The Attitude of Baloochs toward Social Justice in Comparison with other Tribes in Golestan Province

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Abstract:

The Balooch tribe constitutes about 4 percent of population in Golestan Province so they are often farmer and live in villages as a minority. The most important purpose in this research is to study the attitude of Balooch peoples toward having the social justice in comparison with other tribes and groups that constitute the population of Golestan Province including Turkmens, Sistani and Fars peoples. The research method is the field method and is based on survey attitude. The required information were gathered through the verified questionnaire that were answered by the peoples in the sample groups which consists of 400 peoples who were placed in this group using the cluster sampling method. The hypotheses had mainly the rating nature, regarding the measurement scale, and the Spearman's rank correlation coefficient was used in testing the hypotheses as one of the inferential statistical techniques. The obtained results are as the following: (1) totally 71% of peoples in this group believe that there is a discrimination against them in having social justice in comparison to other tribes; (2) the amount of negative attitude of peoples in this group in social, developmental, cultural, hygienic, and educational aspects were 80%, 78%, 59%, 53% and 52% respectively.

Introduction

The concept of equality is one of the most important concepts of social justice. The meaning of equality is that all the peoples, irrespective of their nationality, sex, race and religion, have equal rights to use material and spiritual blessings in the community. Justice have been always a concept that attracts the attentions of human beings in general, and scholars and thinkers in particular to itself; but the problem about justice was and is the fact that the real concept of justice was ambiguous during the history and human beings remind this meaningful concept just at times that their rights have been trampled. Anyway, the notable point is that several and various definitions are presented for justice; some peoples such as Ancient Greek philosophers

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believe that justice is to put each object in its place; some persons such as Liberals looks at this concept with a merit and desert based view and some persons such as Socialists chose a distributive approach for this case. Islam, the last divine religion is also emphasis on justice so much but because the Islamic thinkers didn't have paid so much attention to this principle subject, so it is not presented properly. In fact may be it can be said that the intended justice in the viewpoint of Islam is like an effulgent gem that is covered by the time. Even there is a dispute between the Islamic thinkers about the concept of justice; some of them interpret it so close to the Platonic explanation such as "putting each object in its place" and some others reject this definition and add the discussion of merit and giving each right to its owner to the previous definition too.

Establishing justice in the society and equitable distributing the facilities in communities' leads to increase of union between different nationalities and increase of peoples reliance to the political system and therefore it leads to decrease of inequality and destroys and eliminates the social gaps in the community.

However, lack of justice in the society and unfair distribution of facilities and existence of social and economic inequalities caused to decline and deterioration of society. And this case may have several negative influences on social tolerance; future generations, crimes, social security and order, and these inequalities will lead to increase the social gaps in society.

One of the most important index and factor in progress and development of societies, which have various races, is to create correlation and unity through fair and equitable distribution of facilities among various races. The fair and equitable distribution of facili-

ties leads to increase of union among various races and increase in peoples' trust to the political system and therefore leads to decrease of inequality and destroys and eliminates the social gaps in the community. some of the most important and effective variables on the racial and ethnic communities of each country are the approaches, methods and manners of states and governments in adjusting their interactions and relationships (from various aspects) with managing the policies and procedures which are dominant in these interactions. The importance and place of this variable in explaining and analyzing the ethnic issues and cases in Iran is in the extent that many experts and researchers believe that relations between the state, nations and ethnic people and quality of this relationship is the main reason of strengthening and solidarity of identity and national correlation or on the contrary weakens it.

