

Studying the Attitude of the Turkmen People towards Government Distributive Justice (Case Study: Turkmen living in Golestan Province)

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Abstract:

The fair distribution of facilities and the correct implementation of distributive justice in multi-ethnic societies increases unity among different ethnicities and increases people's trust in the political system, and as a result, reduces inequalities and eliminates social gaps. The purpose of this research is to investigate the attitude of the Turkmen people towards distributive justice in Golestan province. The research method is a survey, and information has been collected using a questionnaire. The statistical population of this research is all Turkmen people with at least diploma education, living in Golestan province. Systematic random sampling method and sample size based on Cochran's formula is 207 people. Statistical analysis was done using PLS software. The model extracted from examining the relationship between satisfaction with governance and the components of distributive justice showed that the path coefficients between distributive justice in the political (0.371), economic (0.253) and cultural (0.154) dimensions show a positive and significant relationship with satisfaction with governance. However, no significant relationship was observed between social justice and satisfaction with governance despite the existence of a positive relationship (0.110); Therefore, the results obtained from the research show that there is a significant relationship between distributive justice and satisfaction with governance, and Turkmen people believe that justice is not equally distributed among different ethnic groups in the society, which requires special attention in development planning.

Keywords: Attitude, Justice, Distributive justice, Turkmen people

Introduction

Iranian society is a multi-ethnic society in which different ethnic groups with different languages, religions and customs have been living peacefully together for centuries (Bersht, 1997, p. 193). Uniting the different territories and ethnicities of a country into an organized unit in which all residents offer their citizenship and loyalty is one of the most difficult yet most necessary tasks of a government. In societies where there are different ethnicities, unity is truly formed in when justice is implemented in its true meaning. Justice is part of the problem of creating a well-ordered society in which the preservation of individual and social rights and basic freedom has a legal aspect and the effort to create equality in freedom and opportunities is the main means of achieving justice. And when cohesion and unity are established in a society, it is consequently one of the most basic and at the same time the most important issue of the system called "political stability" which is also considered a core value for the society; It turns out that creating it in society is always an important issue; It has attracted the attention of researchers and policymakers, as they believe that the first goal of politics and the functioning of the system is order and stability based on recognizing identity and avoiding any crisis, which in this regard is the best option to create "justice" in the society in the sense of freedom, equality and fraternity.

According to the system of the Islamic Republic of Iran; The society should be organized in such a way that it covers all the members of the society in a normal situation and not in such a way that some people are deprived of the benefits of the society and comfort and prosperity and only a number of wealthy

people benefit from God's gifts and blessings (Nazarnia, 2017, p. 193).

Distributive justice correctly expresses people's perception of the degree of fairness in the distribution and allocation of resources and rewards to the extent that people associate rewards with performance. This type of justice focuses on the allocation of resources to individuals, units and groups, and these resources can be salaries, rewards, facilities, support services and budget allocation (Naderi et al., 2010, p. 98).

In Iran, Golestan province is known as "Little Iran" due to the existence of different religious and ethnic groups. And different ethnicities such as Persians, Turkmens, Sistanis, Baluchs, Kazakhs, Turks and other ethnic groups live in this province. The new aspect of this research is that there has been no research on distributive justice in different dimensions between the ethnic groups of the country (to the knowledge of the authors) and conducting such research will show how the attitude of the ethnic groups towards the policies of the government that has been carried out during the past 43 years has been. The result of such research can be very effective for the officials of the country in order to make correct and efficient policies in the field of ethnic groups in the future. The main question of the current research is what is the perception and attitude of the Turkmen people towards distributive justice in Golestan province? The time period of the research is limited to the year 2019-2021.

Background of the research

Azizi and Azarkamand (2011). In research to seek for the reason for the divergence of the Baluch people and its result on the country's security in 2011, they concluded that the harsh treatment of ethnic groups increases the

distance between the people and the government and increases the political distance. This reduces the feeling of satisfaction and weakens the cohesion. (Razavi Ale Hashem et al. 2009). They have come to the conclusion that the policy of elimination, integration and assimilation of ethnicities is not possible. They have stated that the integration of citizens into a single nation is the ideal of classical nationalists who are intolerant of ethnic minorities and have been linked in history with governments that force and oppress national minorities. It expresses the subjective and objective elements of Armenian identity and emphasizes their transmission to the next generations. (Mahmoudi et al. 2010). In research called "Evaluation of Ethnic Policy and Management Model in Iran", they came to the conclusion that the diversity of ethnic groups should be accepted as a social reality, territorial integrity, preservation and convergence of integrity should be established.

