

**The Influence of Religiosity on the Social Responsibility of  
Youth with Mediation Role of the Universality  
(Case Study: the Youth between 18 to 29 Years Old from Yasouj City)**

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***Abstract***

The purpose of this research is to study the influence of religiosity on the social responsibility of the youth with mediation role of the universality. The research method was survey-based and the questionnaire was used in order to collect data. The statistic population of this study consisted of the youth between 18 to 29 years old from Yasouj City with 20,000 people and then 377 individuals were selected as samples using Cochran formula. A multi-stage cluster sampling was used in four regions of the city. Descriptive results of the research showed that the extent of the social responsibility of the youth has been moderate to high in Yasouj.. Findings of the structural model of the study showed that there is a significant relationship between the religiosity and universality variables with the social responsibility of the youth ( $P < 0.001$ ). Also, there is a significant relationship between the religiosity and universality ( $\beta = 0.352$  and  $P < 0.001$ ). Religiosity, individually, has an influence 0.41 on the social responsibility of the youth but with mediation role of the universality, its influence might be 0.17. In general, the degree of the religiosity and universality influences on the social responsibility of the youth were 0.58 and 0.50 respectively and they all together were able to explain 56 percent of the changes in the social responsibility of the youth.

***Keywords:*** Social responsibility, Religiosity, Universality, Youth, Yasouj City.

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## **1. Introduction**

One of the features and indicators of progress and development might be paying attention to the sense of social responsibility among the citizens of the community which has become a sociological and important subject with expansion of the urbanization system and complexity of the relations in the form of labor division, so that responsibility has become a basis for the formation of a civil society; that is, what we need to achieve in order to move towards the development and progress (Khoshbin, 2011 , pp. 207-208). From the sociological perspective, social responsibility can be studied and analyzed in three micro, intermediate, and macro levels. At the micro level; social responsibility is considered as a sense of commitment and action that each individual plays in the form of their actions towards each other. The social responsibility of the youth which is the purpose of this study places at this level of explanation. At the intermediate level; social responsibility is considered in relation to the group, organization and alike. The social responsibility in the manufacturing companies and organizations towards customers is considered at this level. Social responsibility of the governments and nations in the global system is considered at the macro level (Scalar and Miller, 2010, pp. 475-486). Accountability and social responsibility which are referred to the concepts of the duty and attachment of the individuals and groups and importance of their investigation towards citizens' behavior are being considered as the indicators of the healthy in the society including Iran. The young generation of each country is its power to defense and develop in different areas. Being youth is a period that in which rational development, cognitive changes and also the formation of the structure of the individuals' thoughts are being carried out in and therefore enables them to move to the higher stages of the morality by thinking about the different phenomenon. Social responsibility is a subject which is remarkable and investigable in the various areas such as political (political consciousness and participation, active presence but not passive in the political arena), economical (observance of justice in exchange and parsimony in consumption in line with collective interests), cultural (respect for values, symbols and patterns of the national culture and value of the other

ethnic groups), community-based (observing the norms and rules, humanism and social partnership) and environmental (paying attention to the importance of green space, reducing harmful behavior towards the environment and trying to improve it), and also it is representative of the feelings and actions that individuals may express within the framework of self-consciously and freely position and role in relation to the various social, economic, political and other affairs. This issue is noticeable in communities with heterogeneous demographic, economic, social and ethnic textures. In this regard, Yasouj City seems more investigable based on its cultural and ethnical characteristics as well as its heterogeneous economic and social textures. Therefore, investigating the social responsibility of the young generation gets more urgent due to their importance in determining the active forces in making the future of the society. The social responsibility of the youth is being influenced by several factors. Thus, religiosity and universality are the factors that can influence the social responsibility of the youth.