Golestan Province is one of the Provinces that have various ethnics in itself, one of these ethnics is the Balooch people that have lived along with other ethnic groups for several years and had and yet have relationship with them in different political, economic, social and cultural aspects. The main purpose of this research is to study the attitude of Balooch peoples toward having social equality in comparison with other ethnic groups in Golestan Province and this leads to evaluate the amount of Balooch peoples' satisfaction toward having social equality in comparison with other ethnic groups and this leads to increase of unity and consensus in Golestan Province; so the following goals have been studied as the necessities of conducting research in this case:

> 1- Recognizing the influence of gender on the attitude of Balooch peoples toward having social justice in

comparison with other ethnic groups in Golestan Province

2- Recognizing the influence of age on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

3- Recognizing the influence of education level on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

4- Recognizing the influence of the job type on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups of Golestan province

5- Recognizing the influence of living place on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

6- Recognizing the influence of marital status on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

7- Recognizing the influence of income amount on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

8- Recognizing the influence of the cultural goods consumption amount on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

9- Recognizing the influence of national identity on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

10- Recognizing the influence of ethnic obligation on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

Research literature
The quiddity of justice

In spite of widely use of the word "justice", whether during the time or in different humanistic and divine schools, the concept of justice is still in dispute and there is not any single and in consensus definition for it among the thinkers of human sciences. It seems that in practice, understanding this concept is easy and impossible for human being. "Justice" is a concept that human being has known it from the beginning of its civilization and tries for establishing it (Javan, 1957: 3).

Aristotle divides justice naturally and legally in his own ethic book. His meaning from natural justice is the general and typical rules that originates from nature of objects and does not have any relationship with opinions of peoples and rules, which are dominant on the society. On the contrary, the legal justice depends on the orders of law and does not have any typical criterion. For example, the prisoner's repurchase price is determined by the law and executing the legal justice, depends upon paying that price.

If we want to divide the general concept of justice into two groups of political and economic justice, from Plato's viewpoint the political justice is to rule and govern of peoples with superior or higher nature and obedience of peoples with inferior or lower natures. In fact, a kind of competent and righteous despotism can be observed. The despotism that supervises several public and private areas of peoples, but not for acquiring his own personal profit but for pursuing the prof-

its of society. The objection that was always presented for this hypothesis of Plato is that, in his point of view there is not at all the possibility of vertical social movement; this means that a person who is born in the lower classes of the society, by no means doesn't have the possibility of rise to the area of ruling, office and guarding. Several peoples believe that as if this elitist point of view tries to advance the community toward improvement, but it doesn't have any result except a Totalitarian ruler ship that the rights of human beings are violated in it (Aristotle, 1975: 712-971).

Another type of justice in this division is the social justice. There is not a single definition for social justice. Some peoples believe that social justice means to decrease the inequalities, which exist in the case of political power, social base and having economical sources. In addition, a group of peoples believes that it means the tenable distribution of profits and rewards in the community. However, nobody doubts about validity and rightfulness of social justice, achieving it is one of the most fundamental principles of social systems. Without achievement of social justice, maintaining national unity, and legitimation of political system is not possible. The concept of equality is one of the concepts of justice. The meaning of equality is that all of the peoples, regardless of their nationality, gender, race and religion, have equal rights to use material and spiritual blessings in the community. The basis of equality is that "human beings are equal on the basis of essence and nature… and in this sense; they are not created two or more types" (YousefiNejad, 2003: 110). Humans social life has some rules and regulations which are enacted to make that life possible and improve that situations, the justice is achieved at the time

that rights of other persons are observed and respected and the authority, permission or seizure that is the right of each person is given to him/her and it is avoided to violate the rights of other persons. In the above mentioned meaning right means the thing that must exist (whether it has been observed or not) not the thing that exist. Everything in the community has some rights and the balance and equilibrium in the community will be prepared when these rights are observed.

The critical review of the concept of justice
Several particular definitions and theories and opinions have been presented by the philosophers of ancient period and the medieval and contemporary thinkers about justice during the history of mankind that were according to the conditions of that time. To recognize and specify the historical developments of concepts and definitions of "justice", in this part we will study the viewpoints of clear-sighted philosophers and thinkers in this field; the opinions of Plato and Aristotle as the ancient time philosophers and Saint Augustine as the medieval ages thinker are considered here; also we describe the viewpoints of Robert Nozick and John Rawls as the contemporary thinkers; meanwhile the opinions of Abu-Nasr Farabi, as an Islamic theorist, are also used.

