs (Lahsaizadeh, 1989: 251). On the other hand, the literacy rate and educational attainment of the heads of marginal households are low; consequently, the level of education and specialization is a determinant factor in the employment status of marginal residents. Marginalization is a type of socio-economic adaptation to the urban economic system that employs the labor force of the marginal residents and, in return, provides them with limited access to urban facilities. However, marginal residents are separate from the successful urban population, constituting a "society within a society" (Ibid.: 252).

The inhabitants of marginal communities are predominantly former rural migrants and current urban poor who lack the necessary skills or specialization to be absorbed into the urban economic cycle. Furthermore, they maintain their distinct, village-like lifestyles, which, within the urban fabric, signifies their inability to establish modern urban connections and is thus unconventional within that structure. The combination of these factors causes these communities to possess low status based on urban value judgments; thus, the reality observed in practice is their social isolation and expulsion (Parsa Pajouh, 2002: 165). Robert Park, inspired by the ideas of his mentor, Georg Simmel, defines the marginal person as follows: The marginal person is a personality that emerges from the product or union of two different and potentially hostile cultural systems. Such a hybrid individual feels a sense of belonging and attachment to both cultural systems simultaneously, yet feels fully committed or inclined toward neither (Piran, Farvardin 1988: 34). Marginal residents are mostly rural migrants and less frequently urban migrants (from other cities or within the same city), who often lack necessary urban skills and are sometimes unskilled. These individuals leave their hometowns primarily due to push factors from their origin and less frequently due to urban pull factors, subsequently moving to cities. Due to their inability to adapt to the urban environment on one hand, and being repelled by urban push factors on the other,

they are pushed back from the urban environment and gradually settle in contiguous or separate clusters in parts of the city where their residence and housing type conflict with conventional urban settlement patterns, and they are culturally and economically distinct from the general urban population (Zahed-Zahedani, 1990: 1).

Factors Influencing the Formation and Expansion of Marginalization

Transformations in Economic and Social Structures and their Impact on the Emergence and Expansion of Marginalization

It is certain that the economic and social transformations of the 1960s (the decade of the '40s in the Persian calendar) were highly influential in the expansion of the marginalization phenomenon. Transformations stemming from the formation of international division of labor, changes in the country's economic structure, and the increase and accumulation of oil revenues were among the causes that accelerated the urbanization process and, consequently, the formation of marginalized neighborhoods. In subsequent decades, the continued reliance on oil revenues, the widening economic gap between city and countryside, the Imposed War, natural disasters, and macro and micro management problems further expanded the scope of this phenomenon. In this context, the role of urban management and planners over the past few decades in narrowing the circle of citizenship and causing many low-income earners to resort to illegal and informal settlement cannot be overlooked (Aliabadi, 2002: 6).

The Role of Population

Generally, in developing countries, especially in oil-rentier states, a high rate of population growth in urban areas is one of the main problems of urbanization. The consequences of this situation in the housing sector led to an increase in demand, and the negative response to this demand, coupled with the lack of access to income and suitable jobs, provides the main grounds for unauthorized actions. Such actions primarily occur in large and medium-sized cities where opportunities for high earnings are available, leading to the marginalization and slum settlement of the poor in cities. Their residents continue their spiritless and lethargic lives under harsh conditions in their fragile and unsanitary shacks (Motamedi, 1996: 374). Thus, the demographic transformations that occurred in the country between 1976 and 1986 (the years '55 to '65), including high population growth, extensive migration due to the Imposed War, widespread migration due to the boom in speculation and speculative capital orientation toward cities, and so on, all moved in the direction of creating a tendency toward the country's major cities. The result of this was the concentration of population around these cities and the development of their peripheral villages. This development is in no way influenced by the natural and environmental potential of those villages—as in many cases, the exact opposite of these potentials has occurred—but rather stems from the communication position of the village with the central city and the city's axes of activity (Habibi, 2002: 27).

Migration

What is termed marginalization is one of the consequences of internal migration (from rural to urban areas) and is one of the most significant, perhaps most complex, urban dilemmas in developing countries, including Iran, which continuously attracts the attention of social and urban planners. This phenomenon is, in fact, a consequence of these societies' transition from traditional to modern and the related conflicts in this process, which continues to form and sustain itself, leading to the emergence of disorganized, heterogeneous, and disharmonious composite forms relative to the relatively uniform urban fabric (Parsa Pajouh, 2002: 163). The migration of thousands of people from villages and small/medium population cities to metropolitan centers causes a shortage of housing units in these cities. Since the lower classes of society cannot find a place to reside in the suburbs and urban districts, they are inevitably forced to take refuge on cheap urban lands, and after some time, new marginalization and shantytowns are formed, occupying vast spaces. It is interesting that such contaminated and unhealthy shacks do not only appear around cities; they sometimes become the target of homeless people inside the cities as well. As a result, the ugliness and beauty of the city existing side-by-side create an uneven and abnormal situation in urban societies (Shokouhi, 1997: 1.1).

Generally, in developing industrial nations during the stage of excessive urbanization, migrants constituted 38% of the total urban population, a ratio that reached 42% in cities with populations exceeding one million. If we place this fact—that the growth and expansion of cities are due to the increasing migration of villagers to cities—alongside the fact that the growth of marginalization occurred parallel to urbanization, and that rural migrants form a large segment of the marginalized population, the relationship between migration and marginalization becomes clearer (1988: 18).

The Emergence and Persistence of Urban Poverty

Generally, urban poverty is the main factor in the formation and expansion of marginalization. The migrant population entering the city includes groups that cannot reach the conventional standard of living and are consequently driven to the city's periphery. These groups mostly consist of rural migrants. In the past, marginal residents were predominantly migrants to cities, whereas recently, one can also observe the formation of groups of native poor city dwellers who are driven to the urban margins due to economic poverty. In fact, the primary cause for the formation of marginal settlements is urban poverty. In developing countries, it is the government's poverty that prevents it from providing suitable urban infrastructure for these areas, thereby exacerbating their problems and deprivation (Aliabadi, 2002: 7).