In the meantime, the international survey institution of Zogby has conducted a research about the extent of the believers to the religion with a support of Catholic Church. According to the above institutional report, the number of people who believed in God, religion, and the Holy Prophet has been increased by 4 %; different people's attitude in the world towards the diverse religions such as Islam and Christianity by 5.1 percent and Hinduism by 4 percent as well. The content of issues related to metaphysics on internet and searching engines like Google has been increased by nearly 30 percent. Nowadays, in the Middle East, about 1,500 satellite networks are available and about 300 of these networks have religious tendencies. Official statistics of UNESCO about satellite networks in the world which have the most audiences shows that two religious networks are among the first 20<sup>th</sup> networks with more viewers in the world and viewers of these networks are sometime 4 to 5 times more than pornographic ones. So, both in real and cyber space, a tendency to use religious discussions is on the rise (Darwishi Motavali, 2009, pp. 68-69). In the rest of the study, two concepts of religiosity and universality have been described more in detail. The present study seeks to investigate the social responsibility of the youth

between 18 to 29 years old in Yasouj City (in five cultural, community-based, economic, political and environmental dimensions) and also it is going to determine the extent of the religiosity and universality impacting on it as well as to answer the following questions: what is the influence of religiosity on the social responsibility of the youth? What is the influence of the universality on the social responsibility of the youth?

## **2. Background of the Study**

Badsar and Ghasemi (2016) in a study entitled "investigating the role of religiosity on the social responsibility of Zanjan University" concluded that religiosity has a direct and significant influence on the social responsibility of the students. Nikkhah and Jahanshahifard (2014) in a study entitled "studying the social responsibility of the citizens in Bandar Abbas" concluded that social responsibility of the people in Bandar Abbas is 61.6 and it is totally above the average. The extent of the responsibility of the citizens is different in the economic, political, social, cultural and environmental dimensions. From the components of the variable of the economic and social basis, revenue had no influence on the social responsibility but type of occupation and education had relationship with social responsibility. Meanwhile, the variable of the social trust has had the greatest power of explanation and influence on the social responsibility. Talebi and Khoshbin (2011) in a study entitled "investigating the social responsibility of the youth aged 20 to 29 years from Hamedan City" concluded that social responsibility of the youth in Hamadan City is generally moderate. The extent of the social responsibility of the youth is different in the economic, political, community-based and cultural dimensions.

Movahed et al., (2009) in a study entitled "comparing the relationship between cultural factors and the extent of the accountability among the teenagers in the cities of Baneh and Qorveh" concluded that responsibility had a significant relationship with religiosity and its various dimensions (religious, empirical, ritual and consequential) and the extent of social media usage, mother education, ethnicity, type of city (Baneh / Qorveh) and type of

religion (Shiite / Sunni) and then it had no significant relationship with gender (female / male) and father education.

Showit et al., (2005) in a research entitled "social responsibility and philanthropy" stated that the value of social responsibility is much more among Protestants, participators in church activities, married people and people with higher education.

Benly and Tomaco (2002) as a result of their research concluded that responsible people and people with positive emotions have high emotional compatibility and social relationships while there is a negative correlation between responsibilities with negative emotions and disgusting situations.

Bercklin et al. (1978) in a study entitled "investigating the relationship between religiosity and the characteristics of sociability" concluded that there is a positive correlation between inner religiosity and sociability (Faramarz Qaramaleki, 2006, p. 364).

Lataneh and Darley (1970) in a research that studied the relationship between responsibility and altruism showed that presence of others in an emergency situation causes each person leaving responsibility to the others and therefore responsibility is being spread. Therefore, this research is one of the first studies that investigates the influence of the mediator role of universality between religiosity and social responsibility and can open a new way for the further researches in this area.

### **3. Theoretical Views**

In the texts of the Islamic religion, social responsibility has had a great importance. In Islamic education, responsibility is also associated with some terms such as assignment, right, duty and commitment (Azarmehr, 2012). In the perspective of the sacred religion of Islam, every person has responsibility in each position that if he/she fails to do so then he/she will be found guilty. The Holy Prophet (PBUH) says: "be aware that all of you are lords and sentries and also you are responsible for your lords. Rulers of the country are rulers of the community and you are responsible for it. Man is responsible for his family and he is in charge of them and woman is responsible for her children and she is in charge of them. Therefore, you all

have a duty and you are responsible to those under your guardianship". It can be said that one of the bases of the desirable religiosity is a responsible response to the duties that every human being has against God, himself, other human beings and even nature. A religious person believes that he/she should accept the responsibility of all his/her behaviors and thoughts and all of these may influence his/her fate (Ebrahimi, 2015, p. 8).