Beheshti and Haghmoradi (2017) concluded that, in general, all ethnic groups have a strong sense of belonging to Iran, and what reduces this belonging in some ethnic groups, such as Arabs and Sunni Kurds, is the feeling of inequality and their low participation in political power, as well as their inappropriate share in development than other groups. The sense of belongingness of the Sunni Baluch people towards Iran is worthy of attention in many of the indicators studied in this research.

According to the results obtained from the research done by Mirzazadeh and Parizadi (2018), in order to reduce the inequality between the provinces of the country while paying attention to the talents and abilities of each region and prioritizing the deprived and less developed provinces in regional planning is needed.

Theoretical foundations and research literature

Attitude

The attitude or way of thinking that entered sociology at the same time as women's research is: preparation for a special reaction to a person, object, thought or situation (Rezaian, 2000, p. 202); The combination of cognitions, feelings and readiness to act towards a certain thing, psychological readiness to react to existing encouragement and a reflection of society's demands and expectations on individual behavior (Parsa, 1378: 573), a set of beliefs, emotions and behavioral intentions towards an object, person or event. In other words, it is a relatively stable desire for a person, object, or an event that manifests itself in feelings and behavior (Gholipour, 2007, p. 108); An evaluation or estimate made favorably or unfavorably about an object or a person or an event or a reflection of the way a person feels about an object or a person; a mental state indicating a desire, which through organized experience has a directional or dynamic effect on a person's responses to all topics and situations that are related to it (Otokline, ۲۰۰۷, p. 538); The multidimensional concept of attitude includes cognitive, emotional, and behavioral elements, which itself represents a cognitive and emotional effect instead of a personal experience of the object or social issue of the hidden object and is a tendency to respond to that object. In this sense, it is a "hidden mechanism" that guides the behavior (Thomas, 1971, quoted by Karimi, 1998, p. 162); An opinion expressed about people, things, or events that reflects how one feels about it.

Justice

Justice in the word means to judge, to be a judge, to be fair; Justice and social justice is justice that all members of the society can enjoy. From the lexical point of view, justice is opposite to injustice and it means to justify the right and expel the right from the wrong (Sajjadi, 1982, p. 240). Justice is anything that the majority of people consider to be fair (Hakimi, 1977, p. 44).

There are different definitions of justice, Ragheb Esfahani says: Justice means equality, Sheikh Tusi says: Justice is that a person has an equal and balanced situation. Allameh Tabatabai says: Justice is that a person has every right to reach his right and be placed where he deserves. Hazrat Ali (a.s.) has interpreted justice in this way: justice puts everything in its place and generosity takes it out of its direction. Justice is the leadership of all, and generosity is a limited complication, so justice is the noblest and best of these two qualities (Alikhani et al., 2009, pp. 96-97).

Justice, as one of the widely used concepts in various fields, has various types, the most important of which are:

Divine justice: Divine justice can be examined under three areas, which are:

A) Creational justice: It means the general grace and extensive forgiveness of God Almighty to all beings who have the possibility of existence, and this grace is equal to the inherent ability of each of them (Esfahani, 1995, p. 121).

B) Legislative justice: meaning; Equality is in the field of equal rights and negation of any discrimination in the granting of rights to individuals (Sajjadi, 1994, Vol. 2, p. 1244).

C) Punitive justice: In the sense that on the Day of Judgment, the Almighty God looks at the criteria of the ability and efforts of every

creature and judges them based on that, without oppressing anyone. According to this, justice means the right of everyone to receive rewards based on their actions (Mesbah Yazdi, 1995, p. 194; Ahmadi, 2013, p. 39).

Distributive justice

Distributive justice refers to the fair distribution of resources and wealth among people in society who have equal rights (Ghani nejad, 2001, p. 51). When the distribution is fair, all people have the right to the assets they get based on that distribution system. When most people hear the word distributive justice, they think that something or a mechanism or standard is supposed to be used to distribute things among the members of the society and redistribute if necessary. One of the most important approaches to Rawls's theory of justice as fairness is distributive justice, the foundations of which are derived from the second principle of justice as fairness, i.e. the difference principle. The difference principle of the theory of justice as fairness states that the redistribution of resources, wealth and power is necessary when severe inequality at the level of society is not in favor of the most disadvantaged people in society (Rawls, 2006, p. 97).

In any society, the distribution of income, the level of poverty and the provision of public goods show the government's attention to distributive justice. This type of justice is related to the perception of justice in the allocation of resources, which emphasizes the ranks, laws allocating resources and the social base of individuals. It implies the perception of the fairness of a person's receipts in social exchanges (Kaviani, 2009, p. 31).