Theories and Perspectives on Marginalization

Theories Related to the Causes of Migration and Marginal Settlement

A) The Modernization Approach Perspective (Based on Functionalist Theory)

The modernization theorists, who express their views within the framework of the sociology of development, believe that the penetration of the values of developed countries into developing countries leads to new aspirations among the people of these countries. In pursuit of these aspirations, population displacement occurs toward large cities or other countries. "These thinkers believe that geographical population movements in the form of migration have a positive function and contribute to the economic development of countries. This is because spatial mobility creates social mobility, which in turn causes economic growth." (Mohammad Taghi Sheikhi, 1996, p. 169)

In this view, functionalist migration theories are based on explaining the causes and consequences of migration. Regarding the causes of migration, functionalists assume that all social needs are learned within the social framework. Actors in a system believe in needs that they cannot satisfy within it. Since the structural characteristics of social systems and actors are never static over time, the necessary changes to reduce the disharmony between the feeling of need and the possibility of its fulfillment may occur in the actor, or the system, or both. Understanding the disharmonies between the individual's characteristics and the social system leads the person to migrate to reduce structural disharmonies.

In other words, functionalists believe that migration is the result of two social causes. The first cause is population increase in a region, resulting in a decline in the efficiency of the entire society or a part of it, because the society cannot maintain this imbalance. The population, to meet their needs and restore balance to society, is forced to move toward places with greater facilities and welfare.

The second cause is the penetration of Western values and consumption patterns into underdeveloped countries, which creates new ideals and aspirations among the dynamic segments of society. Without a doubt, the movement will begin toward places that have the capacity and readiness to present these new values, and the result of migration, in their view, is the absorption and assimilation of the migrant into the destination.

The functionalist viewpoint is criticized not only for the cause it attributes to migration but also for the effects and consequences it enumerates. Based on research conducted, migrants in the destination environment are not assimilated as functionalists claim. In many large cities of the Third World, migrants settle on the peripheries of cities, and the dominant environment does not accept them politically, economically, or culturally. The jobs they obtain are from the lowest social strata and are mostly precarious. Migrants remain as distinct groups in the destination society, and although they strive

to imitate the dominant values in that system, they suffer from cultural alienation. Disorder, delinquency, and social deviations are all the result of this alienation in the new environment. The migrant not only fails to internalize the values but, in many cases, builds a cultural wall around themselves, which leads to the formation of a subculture of migrant settlements in cities, demonstrating their non-adaptation to the new environment. A migrant who cannot adapt to the new environment will undoubtedly not achieve unity and oneness with that environment. The migrant resists the new culture by maintaining ties with the origin environment. Contrary to the functionalists' view, the destination environments are not accommodating vessels for their contents (migrants), although the migrant gradually feels a greater sense of unity with the environment (Lahsazadeh, 1989, p: 15).

B) The Dependency Approach Perspective (Based on Conflict Theory)

The theories in this approach originate from the conflict school. They consider rural-to-urban migration in Third World countries as a new phenomenon associated with the expansion of dependent capitalism in these countries. These theorists and researchers believe in the repulsive factor of population and mainly attribute the cause of migration to the unevenness of development levels between the village and the city. Although this development is dependent, they consider the concentration of capital in one environment and the neglect of the other environment, or the creation of selective changes in the second environment, as the factor driving population movement from the village to the city. Therefore, in this view, two categories of factors—transformative and stagnant—are considered in migration. Transformative factors are related to the penetration of capitalism into traditional regions and the creation of changes in production techniques. New techniques create surplus labor, forcing them to migrate. Despite this, the migrant who enters the city is absorbed into low-level jobs due to a lack of the necessary skills for the urban society. In this regard, the migrant worker moves from one poverty (the village) to another poverty. The migrant also affects the urban structure because cities do not welcome or absorb migrants; therefore, they settle on the margins and in slums and form a specific culture. In this view, the proposed solution for migration is the elimination of the development disparity between the destination and the origin.

Key Theoretical Views on Marginalization

Based on the text provided, here are the two main theoretical perspectives on why migration occurs and how it leads to marginalization:

1. Modernization/Functionalist Approach (The “Pull” Factor)

This view sees migration as a positive and necessary part of development.

- Cause: The introduction of Western values and aspirations creates a desire for a better life that cannot be met locally.
- Mechanism: People move to cities to reduce the disharmony between their needs and what their current location can provide (push factor from inefficiency) or to seek the new opportunities offered by modernization (pull factor).
- Expected Outcome: Successful integration and assimilation of the migrant into the urban system, leading to national economic growth.
- Critique: The text argues this is flawed. Migrants often face cultural alienation, remain in distinct, marginalized groups on the city edges, and hold precarious jobs, resisting or failing to adapt to the dominant culture.

2. Dependency/Conflict Approach (The “Push” Factor)

This view sees migration as a negative consequence of an unequal global/national economic structure.

Cause: The spread of dependent capitalism creates severe uneven development between the city (center of concentrated capital) and the rural areas (periphery). This creates a strong repulsive force in the village.

Mechanism: New production techniques in rural areas create surplus labor that is forced to leave.

Outcome: Migrants arrive in the city lacking the required skills and are absorbed into low-level, poor jobs, thus moving from rural poverty to urban poverty (poverty of the periphery). Because cities do not fully integrate them, they form distinct cultures in the slums and margins.

Proposed Solution: To solve marginalization, the development disparity between rural and urban areas must be eliminated.

C) Lee's Theory

The theory of Lee divides the factors affecting the decision-makers of migration into four categories:

Factors operating at the origin (push/repulsive forces).

Factors related to the destination (pull/attractive forces).

Factors related to the intervening space between origin and destination (intervening factors).

Factors related to personal characteristics.