Plato
Plato is one of the ancient Greek who has emphasized on the discussion of justice so much, in the manner that the secondary name of his Republic book is "a thesis about justice"; in this thesis he tries to show and make his understanding about justice clear for readers; for this reason he propounds and rejects the opinions of other philosophers about justice to conclude his own definition.

From Plato's viewpoint justice is the assimilate talents, principles, moral beliefs, humanistic virtue and the act of linking and connecting the states. He said that power and skill have more important roles, but all of the advantages must be considered. The justice ordered that philosophers must rule and peoples of each class must not be ruler. In Plato's thought the justice has firm relationship with social order. Peoples must be able to change the social organizations to adjust the life well and establish civil and internal peace (T, (1995: 91).

The first definition that he presents is "to have each right to the rightful person and giving back the other's property". He believes that this principle can't be propounded generally because conditions of each person is always changing and there is this possibility that a person who is healthy and wise today, becomes ill and suffers from dementia; so is it possible to give back each right to him/her? (Plato, 1974:21). Another definition that is propounded is that justice is to put each object and each person in their own place. From Plato's point of view each person in the society is made for specific work and purpose and should do his/her own task well. So the justice is that humans with different abilities and talents have different positions in the community (the same reference: 39).

Aristotle

Aristotle, another Greek popular philosopher, contrary to Plato defines justice in a manner that contains the thought of equality and moderation. Justice has two concepts in two levels for Aristotle that includes personal and social justice. In Aristotle's belief, the personal justice is a "queen" and a strong trait in the spirit that make the people able to do his/her works and task correctly and become a good person. In addition to this, Aristotle introduces the concept of "moderate" to describe the human virtue generally to observe the equality level and moderation in works (Tabatabaee, (1995: 83). From Aristotle's point of view in each case there are both of the "excess" and "waste" extremes that show the evil and incorrect work; the virtue is in observing moderation and work among the two extremes of excess and waste. In short, in Aristotle's point of view the personal justice means having a queen or quality that because of it the person is honest and trustworthy and has all of the spiritual perfection through observing the level of moderation in works (Toosi, (1979 : 52).

From Aristotle's viewpoint similar to Plato's viewpoint, justice is an innate affair and arises from a common sense. Sophists didn't deny the necessity of existence of justice and moral principles, but they didn't accept that it causes humans loftiness and elevation. Aristotle propounded the distributive justice against exchange justice. In exchange justice, the absolute mathematical equality is dominant, in a manner that there is the possibility of exchange for each of two parties with a third person. The first hypothesis in the distributive justice is the inequality of human beings in social affairs and talents and abilities. From this it can be understood that the main basis for justice is desert and merit , therefore inequality is an evident and certain affair. The distributive justice is related to the concept of scarcity. Since the resources of each field are limited and each person merits according to his/her own talents and abilities, we must accept the inequality. From Aristotle's point of view the political profit is presented as the perfection and teaching the four causes. And the center of his thought is the wealth and state of town. In his viewpoint the republic system will provide the best type of order. Aristotle based on his classification

hypothesis, states that since human beings are not created equal and equivalent, each person places in the specific class. He believed to domestic slavery, like Plato. Latin thoughts are strongly influenced by Aristotle's ideas for example, Cicero (the greatest orator of Roman Empire) accepts the distribution justice (Haghighat, (1998 : 373).