The existing indicators of distributive justice are: poverty, income inequality, proportionality and quality of the returns received and

actions performed; the justification of the returns received against the action performed; The amount of things given in return of the things received; creating an opportunity to reveal abilities and competencies; distribution of facilities and outcomes in accordance with needs and capacities; appropriateness and quality of assigned work and individual facilities; Appropriateness and quality of assigned work and the ability of the individual; Compliance with equality in the distribution of facilities; Grading of received returns; providing basic needs for all people; Accountability of each person in exchange for accepted responsibility; laying the foundations for self-discovery and human excellence; saving and avoiding extravagance in distribution and paying attention to actions along with intentions to encourage and punish (Afjeh et al., 2005, p. 38). Therefore, distributive justice refers to the degree of fairness perceived regarding the distribution and allocation of outcomes and results compared to the performance and expectations of individuals, the fairness of the outcomes and results they receive, and the calculated indicators show not only the indicators of the common approach It includes, but also completely eliminates their shortcomings. Therefore, it gives a much more accurate assessment of justice (Afjeh et al.: 2005, p. 40).

The most important approach in achieving distributive justice is reducing income inequality and poverty alleviation, so by calculating the indicators of income inequality and poverty in each time period, it is possible to understand the extent of governments' attention to the implementation of social justice. Where redistribution policies are applied by the government and the resulting resources are in the hands of the government, the way these resources are used is effective in reducing poverty and income inequality (Raghfar, 2007, p. 261). Distributive justice has different dimensions

including political, economic, social and cultural dimensions.

The meaning of political distributive justice is that the affairs of the country should be properly managed so that people can continue their lives in a fair environment. Enjoying equality, freedom, security and comfort as the natural rights of the members of the society will provide this fair environment (Ashuri, 2004, p. 207). According to Rawls, individuals in a noble state seek to define the basis of fair mutual cooperation in a well-ordered society. This society should be formed based on a common political idea of justice, and the principles of justice agreed upon in the original state provide such a general idea of justice. The two principles of justice that must be agreed upon are: the first principle: every person is supposed to have an equal right to the broadest basic freedom consistent with the same freedom of others; The second principle is that social and economic inequalities should be organized in such a way that: it is reasonably expected to benefit everyone and depend on jobs and positions that are accessible to everyone (Ashuri, 2004, p. 110).

The first principle is related to justice and equality in determining basic rights and duties. The basic freedoms of citizens in general include: political freedom (the right to vote and the right to nominate for government and public positions) along with the freedom of speech and assembly; freedom of conscience and freedom of thought; Individual freedom with the right to own (personal) property and freedom from arbitrary arrest and detention, which are defined based on the concept of the rule of law.

The second principle is related to social and economic inequalities. Social and economic inequalities should be arranged in such a way that it includes the benefit of everyone, and the

possibility of reaching the status and position (factor of inequality) is the same for everyone. According to Rawls's two principles of justice and the explanations given about these two principles, the indicators of political justice are as follows:

A) Equal political participation: Rawls prefers to call it the principle of (equal) participation when he uses equal freedom for political procedure, according to the definition provided by the constitution.

B) Equal political selection: where Rawls also talks about the right to nominate for government and public positions. In this way, all citizens have equal access to public (government) positions, at least in its official and formal sense. Every citizen has the right to join political parties to take over elected positions and reach government power.

C) Political security for all: Rawls emphasizes that the government is the guardian of the rights of the individual, and when impartial public affairs and rules are applied to the legal system, it leads to the rule of law. In fact, the impartial and orderly implementation of the law, or in other words, the fair application of the law, is called justice as order.

Economic justice is established in order to eliminate absolute poverty and create relative balance between social classes. In a society where economic justice is not established, there will be no tangible relationship between people's efforts and the level of income and well-being, and a group with access to suitable positions and benefiting from exclusive privileges will appropriate a significant part of the resources and thus, the gap between social strata will increase. But when economic justice is established, the main factor determining income and well-being will be the honest and diligent efforts of people, and the same

positions and opportunities will be available to everyone so that people can have income and well-being according to their effort and perseverance. A difference resulting from this will not be an unacceptable issue (Dirbaz, 2001, p. 152).

Also, economic justice can be defined in general indicators for each member of the society, the relative balance of wealth and income, that is, the most important indicator of economic justice is the realization of the state of general satisfaction in the distribution of wealth and income among members of the society. (Fatahi, 2009, pp. 62-64).

One of the implications of the concept of distributive justice in order to "fairly" allocate resources in a society; Social justice is based on the culture of political science; It means that each member of the society should be treated in a way that they deserve and be placed where they deserve to be. In other words, each person can enjoy suitable positions and blessings based on their work, intellectual, mental and physical capabilities. Also, social justice means the application of the concept of distributive justice to the wealth, property, privileges and advantages accumulated in a society (Agha bakhshi, 1995, p. 317).