Several sociologists have explained the responsibility by studying the moral and religious issues. In this context, according.

Durkheim also divides his moral debates into two concepts of moral individualism and selfish-oriented individualism. In moral individualism, the individual is identified in relation with his social and moral system and this kind of individualism means the responsibility of the individual towards other people, society and civil morality is based on the feelings of sympathy and the desire for equality and justice would increase the moral authority. Durkheim recognizes this kind of individualism in contrast to the selfish individualism that it often appears in a non-socialized person and it is rooted in the needs and desires of such people and provides a ground for intensifying social abnormalities (Durkheim, 1990, p. 218). Also, he emphasizes the importance of social or civil morality that we consider in discussing social responsibility in order to help society to be free of any abnormalities. His main concern was to find solidarity and a new order that would be in line with the modern industrial conditions. So he speaks of two kinds of solidarity: Mechanical solidarity that was unique to our societies before modernism and then relationships were shaped based on a system of beliefs, values and common traditions. In this type of society, collective conscience was of higher importance. On the contrary, in an organic solidarity which is specific to the current societies, there is a widespread division of labor and then relationships among the individuals are developed according to the norms governing the contracts. He has also insisted on the necessity of controlling and internal requirements as well as the structural factors. He thought that this importance might come true through the expansion of belief and religious systems in the society (Jalaiepour and Mohammadi, 2009, p. 48). In his opinion, decline in beliefs or religiosity of the individuals provides an area of

social abnormality, so considering their abnormality can be reduced in the community. In other words, having commitment to the religious norms and carrying out religious practices have fundamental importance in raising social responsibility of the actors (Hamilton, 2008, p. 178). According to Durkheim's opinion, religion controls the individualist tendencies, unites the society and strengthens the responsible behaviors. It also recognizes and validates the social order and thus provides a basis for social control (Serajzadeh and Poyanfar, 2008). Durkheim's argument is a collective proclamation.

From Max Weber's perspective, social responsibility can be attributed to the rational action as a value (Turner and Rojek, 2001, pp. 114-115).

Parsons (2000) knew commitment and social responsibility of from as the features of the individual personality which are influenced by cultural and social factors. He used to consider individuals and institutions in order to regulate the social system. He divides social order into smaller components in his book called "social system". In Parsons's perspective (1951), each of these components is in relation with other component. Universality is one of the structural elements of the action system in the process of binary selections that actors in the position of action must deal with others in accordance with the general standards of the roles. This kind of action and decision-making will be the counterpoint of particularism (Stones, 2009, p. 157).

In summation, it can be mentioned that social scientists know social responsibility as an important variable in shaping the social order. This group of theorists necessitates attention to the responsibility-based action for the society where in which individualism and self-interest are governing individuals more than any other time (Chelebi, 2010, p. 230).

#### **4. Hypotheses**

1. There is a significant relationship between the religiosity and universality.

2. There is a significant relationship between the religiosity and social responsibility of the youth.

3. There is a significant relationship between the universality and social responsibility of the youth.

4. Religiosity with mediation of the universality has a significant relationship on the social responsibility of the youth.

## 5. Methodology

In this study the research method was survey-based. The statistic population included all the youth between 18 to 29 years old in Yasouj City according to the Management and Planning Organization of Kohgiluyeh and Boyer-e Ahmad. They have been from 20,000 people since 2016. The sample size of the study is 377 people based on Cochran formula and also the multi-stage cluster sampling is being used in this study. Thus, after determining the sample size, the city has been divided into four regions, then within each region, four districts are being selected (the first region included Salem Abad, Mahmoud Abad, Zir-e Tol and downtown).

Data collection tool is a questionnaire made by the researchers. In this study, the validity is content-based and it is a type of nominal validity.

In the questionnaire of this study, in addition to the ideas of the professors and researchers, the local and foreign researches have been used, too. Moreover, 30 questionnaires are completed before the final completion in order to evaluate the reliability.

After assuring its reliability in Table 1, the questionnaires were completed.