Nozick

Robert Nozick is one of the contemporary philosophers of America and one of the innovators in the subject of justice. He is one of the featured fans of "libertarian Liberalism" that contrary to "egalitarian liberalism" its main emphasis is on providing the individual freedoms. Nozick, follows the Greece peoples' definition for justice and introduces the individual natural rights as the merit and eligibility criterion and generally defines the justice as observing the rights of each person. From Nozick's point of view each person is naturally the owner of himself/herself and his/her lawful possessions and therefore is free in applying his possessions. Believe to have natural rights is also a thought that Nozick has learned from John Lock, the Christian philosopher. The logical result of natural self-ownership, is that nobody can interfere in personal actions of another person or in his/her possessions, unless that person expresses his consent or lost his/her own right through violating the rights of other persons (Haji Heydar, 2009:49). Nozick's general definition of justice centered on individual natural rights.

Rawls

Rawls is one of the clear-sighted persons who has studied the subject of justice and the discussion of social justice is on the centre of discussions of Rawls' political philosophy.

From the view point of Rawls, justice is to eliminate and cleanse the inexcusable differences, suitable share, balance or equilibrium among opposite demands. Sometimes, various opinions occur at the time of determining the suitability criteria or inexcusability of shares division and social affairs and works (Rawls, 1991: 191).

In the works of Rawls this essential question is propounded that "what is the most important moral treatment of justice for applying in a democratic society? "In the justice hypothesis, he follows and considered this question as a part of the more general research in the framework of discussion about the nature of social justice and its compatibility with human's nature and personal profits. In this work, the purpose of Rawls is to adjust the dominance of utilitarianism in the new morality philosophy. In the discussion of justice he mostly emphasizes on its concept or social aspect; for a reason he believes that "justice is the first virtue of the social organizations, as truth is the first virtue of thinking systems" (Vaezi, 1384 (2004): 15). Rawls studies and considers three important issues in the justice hypothesis that are as the following:

A) Presenting a new interpretation for the social contract theory

B) Wide use of Kant's notion about rationality in his own interpretation

C) Criticizing the utilitarianism and struggle to produce its alternative

John Rawls' justice theory is focused on making and forming a community and generally its constituent organizations. Social organizations determine the methods of peoples access to the resources and also consider the principles of determining the rights and privileges and obtaining the political power and capital accumulation too. Rawls' justice the-

ory is set about some essential concepts such as "initial situation", "ignorance curtain", "equity", "fairness" and "justice principles". The essence of Rawls' thought is "the justice in lieu of equity" that is presented in his work with different emphases. In short, equity is related to obtaining the justice principles in a moral manner and justice is related to the results of making a fair decision. Rawls speaks about justice as the virtue of impartiality, not as the concept of individual's characteristic; it means as the characteristics of condition that justice principles are chosen in it. From Rawls' viewpoint, justice and its principles are made by human beings and a way to reach the justice principles must be found; so in the initial situation that is regarded by Rawls, peoples believe no principle and fact is correct and already given or determined, but their purpose is that regarding the human's general situation choose the principles which are the most rational of all (Bashiriyeh, (2005 :117-118).

Justice from the viewpoint of Islam

A) justice in the meaning of being well-balanced

On the basis of that, justice that means Balance and equilibrium is one of the aspects of sageness and wisdom of God and due to his science he knows that which amounts of materials are required and put that amount in it.

B) Justice in the meaning of equality and denying any discrimination

This means that there is not any difference between individuals, we administer justice between peoples through considering competency, merit and needs of each person, and such an equality and balance can be named justice. Equality means that equal facilities are provided for all the peoples, conditions would be provided for all the peoples equally and this possibility and way would be pre-

pared for all the peoples, in each class, to reach the perfection and position that deserve it based on their competencies, merit and abilities or skills.

C) Justice in the meaning of observing the rights and merits and divine mercy

All of the peoples in the community have some rights which must be observed and humans in the world are deserved according to their creation and nature and toward activities they do and abilities that they have, and in fact justice means that what an individual deserves is given to him/her.

From the viewpoint of Islam, each kind of ethnical and racial discrimination and so on is rejected. These differences should not lead to preference of one person to other. Until equality is not established among peoples, it is impossible that justice, equality and liberality is provided and assured in the community. The social differences in each form of it, will prepare the way for oppression and violation and prevent correct execution of human rights principles (Motahari, (1979: 114).