Social justice as a comprehensive concept in the policy-making of a government and a vast international system was established for the first time in history by Imam Ali (AS) and after the defeat of the Roman and Iranian empires and the Muslim conquests in the continents of Asia and Africa. From Imam Ali's point of view, social justice is a convergent and legitimate principle of government and includes all political, economic, administrative and organizational dimensions. The concept of social justice from the perspective of Imam Ali (a.s.) can be divided into three dimensions:

Unitarianism and liberalism (including monotheistic and divine dimensions; equality, unity and interdependence; freedom; Islamic world-building; legal and political (action and behavior; civil rights; public interests; responsibility and accountability; vote and consultation) and economic and management or organization (management and authority; comprehensiveness; nation and national economy and equalization and distribution of wealth) (Golshani, 2001, p. 108).

The concern for the development of distributive justice in the field of culture, along with economic, political, etc. distributive justice, combined with cultural distributive justice in the sense of calling actions, policies, distribution of cultural goods and the cultural system as a whole; faces that it is an extremely complex concept that discovering what it is and determining its criteria and indicators depends on the basic epistemological questions (Vaezi and Oliyaei, 2019: 8).

Cultural distributive justice means the function of culture in a society that is aimed at creating balance, and this balance should be towards avoiding corruption, oppression, discrimination, anomalies and tending to the right and justice in the society's culture because this type of justice is the same as the fair distribution of the cultural facilities of a society and is proportional to the rights of individuals and cultural institutions, and if this is important in political systems within the framework of cultural functions, the culture of justice will be institutionalized in the society. The most important dimension of this type of justice; Science, knowledge and the acquisition of knowledge are new because the intellectual understanding must be combined with science, knowledge and awareness in order to provide the basis for the implementation of justice in the society, and as long as knowledge and awareness are not necessary,

justice cannot be realized in principle because this type of justice is the equality of people in benefiting from Science and knowledge are related to their taste and interest, and fighting against ignorance is a step towards the realization of justice, which takes place through the family and society (Ehteshaminia and Amini Kahriz sangi, 2018, pp. 137-140).

Research purposes

The main goal of this research is to know the perception and attitude of Turkmen people towards distributive justice in Golestan province. Partial goals of the research:

- Understanding the perception and attitude of the Turkmen people towards distributive justice in the economic dimension.
- Understanding the perception and attitude of the Turkmen people towards distributive justice in the political dimension.
- Understanding the perception and attitude of the Turkmen people towards distributive justice in the cultural dimension.
- Understanding the perception and attitude of the Turkmen people towards distributive justice in the social dimension.

Research questions

The main question of this research is what is the perception and attitude of Turkmen people towards distributive justice in Golestan province?

Sub questions

- What is the perception and attitude of the Turkmen people towards distributive justice in the economic dimension?
- What is the perception and attitude of the Turkmen people towards distributive justice in the political dimension?
- What is the perception and attitude of the Turkmen people towards distributive justice in the cultural dimension?

- What is the perception and attitude of the Turkmen people towards distributive justice in the social dimension?

Research methodology

The current research is applied in terms of purpose, descriptive-survey in terms of research method, and quantitative (correlation) in terms of data type. The data collection method is a combination of field and library methods. By using library studies, research literature (theoretical foundations), research background, research objectives and other people's experiences have been researched and in the second part of the research, the information obtained through a questionnaire has been evaluated. The statistical population of this research includes all Turkmen men and women with at least a diploma level of literacy, living in Golestan province. According to the census of 2015, the total population of Golestan province is 1,868,819 people, of which 33% of the population of Golestan province are Turkmen people (Golestan Province Management and Planning Organization, Deputy of Statistics and Information). The sample size based on Cochran's formula is 207 people. According to the dispersion of the Turkmen population among cities and villages, 60% of the cities and 40% of the villages, the sample group was systematically randomly selected, two cities and two villages were selected from each city. The attitude of the sample group towards distributive justice is compiled based on a 5-point Likert scale (very low, low, medium, high, very high). The independent variables in this research are: political distributive justice, economic distributive justice, social distributive justice, cultural distributive justice, and the moderating variables are age, education, and occupation, and the dependent variable in this

research is the level of satisfaction of the Turkmen people. Data analysis has also been done using the method of structural equations and through PLS software. The validity of the measurement model has been measured with convergent validity and discriminant validity. The factor loadings of the observed variables on the related constructs are between 0.710 and 0.875, in other words, the reliability of the indicators is confirmed and the AVE values obtained for all constructs are higher than 0.5, as a result, the convergence validity of the constructs is also confirmed. Also, the combined reliability obtained above 0.80 for all structures shows that the internal consistency of the research structures is at the optimal level.