**Table 1. Cronbach's Alpha amount**

Variables		Religiosity	Religious Beliefs	Religious Behaviors	Universality	Social Responsibility
<b>Number of items</b>		11	5	6	12	24
Reliability	30 people	0.908	0.803	0.884	0.734	0.842
Level	377 people	0.896	0.823	0.875	0.755	0.872
Variables		Social Responsibility (community-based dimension)	Social Responsibility (Cultural dimension)	Social Responsibility (Political dimension)	Social Responsibility (Economic dimension)	Social Responsibility (Environmental dimension)
<b>Number of items</b>		9	3	4	4	4
Reliability	30 people	0.828	0.702	0.700	0.604	0.873
Level	377 people	0.833	0.799	0.680	0.649	0.881



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## **6. Definitions of the Variables**

### **6.1. Religiosity**

Religion refers to the status of care, remembrance and attention to some of the effective factors that human beings call as "Cairo power" and incarnate them as forms of ghosts, demons, gods, laws, ideal and so on (Yung, 2001, pp. 4-5). In this study, religiosity is being evaluated with two religious beliefs (Quran as a word of God, the presence of Imam Mahdi (AS), resurrection, the angels and the devil) and religious behaviors (reading Quran, participation in Tavasol devotion, visiting shrines and sacred places).

### **6.2. Universality**

Universality is one of the structural elements of the action system in the process of binary selections that activists in a position of carrying out the action must be dealt with based on the general standards of the rule. This type of action and decision-making will be the counterpoint of the particularism that in which judgment scope and action are bounded to the familiar activists (Stones, 2009, p. 157). In this study, universality is being measured with dimensions like attention to all members of the society, compliance with social norms, helping others, not passing the red lights, staying in line for bread, attention to the public interest and respect for social order.

### **6.3. Social Responsibility**

Responsibility refers to the sense of loyalty, accountability and commitment (Allen, 2010, p. 441). Social responsibility includes ideas, sensitivity and authority that must be developed through the conscious efforts and social programs. The development of social responsibility is mainly related to the development of the social awareness, concern for the fate of others and ready for action (Turner, 2005, pp. 669-700). Memry et al., (2005) have defined social responsibility to protect and improve the quality of life and they believe that social responsibility is of the general accepted relations, commitments and obligations that are related to the welfare of the community (Memry et al., 2005, p. 399). In this study, social responsibility has been

measured with five dimensions such as community-based (compliance with norms and rules, altruism and social participation), cultural (respect for the values, symbols and patterns of national culture and values of the other ethnical groups), political (awareness and political participation, active participation in the political arena), economic (fairness in trade and savings, in line with the collective interest) and environmental (attention to the importance of green space, reducing harmful behavior to the environment).

## 7. Data analysis

### 7.1. Descriptive Statistics of the Research

Based on the description results of the population variables from 377 respondents, 238 of them (63.1 percent) were men and 139 of them were women (36.9). The average age of the respondents was 24 years. In this study, 251 people (66.6 percent) of the respondents were single, 78 people (20.7 percent) were married, 26 people (6.9 percent) were divorced and 22 (8.5 percent) of them were lost their partner. From all 377 respondents, 10 people (2.7 percent) were with elementary degree, 30 people (8 percent) with guidance school degree, 93 people (24.7 percent) with high school and diploma degree, 191 people (50.7 percent) with post diploma and BA degree and 53 people (14.1 percent) with MA degree or higher.

**Table 2. Descriptive results of the research structures**

Vvariables	Statistics					
	Mean	Std. Deviation	Skewness	Kurtosis	Minimum	Maximum
Religiosity	40.283	8.501	-.976	.274	11	<b>55</b>
Religious Beliefs	20.721	3.909	-.392	.815	5	<b>25</b>
Religious Behaviors	19.562	5.747	-.343	-.149	6	<b>30</b>
Universality	44.578	6.205	-.360	.213	25	<b>60</b>
Social Responsibility	94.671	12.752	-.338	-.652	65	<b>120</b>
Social Responsibility (Community-based dimension)	35.657	5.731	-.713	.845	12	<b>45</b>
Social Responsibility (Cultural dimension)	12.313	2.293	-.036	-.430	3	<b>15</b>
Social Responsibility (Political dimension)	13.912	3.512	-.568	.206	4	<b>20</b>
Social Responsibility (Economic dimension)	15.960	2.845	-.511	-.047	6	<b>20</b>
Social Responsibility (Environmental dimension)	16.827	2.847	-.086	.561	4	<b>20</b>

According to Table 2, the least social responsibility of the youth is in the political dimension and the most one is in the environmental dimension and their extent of social responsibility is moderate to high. The skewness and kurtosis (in the range of -1 and +1) indicate that research data has a normal distribution.