Social justice in constitutional law of Iran

The constitutional law of Iran is presented in introduction. "… The constitutional law guarantees the rejection and denying of each type of mental and social, exclusive and economical despotism. For this reason, to provide equal and proportionate facilities, provide job for all the peoples, and supply their necessary needs to continue the movement of Islamic Republic, it is emphasized in establishing social and economic justice and some of its principles are as the following:

The third principle:

Eliminating unjust and unfair discriminations and providing fair facilities for all peoples in all of the material and spiritual fields.

Nineteenth principle

In the principle it is emphasized on denying any types of tribal or ethnical prejudices, "Iran's peoples from each ethnic group or race have equal rights and their skin color, race and so on will not be preference for them".

Twenty eighth principles

Each person has the right to choose a job that want and inclined to it and it is not against Islam and public profits and interests or other persons' rights. The government obliged to provide the opportunity of work and equal conditions to obtain the jobs regarding the needs of community to different jobs.

Forty third principles

Providing conditions and facilities of employment for all the peoples to obtain complete employment and giving the work tools and equipment to the persons who are able to do works but don't have the work tools.

The importance and significance of justice, has logically several consequences and results, otherwise talking about research and struggle to remove obstacles in that community will be meaningless. Establishing justice in community and equal distribution of facilities in community leads to increase of unity among different ethnic groups and increase of peoples' reliance to political system and therefore decreases the inequality and causes to eliminate the social gaps in the community. But lack of justice in the community and unfair and inequitable distribution of facilities and existence of social and economic inequalities will cause to decadence of community. In addition, this issue can have so many negative results on social tolerance; future generations, crimes, social security and order, and these inequalities will lead to increase the social gaps in the community.

Bad functioning of social system in the form of enacting unfair and inequitable laws and regulations and incorrect discrimination leads to mental and psychological problems in the community that may reveal and appeared directly and clearly. For example, so many complexes and dissatisfactions will be shown and appeared in the form of complain from their life. This causes that individuals be mentally unhealthy and community become imbalanced too. The reason of so many crimes, which are done in the community, is the lack of justice.

So many of mental and moral disturbances, roughness and complexes is originated from inequality. In addition, the complex and hatred remove the unity and friendship and has bad effect on the social correlation (Keykha, 1398 (2011): 97). In fact it can be said that creation and formation of so many of uprisings, riots, unrests and formation of revolutions in the communities and then civil wars, coup detats, demonstrations or marches are rooted from inexistence of equality in that community. Lack of justice leads to dissatisfaction in the community and increase of social gaps. Nothing creates hatred and complex in hearts as much as inequality, so many revolutions and riots have occurred because of lack of social justice in the community.