Findings

Evaluation of the structural model of the Turkmen people. In this section, the general research model and the significance of the path coefficients (hypotheses) in Turkmen ethnicity were examined. In this section, the structural model is examined and the overall research model is fitted. For this purpose, the significance of the path coefficients of the research model was evaluated with the stable method 3 in the Wrap PLS software (Kak, 2014). The most important criterion in evaluating the structural model is the coefficient of determination, which refers to the amount of variance explained by exogenous structures (Hayer, Sarset, Ringel, and Mena, 2012). Finally, the predictability of the model was evaluated using the non-parametric Stone Geisser test. In the Stone Geisser test, (Q^2 values) are presented: redundancy with cross-validity and sharing with cross-validity. Redundancy value with cross-validity evaluates the structural model value with cross-validity evaluates the

measurement model (Tennhaus, 2005), which prediction by means of redundancy with cross-validation is fully compatible with the partial least squares approach in the structural equation model. (Eyre et al., 2014). Q^2 Positive and large, the Nash sign has a high predictability of the model, and negative Q^2 values indicate a very weak estimate of the hidden variable (Hayer et al., 2017). Table No. 21-4 gives the values of coefficients of determination and the redundancy of cross-proportionating.

As can be seen in the above table, the values of the determination coefficients for the underlying variables of the model express the influence of dependent structures on independent structures.

In fact, it is inferred from the values in the above table that 52.5% of the changes in the structure of satisfaction with governance are due to the changes in the structures of political justice, economic justice and cultural justice. Examining the redundancy values with cross-validation shows that these values are not negative and the minimum values required for prediction have been met.

Table No. 1: Coefficient of determining the research model

Redundancy with cross-validation	The coefficient of determination	Structures
0.306	0.525(0.496)	Satisfaction with governance (GOVSatis)

Testing research hypotheses

In this part of the research, research hypotheses have been tested by path coefficients and significance levels. If the significance level is smaller than 0.05 and 0.01, it can be concluded that this path is significant and the desired hypothesis is confirmed at the error level of 0.05 and 0.01, respectively.

Table 2 shows the results of the t-test and the significance level based on the stable method 3.

Table No. 2: Test of research hypotheses in the Turkmen people

Hypothesis (Turkmen)	Result	Significance level	Path coefficient(β)	Structure		
				dependent	moderator	Independent
1	Approved	$0,001 <$	$0,371$	Satisfaction with governance	-	Political justice
2	Approved	$0,001 <$	$0,253$		-	Economic justice
3	disapproved	$0,05 \geq$	$0,110$		-	Social justice
4	Approved	$0,012$	$0,154$		-	Cultural justice
5	disapproved	$0,293$	$-0,238$	Satisfaction with governance	age	Political justice
6	disapproved	$0,101$	$0,088$		age	Economic justice
7	disapproved	$0,416$	$-0,105$		age	Social justice
8	disapproved	$0,103$	$-0,087$		age	Cultural justice
9	disapproved	$0,275$	$-0,041$	Satisfaction with governance	education	Political justice
10	Approved	$0,029$	$-0,130$		education	Economic justice
11	disapproved	$0,080$	$0,096$		education	Social justice
12	disapproved	$0,128$	$0,078$		education	Cultural justice

Examining the results obtained in Table No. 2 shows that political justice has a positive and significant effect on the structure of satisfaction with governance at the level of 1% error. ($\beta=0.371$; $P<0.01$) Therefore, the first research hypothesis is confirmed. At the 1% error level, the structure of economic justice has a positive and significant effect on the structure of satisfaction with governance. ($\beta=0.253$; $P<0.01$) As a result, the second research hypothesis is confirmed. At the error level

of 0.05, the construct of social justice has a positive effect on the construct of satisfaction with governance, but it is not significant. ($\beta=0.110$; $P>0.05$) Therefore, the third research hypothesis is not confirmed. The construct of cultural justice has a positive and significant effect on the construct of satisfaction with governance at the error level of 0.001 ($\beta=0.154$; $P<0.01$) As a result, the fourth hypothesis of the research is confirmed.