There are significant differences between the factors related to the origin and destination regions. Individuals living in a region have direct and often long-term familiarity with their place of residence. The attractive factors of the destination are not necessarily real because the knowledge of the destination area is rarely precise. In fact, some disadvantages of an area can only be understood by living there. Another difference between origin and destination factors is related to the stages of an individual's life. For many migrants, the origin is the place where their personality was formed, and for others, it was a place of persecution and torture. Consequently, this process leads to placing greater importance on the positive environmental elements and under-emphasizing the negative environmental elements. In other words, problems related to adaptation in the new environment, as well as the correct evaluation of the positive and negative factors in the destination area, may create a conflict and opposition in newcomers. Migration is the result of simple positive and negative calculations, and Lee aims to show that factors related to the origin conditions are more important than the destination conditions. These forces, related to the origin and destination conditions, are governed by specific factors that influence the individual's threshold of stimulation, accelerating or slowing down the process of migration occurrence. Regarding the factors related to the origin and destination and their relationship with rural-to-urban migration, the following conclusion is drawn: The factors operating in the urban destination that influence migration from the village are very important. Economic, cultural, and social attractions have always been counted as motivating factors for villagers' migration. In this regard, since development projects are involved, the role of these factors in reducing rural migration cannot be considered significant. Intervening factors between the origin and destination are also effective in the extent of migration. "These factors include: distance, natural barriers, immigration laws, the cost of transporting household goods and accompanying children and other dependents." Application to Rural-Urban Migration: In the context of moving from village to city, the economic, cultural, and social attractions of the city are powerful pulls, although their impact might be limited if major development projects are not effectively reaching rural areas. Intervening factors like distance and legal hurdles also play a crucial role.

The Role of Distance and Individual Factors in Migration

Among these factors, distance is one of the most significant obstacles in migration. Numerous studies have shown a negative correlation between migration to a city and its distance from the village. Here, distance refers to both a physical and a socio-cultural dimension. Physical Distance relates to the time and cost required for travel to urban areas. Socio-Cultural Distance relates to the differences between the rural society and the urban destination in terms of language, the degree of modernization and innovation, religion, social values, and behaviors. The lack of information about the facilities and characteristics of the "potential" urban destination is also counted as part of the socio-cultural distance (Lahsaeizadeh, Ibid, pp. 222). Factors related to individual characteristics also play an important role in the decision to migrate from rural to urban areas. In this regard, individuals' perceptions and cognitions of the conditions at the origin and destination affect their decision-making. Although individuals are not identical in these characteristics, categorization based on individual traits such as income and age is possible. Changes in urban development are linked to many individual factors that influence rural-to-

urban migration. These individual factors include literacy, aspirations, desires, awareness of urban facilities and opportunities, and possessing modern characteristics (Rashtabadi, *ibid*: 93-94).

D) André Frank's Theory and Marginalization

Andre Gunder Frank is a prominent figure in Dependency Theory. His importance stems not only from introducing novel concepts to this perspective but primarily from the generalization of the theory's ideas. In his book, *Latin America: Underdevelopment or Revolution?* Frank posits that the model of dependent (outward-oriented) development causes the polarization of the economy and society. Concurrently with structural changes that intensify dependency, inequalities increase, and the gap between city and village widens. Rural migrants accumulate in cities as a floating population, living alongside the economic, social, and cultural life of the city, with the poorest among them forming the marginalized groups (squatters) in the cities. Frank suggests that the floating populations in the cities, including the poor rural migrants in Latin American cities, have created contradictory social structures, relationships, and functions within the cities. These migrants have not been absorbed or integrated into urban society and reside in spaces lacking conventional structure. They build unconventional and humble urban settlements on others' land through self-help and self-construction, which simultaneously serve as a haven for newly arrived migrants. Therefore, it can be concluded that, from Frank's perspective, the effective factor in the creation and expansion of marginalization in underdeveloped countries and Latin America is adherence to the dependent or outward-oriented development model. This dependent model exacerbates socio-economic inequalities between city and village, which in turn causes rural-to-urban migration and the formation of squatting. Thus, urban marginalization processes are essentially the transfer of rural poverty and deprivation to the cities due to the operation of unbalanced and unfair economic, social, and political systems (Yaser Kalhdooz, 2007).

While the four elements exist, we lack their appropriate function. There is no mutual interaction between domains; rather, there is the domination of politics over other domains, which has taken control of everything. The state considers the individual subordinate to the people, whereas in a true democracy, the people are the stewards of the state. Force has entered the culture, destroying scientific balance and logic, and religion and state have merged. In a healthy society, religion should be handled by the social sphere and left to the other domains; if politics imposes religion on other domains, the previous faith is lost, and religion becomes a tool. In the cultural sphere, there is a kind of anomie, disorder, and multiplicity of cultural sources. Furthermore, in culture, there is a shift where the ultimate reality is replaced by instrumental values centered on money and wealth. Consequently, power and commitment are used solely to achieve wealth. As one moves up the social strata, the inclination shifts from knowledge and insight toward wealth and power (Abdullahi, 1997).

Theories on the Consequences of Marginalization

A) Social Control Theory and the Marginal Man (Robert E. Park)

Marginalization is considered an appendix to the large city. To establish relative security among themselves, the marginalized are inevitably inclined to create a moral-cultural zone. Sociologists (especially Michel Foucault) view marginalization as a reflection of the status of groups and individuals who have been expelled from the active, central circle of a society and are treated as the "Other." Thus, within the body of an urban human community, we witness "life-in-the-core" (living in the center) and "marginal life." In other words, the groups and classes that dominate the scarce urban social resources achieve the position of "living in the core" and play the role of the subject in collective life. This necessitates the marginalization of groups and classes that exist in a state of "living on the margin" and have a semi-active or inactive role in urban activities. Generally, it can be stated that social problems themselves arise from the emergence of the "core-marginal" status within the urban social system (Rabbani, 2005, p. 5). According to Zahedani's definition, a "marginal person/dweller" is someone who lives within the economic boundaries of the city but has not been absorbed into the urban social and economic system. Consequently, the "non-absorption of the marginal person into the socio-economic system" signifies that the marginal person has not been accepted as a legitimate citizen in urban society. Furthermore, the behavior of the marginal person themselves does not conform to the natural behavior of permanent city residents (18). The gathering of migrants with diverse cultures in such unsuitable

environments, coupled with the dilemmas arising from lack of employment, leads to delinquency and the creation of criminal areas. Urban sociological studies and research have shown a direct and close relationship between marginal living and increased crime rates. Economically, the influx of unskilled and non-specialized migrants causes hidden unemployment and the often-unnecessary expansion of the service sector (Tavassoli, 1995, p. 13). According to Park, society should be considered the product of the interactions of the individuals composing it, regulated by a set of traditions and norms that emerge during this process of mutual action. Social control is the fundamental reality and the central issue of society. Society everywhere is an organizing structure, and its function is to organize, integrate, and direct the abilities of its constituent individuals. Social control refers to the mechanisms by which collective behavior is organized, given content, and directed. The social process involves forms of conflict, struggle, and competition, and social control functions to bring order to these processes. Whether in its most rudimentary form among members of a community or in its more fully developed form manifested in public opinion and law, social control constantly works to regulate competition, moderate conflicts, and direct individuals toward the necessary requirements of the social organization.