The conceptual model of research

Regarding the performed theoretical and practical studies and the theoretical literature of research, the conceptual model is as the following:
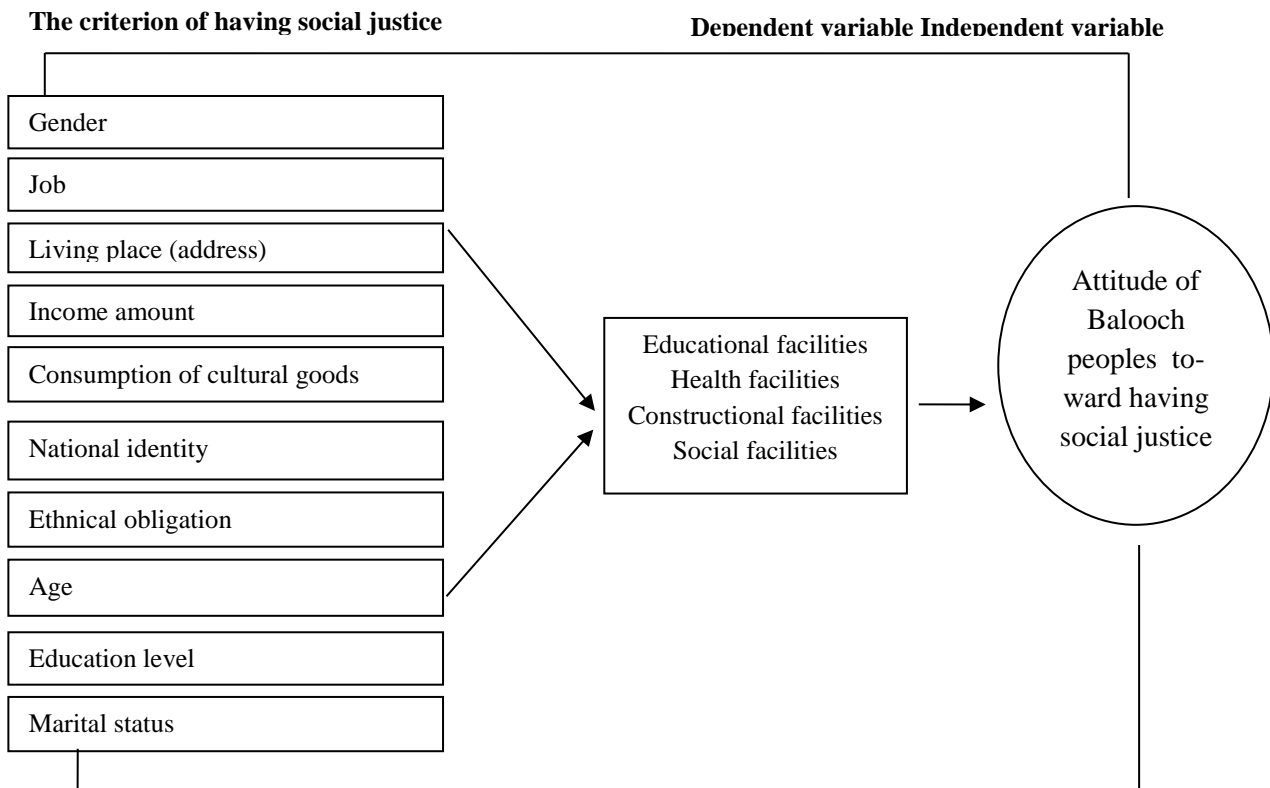
The criterion of having social justice

Dependent variable Independent variable

Gender

Job

Living place (address)

Income amount

Consumption of cultural goods

National identity

Ethnical obligation

Age

Education level

Marital status

Educational facilities
Health facilities
Constructional facilities
Social facilities

Attitude of Balooch peoples to-ward having social justice

Figure 1- The analytical model for Criterion of social justice

Research method

This research, from its purpose, is practical and its data gathering method is descriptive and survey method. The statistical universe of this research is the entire over 18 year's old peoples among Balooch peoples who live in Golestan Province. Therefore, according to the data and information of the census that is performed at 1385, the statistical universe of this research consists of about 1104522 peoples. According to this statistics, the population of Balooch peoples is about 48157 peoples that is equal to 4.36% of population of this province. To obtain the sample size the Cochran's formulation with 95 percent confident level and probability of 5 percent is used. In this research, 50 percent of sample size is chosen from rural areas and 50 percent of that is chosen from urban areas. The sample group is chosen randomly from villages and towns of Golestan Province that Balooch peoples love there. After determining towns and villages the sample group is chosen in cluster method, 200 persons are chosen from rural areas, and 200 persons are chosen from urban areas of Balooch peoples. The main tools of data gathering are the verified questionnaire that some questions is compiled in it, on the basis of Likert scale (that is 5 degree).

Research variables

A) independent variables: 1- gender, 2- job, 3- living place (address), 4- education, 5- income, 6- marital status, consumption of cultural goods, national identity

B) independent variable: 1- educational discriminations, 2- residential discriminations, 3- health discriminations, 4- constructional discriminations, 5- social discriminations.