As Table 2 shows, the age variable does not have a significant effect on any of the paths of political justice, economic justice, social justice and cultural justice to satisfaction with governance. ($P > 0.05$) As a result, the age variable does not play a moderating role in these paths, so the fifth, sixth, seventh and eighth hypotheses of the research are not confirmed. The education level variable does not have a significant effect on any of the paths of political justice, economic justice and cultural justice to satisfaction with governance. ($P > 0.05$) As a result, the education level variable does not have a moderating role in these paths, so the 9th, 10th and 12th hypotheses of the research are not confirmed. Within a 5% margin of error, the education level variable has a negative and significant effect on the social justice path on satisfaction with governance. ($\beta = -0.130$; $P < 0.05$) In other words, the level of education has a moderating role in the path of social justice - satisfaction with governance; Therefore, the ninth hypothesis of the research is confirmed. It is necessary to remember that the moderating effect of education level and age variables has been evaluated by being present in the model, and the moderating effect of gender and job variables considering that these two variables have a nominal criterion, it is possible to evaluate its moderating effect as there is no presence in the model, so based on the recommendation of Hayer et al. (2017) and Kak (2014), the moderating effect has been done by the group comparison method, in such a way that first the conceptual model for each of the groups is

evaluated separately, then the path coefficients are compared between two groups (for example, men and women). If there is a significant difference between the path coefficients of the two groups, the studied variable (for example, gender) has a moderating effect. In the occupation variable of the sample members, considering that the volume of some occupational groups is such that it does not create the necessary validity for statistical results (Kak, 2014, Haier 2017); Therefore, to avoid reducing the validity of the statistical results of this variable, they have been classified into two groups of employees and non-employees (farmer, professional, self-employed). Before performing a group comparison, it is necessary to ensure the establishment of measurement invariance (measurement equivalence); Despite the measurement equivalence, the researcher can be sure that the group differences in the model estimates are not obtained from the content or the distinct meanings of the underlying variables among the groups (Hayer et al., 2017). To evaluate the equivalence, the factor loadings of the measurement expression in the studied groups (gender and occupation) have been compared with each other using the limited latent effect method (Kak, 2020), if there is a significant difference between the factor loadings of the two groups. If not, there is measurement equivalence. It is possible to compare the path coefficients of the groups with each other. Tables 3 and 4 show the results of the comparison of the factor loadings of the measurement tools in two gender and occupation groups.

Table No. 3: The results of measurement equivalence in the Turkmen gender variable

Significance level	ALG coefficient	factor load		Question	Structures
		women	men		
0,016	0,040	0,827	0,811	Q6	Political Justice (PJustice)
0,601	0,031	0,904	0,820	Q7	
0,409	0,001	0,848	0,780	Q8	
0,620	0,034	0,880	0,818	Q9	
0,960	0,003	0,808	0,768	Q10	
0,843	0,014	0,839	0,830	Q11	Economic justice (EJustice)
0,767	0,021	0,876	0,870	Q12	
0,844	0,014	0,861	0,800	Q13	
0,346	0,060	0,881	0,730	Q14	
0,380	0,06	0,744	0,704	Q15	
0,348	0,064	0,801	0,761	Q16	Social Justice (SJustice)
0,638	0,032	0,818	0,790	Q17	
0,730	0,024	0,731	0,769	Q18	
0,908	0,004	0,847	0,880	Q19	
0,847	0,013	0,796	0,777	Q20	
0,780	0,019	0,800	0,789	Q21	Cultural Justice (Cjustice)
0,992	0,001	0,727	0,772	Q22	
0,826	0,010	0,718	0,809	Q23	
0,314	0,069	0,872	0,794	Q24	
0,338	0,066	0,766	0,821	Q25	
0,240	0,08	0,824	0,790	S1	Satisfaction with governance (Satis G)
0,014	0,040	0,701	0,760	S2	
0,492	0,047	0,780	0,700	S3	
0,230	0,082	0,731	0,807	S4	

The results obtained in Table No. 3 show that there is no significant difference between the factor loadings of political justice, economic justice, social justice, cultural justice and

satisfaction with the governance of two groups of Turkmen men and women. ($P > 0.05$) In other words, there is measurement equivalence between Turkmen women and men.

Table No. 4: Results of measurement equivalence in job variable – Turkman

Significance level	ALG coefficient	factor load		Question	Structures
		employee	non-employee		
0,906	0,008	0,801	0,823	Q6	
0,098	0,036	0,842	0,849	Q7	