Park believes that a social organization is as stable as the extent to which its social control mechanisms have succeeded in overcoming conflicting forces to achieve an agreement among them. However, since such agreement among specific groups and individuals can only be achieved temporarily, Park has many reasons to believe that a comprehensive consensus can never be stable, at least in modern society. This is because new groups and individuals constantly emerge in such societies and claim a share of the society's scarce resources, thereby calling the previous agreements into question (Kozar, *Ibid*, p. 476). Park's famous concept of the "Marginal Man" stems directly from his views on the concept of self as a reflection of one's status within a group. A Marginal Man belongs to two different groups without fully belonging to either. Consequently, this person's concept of self is inconsistent and ambiguous. A marginal person "lives in two worlds and is more or less a stranger in both." Nevertheless, their outlook on their cultural environment is broader and more intelligent, possessing a more impartial and wiser attitude than others. A marginal person is always relatively more civilized. The moral turmoil created by new cultural contacts is manifested most clearly in the mind of the marginal person (*Ibid*, p. 486). Park believes the marginal person lives in a limbo or transition phase. They are not prejudiced toward their origin, homeland, or the destination urban society, and possess a more rational and judicious orientation.

B) The Social Ecology Approach (Shaw and McKay)

The perspective presented by Clifford Shaw and Henry McKay in their book *Juvenile Delinquency and Urban Areas* is considered one of the first systematic explanations from the Chicago School regarding deviation. Due to its influence on various areas of deviation explanation, especially structural-functional domains, it is counted among the most influential of these explanations. Shaw and McKay examined the distribution of delinquency in various American cities, relying primarily on their numerous longitudinal studies in Chicago. Their findings indicated that in specific areas of the city where the rate of crime had been high between 1900 and 1960, the situation remained the same in the years 1917 to 1923. Simultaneously, as the ethnic composition of these areas changed with the entry and exit of specific ethnic groups, the crime rate fluctuated accordingly. Shaw and McKay focused their attention on the formation of two distinct ecological zones in the suburbs and the center of Chicago, which represented affluent and extremely impoverished areas, respectively. The results of their investigations showed that during every period, both of these domains experienced high rates of population turnover and accommodated different types of ethnic compositions. Furthermore, their investigation into the conditions of the poor neighborhoods revealed that the specific attractions of these areas (such as low rent, etc.) primarily drew immigrant and low-income foreign groups. These groups, on the one hand, lacked the ability to confront the existing delinquent gangs in those areas, and on the other hand, they were unable to prevent their children from adapting to the new environment and conforming to the prevailing values and norms there. According to them, this situation led to the progressive weakening of the informal social control system among these groups, resulting in the further alienation of children from their parents and previous group affiliations, as well as their subsequent affiliation with the delinquent gangs of those areas. Thus, they formulated and presented their explanation for the formation

of delinquency in these areas based on the following dimensions, each of which later became the focus—and even the model—for a specific field of deviation theories:

They linked life in these areas to the formation of delinquent tendencies, ultimately considering this situation a characteristic of the central and impoverished neighborhoods of the city. Based on this, their explanation is considered one of the significant theories regarding the relationship between environment—and urban environmental characteristics—and crime, and for this reason, it is sometimes referred to as the Ecology Theory of Delinquency. Shaw and McKay attributed the main reason for the persistence of the tradition of crime in these areas to the severe breakdown and ineffectiveness of the social control system at both the family and community levels, including the lack of authority figures and role models. This feature has positioned their view among the first explanations provided for anomie and social disorganization within the structural-functional theories, and their research is considered one of the works that popularized this explanatory domain. Their observations also indicated that the majority of crimes committed in those areas are perpetrated by small groups of two or three individuals. This led them to the conclusion that in areas with high crime rates, this phenomenon becomes, to some extent, a traditional and social aspect, traditions that, in their view, are transmitted to individuals through individual and group interactions. The most significant manifestation of this process occurs within small groups and delinquent youth gangs. In any case, the existence of this feature in Shaw and McKay's model led to their view being considered among the perspectives related to social psychological variables. This is based on the argument that these two researchers considered deviation a behavior whose model, in turn, was shaped by culture. Thus, they focused their emphasis on the issue of the psycho-social aspect of socialization, specifically socialization based on delinquent cultural patterns—a point that later served as a model for Edwin Sutherland in his Differential Association theory (Salimi, 2006).

C) Theory of Differential Delinquency Opportunities (Cloward and Ohlin)