## 7.2. Inferential Statistics of the Research

### 7.2.1. Model of the Structural Equations

In a model of structural equation, in general, first a researcher wants to measure a series of hidden variables with a series of reagents and on the other hand to analyze the structural relationship between the variables. The data obtained from the sample under study would be as a form of correlation matrix or covariance. The model can be analyzed using Amos software and then its results can be tested for the community from which the sample is extracted. Before having variables in the model structure, their linearity is being studied.

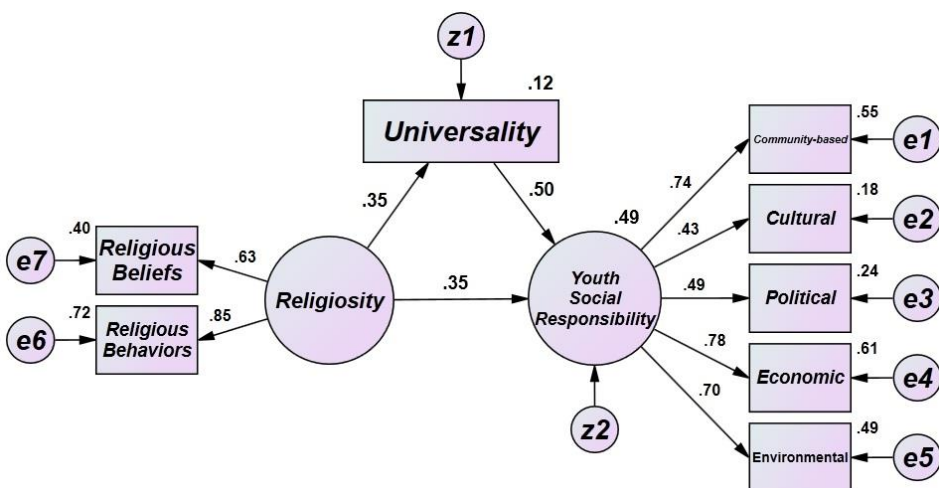


Figure 1. Standard coefficients of the proposed model of the relationship between the religiosity and the social responsibility of the youth

After running the program and estimations in Amos software, it is necessary, in the first step, that universality of the model to be examined using

indicators of overall fitness. At first, the table of overall indicators of the fitness is examined and modification of the model is fixed with the help of tables 3 and 4.

**Table 3. Fitness of the measurement model**

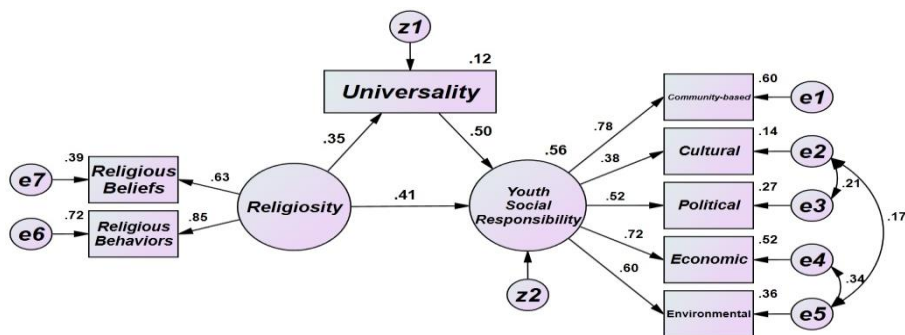
Index	Hypothesized Model	Correction 1	Correction 2	Correction 3
Description				
		Free Parameters e4 <--> e5	Free Parameters e3 <--> e2	Free Parameters e2 <--> e5
CMIN	97.967	72.636	60.971	49.522
DF	18	17	16	15
P	.000	.000	.000	.000
CMIN/D F	5.443	4.273	3.811	3.301
RMR	.998	.831	.820	.798
GFI	.940	.956	.960	.968
AGFI	.880	.907	.909	.923
PGFI	.470	.451	.427	.403
NFI	.892	.920	.933	.945
RFI	.832	.868	.882	.898
PNFI	.573	.558	.533	.506
CFI	.909	.937	.949	.961
IFI	.910	.937	.949	.961
NNFI	.858	.895	.910	.926
RMSEA	.109	.093	.086	.078
PCFI	.584	.569	.542	.515
PRATIO	.643	.607	.571	.536