0,027	0,044	0,804	0,803	Q8	Political Justice (PJustice)
0,948	0,000	0,871	0,819	Q9	
0,897	0,009	0,738	0,810	Q10	
0,448	0,052	0,778	0,801	Q11	Economic justice (EJustice)
0,460	0,050	0,818	0,892	Q12	
0,871	0,011	0,837	0,863	Q13	
0,046	0,130	0,832	0,709	Q14	
0,601	0,036	0,093	0,797	Q15	
0,042	0,042	0,607	0,807	Q16	Social Justice (SJustice)
0,789	0,019	0,824	0,788	Q17	
0,416	0,056	0,698	0,769	Q18	
0,818	0,016	0,839	0,883	Q19	
0,863	0,012	0,796	0,691	Q20	
0,634	0,033	0,697	0,718	Q21	Cultural Justice (Cjustice)
0,844	0,014	0,729	0,771	Q22	
0,91	0,008	0,819	0,834	Q23	
0,301	0,064	0,807	0,720	Q24	
0,406	0,051	0,698	0,818	Q25	
0,882	0,010	0,716	0,828	S1	Satisfaction with governance (SatisG)
0,683	0,028	0,677	0,763	S2	
0,900	0,004	0,697	0,736	S3	
0,806	0,013	0,736	0,800	S4	

The results obtained in Table No. 4 show that there is no significant difference between the factor loadings of political justice, economic justice, social justice, cultural justice and satisfaction with governance in the group of Turkmen employees and non-employees. ($P > 0.05$) In other words, there is measurement

equivalence between Turkmen employees and non-employees.

Regarding the equivalence of measurement, Table No. 4 and 5 show the results of comparing the path coefficients of the limited latent effect method (Kak, 2020) in the gender and occupation variables, respectively

Table No. 5: Comparison of path coefficients in the group of women and men in Turkmen ethnicity

Hypothesis	Structure		Path coefficient(β)		ALG coefficient	Significance level	Result
	Independent	dependent	men	women			
1	Political justice	Satisfaction with governance	0,326	0,404	0,000	0,947	disapproved
2	Economic justice		0,226	0,304	0,008	0,903	disapproved
3	Social justice		0,147	0,008	0,000	0,420	disapproved
4	Cultural justice		0,174	0,187	0,017	0,801	disapproved

As Table No. 5 shows, there is no significant difference between the path coefficients of the conceptual model in the Turkmen ethnicity in the group of women and men. ($P > 0.05$) In other words, gender does

not play a moderating role in any of the paths of political, economic, social and cultural justice to the satisfaction of the government.

Table No. 6: Comparison of path coefficients in the group of women and men in Turkmen ethnicity

Hypothesis	Structure		Path coefficient(β)		ALG coefficient	Significance level	Result
	Independent	dependent	employee	Non-employee			
1	Political justice	Satisfaction with governance	0,303	0,296	0,000	0,463	disapproved
2	Economic justice		0,106	0,288	0,078	0,206	disapproved
3	Social justice		-0,020	0,178	0,006	0,414	disapproved
4	Cultural justice		0,167	0,103	0,041	0,000	disapproved

As can be seen in Table No. 6, in Turkmen ethnicity, there is no significant difference between the path coefficients of the conceptual model in the group of non-employees and employees; In other words, job

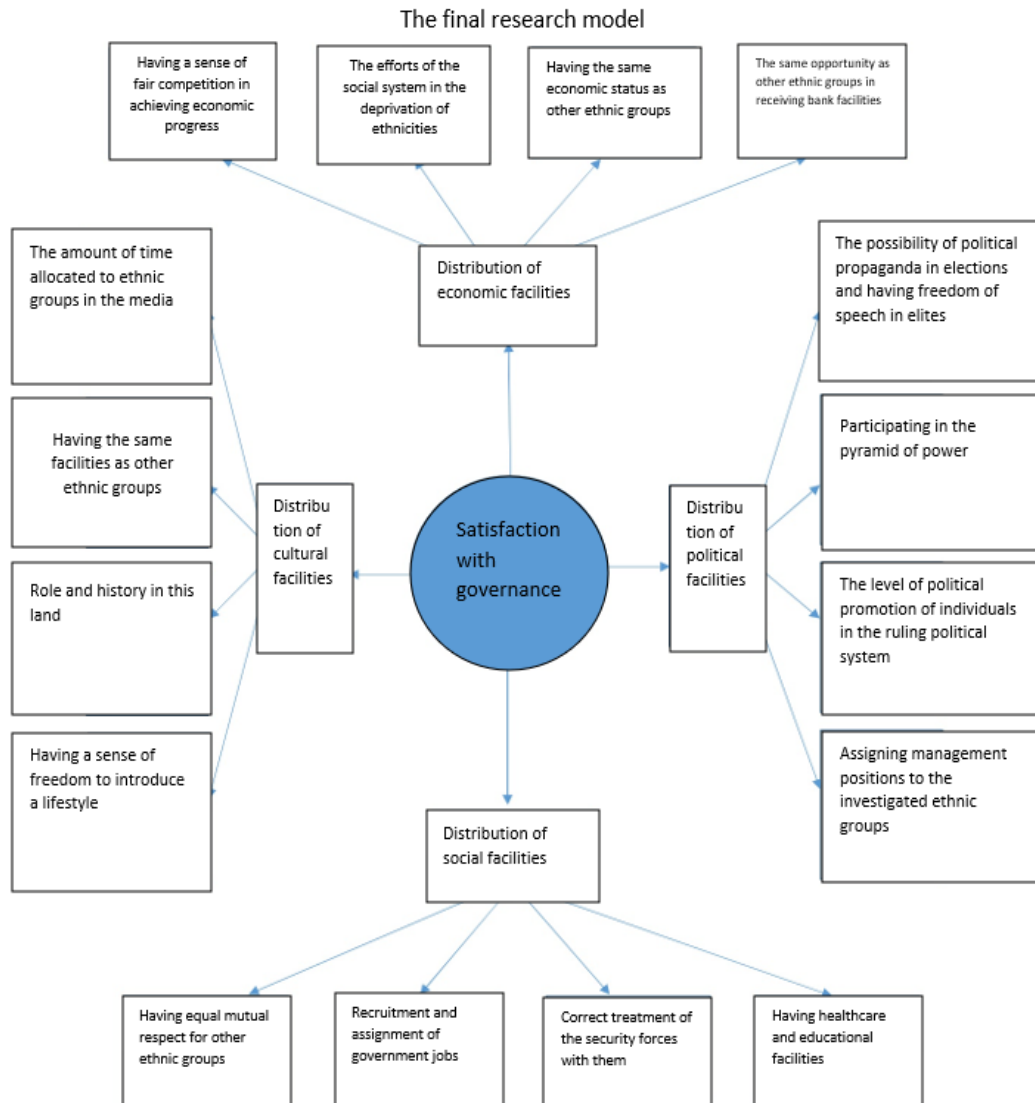
does not play a moderating role in any of the paths of political, economic, social and cultural justice to the satisfaction of the government.