Illegitimate Means, Differential Opportunities, and Delinquency Subcultures. Cloward and Ohlin (1960) believe that social norms have two aspects: one is what should be done, and the other is what should not be done. What is considered the correct action is considered the opposite of the wrong action. Norms delineate the boundary between right and wrong action. Therefore, a criminal who steals or deceives others is not discovering a new path but is engaging in what the norms prohibit. The fact that young people are more inclined to do what society prohibits has formed the basis of many theories of juvenile delinquency. These explanations do not fully capture reality because they do not consider the relative access of a youth to illegitimate channels. The desire to become a doctor is less likely to directly lead to becoming a doctor; other unknown factors play a role. Similarly, the desire to become a professional criminal is not enough for an individual to become one. Just as legitimate paths to a goal are not available to an individual, illegitimate paths are not readily present for them to choose from. Merton's Anomie Theory stated that legitimate means are not equally available to everyone. Class differences make the degree of access to legitimate means unequal. The extent to which people have access to the necessary values, knowledge, and skills to advance their status is not the same across different classes. Likewise, it should not be surprising that the degree of public access to the values, knowledge, and skills necessary for deviance is also unequal. Lower-class individuals do not have equal access to illegitimate channels. Therefore, having the motivation and insistence to cooperate and become a professional criminal is not enough, just as having the motivation and adherence to social norms does not lead an individual to high social occupations. Those who achieve their goals are those who are placed in an appropriate educational environment and are provided with not only the necessary training but also the opportunity to play the role. The opportunity to play a role, whether for correct behavior or delinquency, is not always available to individuals everywhere. Several factors influence the creation of these opportunities, such as the individual's position in the social structure, age, gender, ethnicity, personality traits, and other factors. An individual inclined toward the profession of theft, like someone inclined toward the profession of medicine, soon realizes that achieving the goal depends on many factors other than motivation and readiness.

Cloward means that, contrary to belief, the possibility of performing all delinquent roles is not easily available to everyone. The conditions for learning a delinquent role are only available in areas where crime and delinquency are deeply rooted and institutionalized. In these areas, youth of different ages are engaged in delinquent acts. This situation makes the transmission of delinquent values, skills, and training available to young people. Cloward and Ohlin link the type of delinquency in high-crime areas to their access to illegitimate means. In their view, the structure of society determines the type of delinquency and the degree of residents' access to illegitimate channels. When youth face difficulties in achieving status, they find a kind of solution in their environment. The type of crime is related to the solutions available to them (Sakhawat, 2003).

D) Merton's Theory of Anomie (Normlessness)

Robert Merton uses the concept of Anomie to describe the discrepancy between culturally defined goals and the accessibility of the legitimate means to achieve them. Merton posits that achieving wealth/success is a highly valued goal for Americans, and they are engaged in the struggle to attain it. However, many aspirants to wealth and success, particularly members of minority groups, find the paths to these goals blocked. These individuals cannot easily attain wealth through culturally accepted means, or perhaps, due to their socialization experiences, they lack the necessary personality traits for success. Therefore, in societies where goals are heavily emphasized but the means are not equally valued, individuals are compelled to adopt the most efficient means to reach their goals—even if those means are illegitimate. Merton argues that because opportunities are blocked under such conditions, five types of adaptation (modes of reaction) come into play. Only in the case of Conformity do individuals both accept the culturally prescribed goals and feel satisfied with the legitimate means. The other four adaptations, which result from the non-acceptance of either the legitimate means or the goals (or both), are considered deviant.

1. Conformity

- This adaptation has no deviant aspect.
- Individuals pursue both the legitimate goals and the culturally accepted means to achieve them, even if the probability of achieving the goals is low.
Example: In the 1920s in the U.S., Black youth went to college with hope, but due to widespread discrimination, they found little chance of reaching their goals.

2. Innovation

- This type of deviation usually occurs when an individual is focused on achieving legitimate goals, but the ways to effectively use the culturally accepted means are blocked. If legitimate means for achieving wealth do not bring satisfaction, some people turn to other methods.
Example: Some poor but ambitious members of economically deprived ethnic groups are drawn into organized crime. (Historically, organized crime was initiated by the Irish, followed by Jews and Native Americans. Blacks and Puerto Ricans followed later. Each ethnic group became more open about its underground activity as it saw the easier paths to success opening up for itself.)
For example, a thief seeks the same goals as other members of society—wealth accumulation is a major objective. But instead of working hard in a conventional job and saving monthly, they want to achieve a hundred-year path overnight. To do this, they violate societal rules and resort to innovation.

3. Ritualism

- This pattern emerges when culturally accepted goals of success are not actively pursued, but the legitimate means of reaching those goals are followed earnestly.
- The ritualist avoids the risks and potential competitive failures and instead pursues a safe way of working and living simply. Ritualism has a degree of deviance; therefore, labeling it as “abnormal” is more appropriate

4. Rebellion

- This deviant behavior occurs when a person concludes that society imposes obstacles preventing them from reaching their goals. Consequently, the person rebels against society or seeks to change both their goals and the existing means to achieve them.
- According to Merton, rebels reject conformity with the existing society and formulate a new myth (or set of beliefs). This new myth claims that the source of failure lies within the cultural and organizational paradigms of the present society. Therefore, it proposes new cultural arrangements that do not reflect the approved concerns of the people involved in the rebellion (Sotoudeh, 1993).

Conclusion on Theories Related to Migration and Marginalization

Upon careful review of the presented theories, it becomes evident that these theories can be divided into two main categories:

A) Theories Focusing on the Causes of Migration: These address the reasons behind the migration of villagers or inhabitants of small towns to other areas, especially the peripheries (margins) of cities.

B) Theories Focusing on the Consequences of Marginalization: These address the outcomes and effects resulting from living in marginalized areas.

The theories in the first category point to various causes and factors, some of which are shared among them. Similarly, theories in the second category examine the consequences of marginalization from their own unique perspectives, also revealing shared outcomes among some theories. Overall, a summary of these theories, along with their considered causes, factors, or consequences, can be expressed schematically as follows:

Research Findings

Table (1): Summary of Theories Related to Migration and Marginalization

Row	Theory or Theorist	Factors or Consequences Considered
1	Modernization Approach	Entry into the values of underdeveloped countries, gap between needs and means of attainment, population growth, pursuit of greater welfare.
2	Dependency Approach	Expansion of dependent capitalism, imbalance in the level of rural and urban development, severe sense of inequality felt by villagers, changes in urban production and technical conditions creating a need for surplus labor, lack of necessary skills among migrants leading to settlement in the city margins, transition from origin poverty to destination poverty (shantytowns), and intensification of inequality feelings among themselves and others.
3	Lee's Viewpoint	Differences between origin and destination, push factors at the origin and pull factors at the destination, economic and social attractiveness of cities, psychological perceptions and cognitions of the situation at the origin and destination, personal variables: literacy, age, aspirations, desires, and awareness of urban opportunities and cultures.
4	Gunder Frank's Theory	Adherence to the dependent or external development model—expansion of inequality between city and village, leading to migration from village to city, which results in the transfer of rural poverty and deprivation to the city.
5	Seifollah Seifollahi's Theory	Disharmonious development between village and city—rural pushing factors and urban pulling factors, issues like unemployment, unjust distribution policies, unfavorable economic conditions, and reliance on agriculture lead to migration and settlement in urban marginal areas.
6	Parsons' Development Theory	Economic, social, political, and cultural problems at the origin, especially the inability to adapt and meet needs in the origin, drive migration to city margins. The repetition of this situation in the destination (the margin) causes numerous social problems, including adaptation difficulties, goal-setting issues, alienation, instability, and thus a decrease in individuals' social participation.