Modification of the model relates to releasing the parameters (releasing the parameters of e5, e4, e2 and e3, e5 and e2) by correlating between the variables (Table 4 note). This modification indicates that although types of parameters are added to the model, chi-square of the model will get reduced more than 4 scores (the score 4 means that the threshold of the modification indicators is 3.84). Adding these parameters to the modified model leads to the improvement in all absolute, thrifty and implemented indicators and since the addition of such parameters in terms of the methodology (not theoretical) is justifiable, they are added. With addition of these parameters, the indicators of the fitness will be modified.

**Table 4. Indicators of the modification proposed for the covariance**

Par Change	M.I.		Par Change	M.I.		Par Change	M.I.
-1.774	7.890	F2 <--> e5	3.220	13.529	F2 <--> e3	3.600	17.427
.861	4.361	z2 <--> e5	-2.184	5.441	z1 <--> e3	-1.862	4.072
-1.338	6.387	e6 <--> e5	3.194	19.221	e6 <--> e3	-1.388	5.115
.897	15.510	e5 <--> e4	1.125	6.945	z2 <--> e2	3.544	24.310
3.969	19.885	F2 <--> e3	-1.088	4.745	e6 <--> e2	-.774	5.161
-1.247	4.367	z2 <--> e3	.637	7.259	e5 <--> e2	-1.380	5.457
3.651	23.905	e6 <--> e3	1.118	11.141	e3 <--> e2	1.084	6.523
-1.165	10.621	e5 <--> e3				-1.349	7.508
-.514	5.381	e4 <--> e2				.766	10.759
1.265	13.794	e3 <--> e2					

RMSEA index is equal to 0.07 and it is in an acceptable range, so that the model has minor error. The ratio of Chi-square on the degree of release is equal to 3.30 and its value is less than 5 and it also indicates to the appropriateness of the fitness of the model. Indicators of GFI, AGFI, CFI, IFI, RFI, NNFI and also NFI have desirable values and indicate to the desirability of the model. Regarding the index of the thrifty fitness, PCFI is also higher than 0.50 which indicates that it is shown in the definition of the parsimony.



**Figure 2. Standard coefficients of the proposed model of the relationship between the religiosity and the social responsibility of the youth**

In the figure above (2), model of the structural equation along with a set of standard s for operating loads and efficacy factors can be observed. Operating loads or LAMDA coefficients are written on the arrows that moved from the hidden variable to the observable variables. For example, on top of the universality variable, number 0.12 is seen.

**Table 5. Regression weight**

Routes			Regression Weights				
			Estimated non-standard	standard error (S.E.)	Critical ratio (C.R.)	P	Estimated standard
Universality	<---	Religiosity	.448	.085	5.252	***	.352
Social Responsibility	<---	Religiosity	.371	.069	5.382	***	.407
Social Responsibility	<---	Universality	.358	.040	8.965	***	.499
Community-based	<---	Social Responsibility	1.000	...	...	...	.777
Cultural	<---	Social Responsibility	.196	.030	6.573	***	.380
Political	<---	Social Responsibility	.408	.045	8.986	***	.516
Economic	<---	Social Responsibility	.459	.038	12.026	***	.718
Environmental	<---	Social Responsibility	.388	.038	10.095	***	.602
Religious Behaviors	<---	Religiosity	1.000	...	...	...	.849
Religious Beliefs	<---	Religiosity	.503	.070	7.197	***	.628
e4	<-- >	e5	1.554	.328	4.744	***	.343
e2	<-- >	e3	1.344	.356	3.777	***	.211
e2	<-- >	e5	.810	.244	3.318	***	.167

Therefore, both direct and the indirect influences are significant, so in our model, the mediation is small. In the above table, all the structural coefficients are significantly different from zero.