Descriptive statistics in the form of frequency distribution tables

Table 1

Frequency distribution of sample group on the basis of individual characteristics

Demographic factors	Type	frequency	Frequency percent
Gender	male	235	58.8
	female	165	41.2
Living place (address)	Town	155	38.8
	Village	245	61.2
Age	Young	211	52.8%
	Middle-aged	157	39.2%
	Old	32	8%
Education level	Low	250	62.5%
	Middle	80	20%
	High	70	17.5%
Job	Employee	31	7.8
	Trader (market man)	44	11
	Farmer	81	20.2
	Workman	71	17.8
	Other jobs	173	43.2
Marital status	Single	114	28.5
	Married	286	71.5
Annual income	Low	301	75.2
	Middle	66	16.5
	High	33	8.2

Results of table (1) indicate that among under studied 400 peoples of sample group, 235 persons equal to 58.8% of them are men and 165 persons equal to 41.2% are women. 211 persons it means equal to 52.8% are young peoples, 157 peoples it means equal to 39.2% are middle-aged peoples and 32 persons it means equal to 80% of them are adult peoples. 250 persons it means equal to 62.5% have low education level, 80 persons it means equal to 20% have middle education level and 70 persons it means equal to 17.5%

have high education level participated in this research.31 persons it means equal to 7.8% are employee, 44 persons it means equal to 11% are market-man or trader, 81 persons it means equal to 20.2% are farmer, 71 persons it means equal to 17.8% are workman and 173 persons it means equal to 43.2% have other jobs. 155 persons it means equal to 38.8% live in urban areas and 245 persons it means equal to 61.2% live in rural areas. 114 persons it means equal to 28.5% are single and 286 persons it means equal to 71.5% are

married. 301 persons it means equal to 75.2% have low-income level, 66 persons it means equal to 16.5% have middle income level and 33 persons it means equal to 8.2% have high income level.

Inferential statistics
Test of hypotheses

In order to supply the purposes and answer the presented questions ten hypotheses were compiled so to recognize and understand the relationship or amount of variables differ-ences on attitude of Balooch peoples toward having social justice in comparison with oth-er ethnic groups in Golstan Province, some tests and techniques which are proportionate with measurement levels of variables scales (nominal, ordinal and sequential), such as T-test, Kruskal-Wallis test and Spearman's cor-relation coefficient test and Chi-square test are used and in the following we will present the results of calculations.

Table 2
The influence of gender, age, education level, marital status, job, living place (address), the income amount, the consumption of cultural goods, national identity, and ethnical obligations on the attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golestan Province

variables			Test name	Value	Significance level
job	employee	31	Chi-Square test	10.108	0.039
	Market man (Trader)	44			
	Farmer	81			
	Workman	71			
	Other jobs	173			
Gender	Male	235	T-test	-4.510	0.000
	Female	165			
	Marital status		//	-1.561	0.119
Living place	Town	155	//	2.539	0.012
	Village	245			
Age			Spearman's correla-tion coefficient	0.149	0.003
Education level			//	-0.43	0.394
Income amount			//	0.057	0.243
Consumption of cultural goods			//	-0.089	0.075
National identity			//	0.142	0.004
Ethnical obligation			//	-0.297	0.00

First hypothesis: Based on information that was inserted in table number (2), it can be said that there is a significant relationship between the gender and attitude of Balooch peoples toward having social justice in com-parison with other ethnic groups in Golstan Province. Comparison of averages indicates the existence of significant relationship because of gender. In this manner that men (with average of 2.32 and selecting the low option) have lower sense of having social justice in comparison with other ethnic groups than women (with average of 2.70 and selecting the somewhat option); so the above-mentioned hypothesis is confirmed.