7	Park's Social Control Theory	Consequences: Lack of absorption into the city's socio-economic system, lack of suitable employment, delinquency, creation of areas of vice, crime generation, emergence and intensification of unemployment, decrease or absence of formal and informal social controls, increase in conflicts and struggles.
8	Differential Opportunity Theory (Cloward & Ohlin)	Consequences: Increased opportunities and illegitimate means of accessing goals in city margins, increase in specialized crime, emergence of professional criminals, opportunities to acquire criminal skills and transmit delinquent values.
9	Social Ecology Approach (Shaw – McKay)	Joining delinquent gangs, increase in deviance, incomplete socialization of children, reduced ability to resist delinquent gangs, decrease and ineffectiveness of formal and informal control systems.
10	Cycle of Poverty and Marginalization Theory	Consequences: Addiction, domestic violence, incomplete job placement, low education, intensification of poverty, crime occurrence, decrease in formal controls, decrease in social cohesion, neglect by organizations, decrease in social participation.
11	Merton's Anomie Theory	Deviant innovation to access goals, rebellions and uprisings due to the gap between legitimate goals and the legitimate and acceptable means to achieve them in marginalized areas, and the intensification of feelings of inequality among marginalized individuals.

Discussion

These theories collectively demonstrate that marginalization is not merely a spatial phenomenon but rather a socio-structural crisis rooted in economic inequality and uneven development (the main emphasis of Dependency and Modernization theories). Its consequences manifest through the breakdown of social control (the focus of Park and Social Ecology theories) and the creation of deviant pathways to achieve cultural goals (the emphasis of Merton and Cloward & Ohlin), appearing in the form of crime and social pathology.

Conclusion Based on Research Findings

The results of this research lead to five key conclusions regarding the motivations for migration toward urban peripheries and the subsequent reality of life there:

1. Pre-Migration Poverty as a Driving Force:

The research findings clearly indicate that poverty experienced by future marginalized individuals before migration is a major cause for moving toward city margins. This migration is an attempt to transform their living conditions and escape poverty. Individuals frequently face difficulties in securing adequate food, protein, and appropriate clothing, alongside substandard housing and a lack of welfare facilities. This endemic poverty at their place of origin serves as a primary catalyst for migration and the establishment of marginalized settlements.

2. Unemployment and Financial Incapacity as Primary Triggers:

A significant finding is that unemployment and a lack of financial solvency are major reasons why people leave their homeland to migrate to cities. The absence of a stable job, income, and adverse economic conditions act as the initial stimulus, driving many to the urban peripheries in the hope of finding employment and establishing a decent life. It is important to note that many individuals engaging in marginal economic activities before migration (such as brokerage, coupon selling, cigarette selling, debt collection, etc.) are, from an economic standpoint, classified as either unemployed or underemployed (informal/spurious employment). Many others are seasonally employed (working only certain months of the year). Overall, unemployment remains a fundamental cause compelling people toward marginal settlement.

3. Urban Attractions as Pull Factors:

The allure of urban environments is clearly a major factor causing people to sever ties with their homeland and adopt a marginalized lifestyle in the city. While some are attracted solely by the economic structure (factories, corporations, job prospects, and income conditions), the majority are drawn by socio-cultural structures and opportunities such as well-equipped and modern schools and universities, cinemas, cultural/sports clubs, and the press. Furthermore, they are attracted by the urban planning and welfare infrastructure, including squares, development projects, public facilities, and parks. The collective conclusion is that the presence of these urban attractions—and the lack thereof in the migrants' original environment—is a key cause for moving toward cities and choosing a marginalized existence.

4. Perceived Social Inequality and Discrimination:

When inquiring about the reasons for migration—whether from villages to certain cities or from smaller cities to larger ones—many individuals cite the existence of social inequality and discrimination between their place of origin and their intended destination. Some define this inequality strictly in terms of the distribution of economic opportunities, wealth, and income. However, most interpret this inequality as extending beyond unfair distribution of economic chances to include unequal access to education, political power, cultural status, and social prestige. The feeling of disparity between their current life and the desired destination is thus considered a primary cause for selecting life in the urban margins.

5. Deterioration of Poverty Post-Migration:

One critical finding of the research is that although poverty, lack of means, and financial inability serve as the initial engine driving people toward the city margins, poverty unfortunately tends to worsen after life in the margins begins. The living situation does not improve; in fact, it often deteriorates. In their original environments, people at least had access to certain marginal occupations (like the informal jobs mentioned in point 2, or seasonal work such as fishing, construction labor, or agriculture). However, upon settling in the crowded urban periphery, the lack of structural conditions means that many individuals lose even access to these informal or seasonal jobs. Consequently, life among the marginalized is characterized by dwelling in substandard, unstable, and often unauthorized housing (constructed from wood, straw, or mud bricks), the complete absence of welfare amenities, the inability to afford a proper meal every day, going months without accessing protein sources like chicken or meat, and the inability to procure appropriate clothing and essential necessities.

6. Increased Unemployment and Loss of Livelihood:

The research findings indicate that although the motivation for many individuals is finding a job and escaping unemployment, due to the unsuitable conditions and structures of life in the margins, individuals not only fail to overcome joblessness but even lose the seasonal or spurious jobs they held in their original location. That is, while some managed to sustain their lives relatively well through informal or seasonal work previously, after settling in the city margins, they lose even these meager opportunities. Therefore, it can be generally concluded that marginalization not only fails to lead to real employment but actually leads to the expansion of unemployment.