**Table 6. Multiple correlation coefficient between each internal variable and other variables**

Variables	Determination coefficients
Universality	.124
Social responsibility	.558
Religious beliefs	.394
Religious behaviors	.721
Social responsibility (environmental dimension)	.362
Social responsibility (Economic dimension)	.516
Social responsibility (Political dimension)	.267
Social responsibility (Cultural dimension)	.145
Social responsibility (Community-based dimension)	.603

The values listed in Table 6 are the numbers that are written on top of the rectangle. These numbers are determinant coefficient. According to the results of this table, 0.558 of the variance of the social responsibility is explained and expected by the other variables in this model. Therefore, it can be deduced religiosity and universality variables impact on the social responsibility.

**Table 7. Direct, indirect and generalized effects of standardized hidden variables and hidden variables on obvious variables**

Route	Direct effect	Indirect effect	Total influence
The influence of religiosity on universality	.352	.000	.352
The influence of religiosity on youth social responsibility	.407	.176	.583
The influence of religiosity on religious beliefs	.628	.000	.628
The influence of religiosity on religious behaviors	.849	.000	.849
The influence of religiosity on environmental dimension	.351	.000	.351
Economic influence of religiosity on social responsibility	.419	.000	.419
Political influence of religiosity on social responsibility	.301	.000	.301
Cultural influence of religiosity on social responsibility	.222	.000	.222
The influence of religiosity on social responsibility (Community-based dimension)	.453	.000	.453
The influence of universality on youth social responsibility	.499	.000	.499
The influence of universality on social responsibility (Environmental dimension)	.000	.301	.301
The influence of universality on social responsibility (Economic dimension)	.000	.359	.359
The influence of universality on social responsibility (Political dimension)	.000	.258	.258
The influence of universality on social responsibility (Cultural dimension)	.000	.190	.190
The influence of universality on social responsibility (Community-based dimension)	.000	.388	.388
The influence of youth social responsibility on environmental dimension	.602	.000	.602
The influence of youth social responsibility on economic dimension	.718	.000	.718
The influence of youth social responsibility on political dimension	.516	.000	.516
The influence of youth social responsibility on cultural dimension	.380	.000	.380
The influence of youth social responsibility on community-based dimension	.777	.000	.777

In table 7, the direct influences of the religiosity on the universality and social responsibility are 0.35 and 0.41, respectively. The indirect influence of religiosity on the social responsibility is 0.17 and its overall influence is 0.58 obtained from the sum of 0.41 and 0.17.

For example:

The indirect influence of religiosity on the social responsibility =  $(.35) \times (.50) = .17$

The total influence of religiosity on the social responsibility =  $(.17) + (.41) = .58$

The influence of universality of the cultural dimension =  $(.50) \times (.38) = .19$

The influence of religiosity on the cultural dimension =  $(.41 \times .38) + (.35 \times .50 \times .38)$   
 $= .22$

## 8. Discussion and Conclusion

This finding is consistent with the results of Badsar and Ghasemi (2016), Talebi and Bahriour (2013), Movahhed et al., (2010), Shovayt et al., (2005) and Talebi and Khoshbin (2011) studies who showed that there is a significant relationship between religiosity and social responsibility. Also, religiosity is able to explain and predict the social responsibility. According to Durkheim's argument, in the traditional and minor cultures, almost all aspects of life (even responsibility) are under the influence of religion.

In another theory of the study, a relationship between the universality and social responsibility of the youth was approved and findings showed that universality has influence on the social responsibility of the youth. This finding is consistent with Nikkhah and Jahanshahifard (2014), Talebi and Bahripour (2013), Talebi and Khoshbin (2011), Benly and Tomako (2002) and Lataneh and Darley (1970) studies who showed that there is a significant relationship between the universality and social responsibility and then universality is able to explain and predict the social responsibility.

Generally, results of the study showed that the extent of the social responsibility of youth in Yasouj is moderate to high and the extent of the social responsibility of the youth is different in community-based, cultural, political, economic and environmental dimensions. In relation to this issue, it is proposed that, in the future studies, the relationship and influence of the other related factors related to the social responsibility will be better recognized. Finally, the innovative aspect of this study is that no research has been carried out about the social responsibility among young people in Yasouj



City to point to the five economic, community-based, political, cultural and environmental dimensions.

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