The second hypothesis: Based on information that was inserted in table number (2), it can be said that there is a significant relationship between the age and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. Existence of significance relationship because of age indicates that by increase of age of peoples, having the social justice is increased too. It means that the above-mentioned hypothesis is confirmed.

The third hypothesis: Because of information that was inserted in table number (2), it can be said that there is not a significant relationship between the education level and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. So this hypothesis is not confirmed.

The forth hypothesis: On the basis of information that was inserted in table number (2), it can be said that there is a significant relationship between the job and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. The obtained results indicate that employees have the most sense of having social justice and workers have the least sense of having social justice in comparison with other ethnic groups. In fact, this hypothesis is confirmed.

The fifth hypothesis: Based on information that was inserted in table number (2), it can be said that there is a significant relationship between the living place or address and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. In this manner that peoples who live in rural areas (with the average of 2.39 and selecting the low option) have less sense of having social justice in comparison of other ethnic groups

than peoples who live in urban areas (with average of 2.61 and selecting the somewhat option); so this hypothesis is confirmed too.

The sixth hypothesis: On the basis of information that was inserted in table number (2), it can be said that there isn't any significant relationship between the marital status and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province.So this hypothesis is not confirmed.

The seventh hypothesis: Because of information that was inserted in table number (2), it can be said that there isn't any significant relationship between the income amount and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. So this hypothesis is not confirmed.

The eighth hypothesis: Based on information that was inserted in table number (2), it can be said that there isn't any significant relationship between the amount of consuming and using cultural goods and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. So this hypothesis is not confirmed.

The ninth hypothesis: Because of information that was inserted in table number (2), it can be said that there is a significant relationship between the national identity and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. Existence of significant relationship indicates that by increase of the sense of having the national identity the amount and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups will increase too and this means that the mentioned hypothesis is confirmed.

The tenth hypothesis: Based on information that was inserted in table number (2), it can be said that there is a negative significant relationship between the ethical obligation and attitude of Balooch peoples toward having social justice in comparison with other ethnic groups in Golstan Province. The existence of this negative significant relationship indicates that by increase of attitude toward ethnical obligation, the attitude of Balooch peoples toward having social justice in comparison with other ethnical groups will be decreased; therefore, this hypothesis is confirmed.

Conclusion:

Creating unity and consensus in the framework of diverse ethnical and religious communities is one of the most important disturbances and worries of political system in the communities, which have various ethnic groups, races and religions with different characteristics. In Iran, as a country that have ethnical and religious diversity, it is necessary to prepare equal rights between ethnical groups and peoples in the community, not in this manner that so many facilities and preferences are provided merely for one ethnic group or religion and another ethnic group are deprived from those rights and preferences. The occurrence of gap between ethnic groups always can be regarded as a threatening factor for stability, security, social, political, cultural and economic development in one community. Golestan Province is one of the provinces that have different ethnical groups with various religions, dialects and languages. One of these ethnical groups is the Balooch peoples, who live together with other ethnic groups for so many years and has relationship with them in various political, economic, social and cultural fields. In today condition that opponents of Iran try to disrupt the Islamic unity and solidarity in Iran, the attention of government officials to the ethnic groups to preserve and develop the unity in the community is a necessary and essential work, and this needs to conduct some comprehensive researches. In fact performing such researches leads to determination of some factors that cause convergence and also divergence among ethnical groups for authorities and they do required planning and correct managements to strengthen the factors which leads to ethnical convergence and eliminate factors which lead to formation of gaps between ethnical groups.

The aim of performing this research is to study the attitude of Balooch peoples toward having social justice in comparison with other ethnical groups in Golestan province according to the demographic factors. And after data gathering through questionnaire and analysis of the results of obtained statistics, it is indicated that 71% of individuals of Balooch peoples have low (negative) sense of having welfare service facilities in comparison with other ethnical groups of Golestan Province. In addition, findings indicate that there is a significant relationship between the variables of gender, age, job, living place (address), national identity, ethnocentrism, and ethnical obligations.

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