7. Very Low Social Participation Among Residents:

A defining characteristic of urban margin residents is their very low level of social participation in the broader community. The research results suggest that marginalized residents rarely participate in public affairs, and the little participation they do engage in is primarily economic (accepting economic roles). The findings show that these residents are indifferent to socio-cultural matters, such as membership in city councils, taking on sports roles, or serving as editors or managers in the press. Furthermore, they show weak involvement in the emotional events of their immediate residential area, such as memorial services or weddings. This low participation is not inherent to the nature of the marginalized individuals themselves but stems from the very conditions of marginalized living. The hardship and compulsion of life, coupled with poverty, financial distress, and the overwhelming concerns of daily existence, leave

no room for broad communal participation. Thus, the overall conclusion is that marginalization causes a reduction in social participation among its residents.

8. Proliferation of Crime and Social Harms:

One intrinsic feature of urban margin areas is the prevalence of crime and social pathology. The results of this research, along with other studies on marginalized life, point to the production and intensification of various crimes and social harms. These include:

- **Infractions of General Rules:** Such as non-compliance with urban construction laws and regulations, traffic violations, nuisance calls, and tax evasion.
- **Conflict Crimes (Deviant Acts with No Immediate Victim):** Such as alcoholism, abortion, addiction, vandalism, sexual offenses, and gambling.
- **Criminal Offenses:** Such as homicide and rape.

All these forms of deviance are observed among the marginalized population. Overall, one of the most prominent characteristics of marginalized life is the presence of various crimes and social harms. Therefore, it can be generally stated that marginalization leads to the expansion of various crimes and social harms.

9. Extreme Ethno-Cultural Diversity and Reduced Social Cohesion:

The research findings reveal a severe ethno-cultural diversity in marginalized areas, where people from different ethnicities and cultures tend to aggregate. In such conditions, cultural-social cohesion naturally declines, leading to a reduction in social solidarity among individuals. If the number of groups and the time individuals spend in association and interaction with others within social groups are taken as an index of social solidarity, it becomes clear that marginalized individuals have very limited membership in social groups and dedicate very little time to interactions with others within community social circles. Consequently, the research indicates that marginalization causes a decrease in social cohesion and a decline in social solidarity among the members of a society.

10. Intensification of the Sense of Inequality:

While individuals felt a sense of inequality and injustice between their origin and destination before migration, the research indicates that this feeling of inequality in the distribution of social benefits intensifies after settling in the urban margins. Generally, before migrating, individuals viewed the disparity between their location and other areas mainly from the perspective of an unfair distribution of economic opportunities, including wealth and material resources. However, after residing in the city margins, this sense of inequality is amplified. That is, in addition to the perceived unfairness in economic opportunity distribution, they also now perceive the distribution of socio-cultural opportunities, education, political power, and social status as unjust. Therefore, based on the research findings, it can be concluded that marginalization leads to the intensification of the feeling of inequality among residents of the urban periphery.

Analysis of Rural Migration and Urban Marginalization

Comprehensive Analysis of Rural-to-Urban Migration and Marginalization

I. The Problem of Rural-to-Urban Migration and Social Transformation

Migration from villages to cities is currently framed as a social dilemma. This framing is often rooted in the perceived strain placed upon urban resources and social cohesion. However, an examination of this phenomenon reveals that many such migrations lead to the profound transformation of social relations, affecting both the migrant and the receiving urban environment. When a migrant enters the unstructured urban arena, they initiate a complex process of adaptation, attempting to learn the ways of life prevalent in the new setting. This learning process is rarely smooth or immediate. The initial welcome received from relatives or acquaintances who previously made this journey—often referred to as the 'pioneer' migrants—is undoubtedly significant in providing crucial initial settlement facilities, such as temporary lodging or rudimentary information networks. However, this initial support structure

rarely forms the deep, resilient basis for the growth of a new, stable community identity among the new arrivals. As the initial novelty wears off and the daily struggles of urban survival set in, certain emotional and supportive deficiencies emerge in the new location. The impersonal nature of the city, coupled with the breakdown of traditional kinship support systems, necessitates alternative mechanisms for coping. This deficiency fosters the development of new forms of participation, often characterized by mutual solidarity forged among neighbors who share similar predicaments and origins. These emerging social bonds become crucial buffers against urban alienation. Consequently, the spatial dimension becomes decisively important in determining the nature of interactions between individuals, groups, and other parties within the urban fabric. Where migrants settle, the proximity or distance between them and established residents dictates whether interactions are friendly, supportive, or inherently alienating. In the dense, anonymous urban environment, the migrant is often viewed merely as an element—a numerical unit—seeking a new position among the countless masses of people. This depersonalization strips away prior social status and community embeddedness. Considering these prevailing conditions—the lack of established social capital and the depersonalizing spatial organization—the process of creating a marginal existence becomes clearly discernible, characterized by precariousness and social exclusion.

II. The Nature of the Destination Society and Identity

One of the critical issues that must be addressed when analyzing rural-to-urban migration is the necessity of understanding the type of society to which this migration occurs. This understanding directly compels researchers and policymakers to engage in the typologization of rural and urban settlements, recognizing their inherent structural differences. In any discussion concerning changes in living conditions subsequent to relocation, the physical and social environment is invariably the primary subject. This consideration is intrinsically linked to the intimate relationship between space and the phenomenon of identity. This proximity between environment and identity is so profound that the collective identity characteristics of any human group—its norms, values, and shared understanding—can largely be attributed to the states and characteristics of its living space. The influence of space is so potent that individuals are often capable of reconstructing their own space exactly following a relocation, attempting to replicate familiar spatial arrangements and social hierarchies, even if the external urban reality resists such replication. Co-habitation within any social space, whether rural or the nascent community within the urban periphery, necessitates adherence to customary principles and rules. This adherence leads to the formation of a social structure. This structure serves a dual purpose: on one hand, it ensures the immediate stability and predictability of the society, providing anchors in an otherwise volatile environment; on the other hand, it must harmonize with the ceaseless movement and inherent vitality of life through internal dynamism. This relationship defines a constant transformation. Every human being, for their successful social establishment, must continuously adapt to the resultant changes arising from this ongoing evolution of social space and identity markers.

III. The Migrant's Encounter with the Urban World and Alienation

When the migrant moves outside the localized, albeit fragile, network of relationships established in their immediate settlement or support circle and confronts the broader, formal urban society, the challenges escalate significantly. This encounter is most acute regarding job placement and economic integration. The migrant encounters not only a form of completely different division of labor, marked by hyper-specialization and the intense, competitive aspects inherent in formalized economic sectors, but generally confronts a world whose underlying rationality they are deeply alien to. Rural economies are often governed by reciprocity, tradition, and personal relationships; urban economies operate based on abstract calculations, contracts, and impersonal efficiency. Furthermore, the pervasive pessimism about the future, coupled with exposure to complex long-term plans whose underlying logic they cannot grasp (such as complex financial systems or large-scale urban development strategies), all fuel a sense of profound frustration. They are confronted daily by a society where the principle of individuality and individualism reigns supreme, often perceived as isolation rather than liberation. This stands in stark contrast to the collectivist orientation of the originating rural society.

Under these oppressive circumstances, the migrant group often sees the only viable solution in creating a kind of cultural schism. This involves a conscious, concerted effort to establish their own specific cultural space—a protected enclave—to overtly counter these overwhelming grounds for dissatisfaction and alienation. This often manifests as the revitalization or exaggeration of rural customs within the urban periphery.

IV. The Threats of Marginal Life

The resulting socio-spatial arrangement—the marginalized neighborhood—presents a dual set of challenges. On one hand, marginal life can generate significant threats and structural problems for the broader urban system. These threats can manifest as increased pressure on social services, potential sites for social unrest, or the growth of informal economies that bypass formal regulation. On the other hand, the very act of remaining on the margins—living in conditions defined by structural neglect and economic exclusion—has brought severe ideological and structural problems directly upon the residents of these areas. Ideologically, marginalization can foster learned helplessness, stigmatization, and a sense of permanent outsider status. Structurally, it solidifies inadequate access to essential infrastructure, limiting life chances across generations.

V. Key Problems in Marginal Neighborhoods

The most significant and pervasive problems reported by families residing in these areas include:

1. **Economic Instability:** Pervasive unemployment and the acute lack of a permanent, stable job for the head of the household, leading to cyclical poverty.
2. **Financial Hardship:** Chronic financial hardship and insufficient income to meet basic needs, often forcing reliance on informal and unstable labor.
3. **Housing Deficit:** Lack of adequate, secure, and formal housing; substandard shelter quality, often resulting from illegal or temporary construction.
4. **Social and Cultural Deficiencies:** A demonstrably poor social and cultural environment within the immediate neighborhood, often lacking positive communal anchors.
5. **Administrative Neglect:** Direct neglect by the local municipality regarding infrastructure development, maintenance, and service provision.
6. **Welfare Gaps:** A severe lack of recreational-welfare facilities necessary for the healthy development of children and adolescents.
7. **Safety and Deviance:** High rates of social deviations, including substance addiction, and palpable concerns regarding low security, particularly affecting vulnerable groups such as young girls.
8. **a synthesis of issues frequently identified across numerous marginalized neighborhoods reveals common systemic failures:**
9. **Infrastructure Deficit (Ground Level):** Paved alleys are largely absent, replaced by dirt or gravel roads that become impassable during adverse weather.
10. **Sanitation Crisis:** Pervasive lack of proper sanitation, characterized by uncovered rivers, open ditches, and non-existent neighborhood sewage systems, leading to significant public health risks.
11. **Service Shortages:** A fundamental shortage of essential welfare, cultural, and educational facilities compared to formal city sectors.
12. **Municipal Disregard:** Consistent and systemic neglect of these neighborhoods by municipal planning and budgetary allocation processes.
13. **Utility Access:** Critical lack of basic utilities, including insufficient or non-existent piped water access in many sections.
14. **Poverty Concentration:** High incidence of localized poverty and structural unemployment that perpetuates itself across generations.
15. **Crime and Harm:** Persistent lack of security, often coupled with the visible presence of various social harms and deviations, with addiction frequently being a major concern.

16. Density Issues: Extreme overcrowding and dangerously high population densities resulting from rapid, unplanned informal housing expansion.
17. Structural Mix: The neighborhood retains a persistent rural structure in its social organization, often juxtaposed with the multi-ethnic and multi-cultural nature imposed by diverse migration streams, leading to internal tension and difficulty in cohesive urban integration.

VII. Summary of Economic, Social, and Physical Constraints in Marginal Areas:

The aggregate effect of the conditions described above translates into distinct, interconnected constraints that lock these areas into a cycle of marginality. These constraints can be summarized across the economic, social, and physical domains:

Economic Constraints

- Labor Market Mismatch: Lack of a sufficiently specialized labor force equipped to meet the demands of formal urban industries.
- Production Failure: Failure to establish viable productive or workshop activities due to lack of capital, infrastructure, or market access.
- Structural Dominance: Prevalence of traditional, non-formal economic structures that resist scaling or formalization.
- Informal Economy: Dominance of informal, precarious, and unregulated economic activities as the primary source of livelihood.
- Isolation: Limited economic interaction between the formal city center/economy and the marginalized region, reinforcing isolation.
- Capital Accumulation: Extremely low-income levels across the population and, consequently, a very low savings rate, precluding investment in housing or education.

Physical and Infrastructural Constraints

- Service Failure: Failure to establish basic urban infrastructural services such as paved roads, formal drainage, and reliable energy grids.
- Welfare Gap: Inadequate access to essential urban welfare services, including health clinics and administrative support offices.

Social and Management Constraints

- Welfare Deprivation: Profound lack of individual and social welfare facilities, including schools, libraries, and community centers.
- Governance Deficit: Lack of cohesion and effective integration in urban management strategies pertaining to these zones, leading to fragmented and ineffective interventions.

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