Table No. 7: The results of evaluating the level of justice and satisfaction with governance

95% confidence interval	standard deviation	Average	nationality	structure
2,611 – 2,410	0,732	2,01	Turkmen	Political justice
2,860 – 2,601	0,781	2,76	Turkmen	Economic justice
2,949 – 2,740	0,763	2,80	Turkmen	Social justice
2,771 – 2,078	0,704	2,68	Turkmen	Cultural justice
2,766 – 2,099	0,608	2,68	Turkmen	Satisfaction with governance

As can be seen in Table No. 7, the level of justice structures and satisfaction with governance in the Turkmen people is

evaluated as lower than average because the upper and lower limit of their 95% confidence interval is less than 3.



Discussion and conclusion

The results of examining the relationship between satisfaction with governance and the components of distributive justice showed that the path coefficients between political (0.371), economic (0.253) and cultural (0.154) justice with satisfaction with governance show a positive and significant relationship, that is, the more the amount of distribution of the political, economic and cultural justice among the Turkmen people is better than other ethnic groups, the satisfaction of the Turkmen people with the government will increase; However, no significant relationship was observed between social justice and satisfaction with governance despite the existence of a positive relationship (0.110).

Further, by entering the two variables of age and education, the researcher tried to determine whether these two components can play a moderating role in relation to the distributive justice of satisfaction with governance, which the results showed, in using the age variable as a moderator of the relationship. None of the components of distributive justice were approved by the satisfaction of the government, that is, the age variable could not play a moderating role in the relationship under investigation. Also, regarding the inclusion of education as a moderating variable in the relationship between distributive justice and satisfaction with governance, it was also determined that this variable can play a

moderating role only in the relationship between economic justice and satisfaction with governance, and education is not related to the other three sub-components. It can play a moderating role. Following the role of job type, gender was also investigated as a moderator, and the results showed that job type and gender variables could not play a moderating role in the relationship between distributive justice and satisfaction with governance.

Given that the general purpose of distributive justice is that the government guarantees that assets are distributed in the entire society in such a way that everyone enjoys a certain level of material facilities. Therefore, according to the results obtained from the research, which shows the significance of the relationship between distributive justice and satisfaction with the government among the Turkmen people, it is suggested that general policies should be adjusted in such a way that all ethnic groups, especially The Turkmen people's understanding of this issue will increase due to the fair distribution of resources and they will have a positive attitude towards the government's policies. The relationships between the components of the research showed that there is a significant relationship between economic justice and satisfaction with the government, therefore it is suggested to consider factors such as creating similar opportunities in the Turkmen nation compared to other nations in matters such as banking facilities.

Having a similar economic situation with other ethnic groups and the absence of discrimination, removing the deprivation of the Turkmen people from the social system, as well as the perception of a sense of fair competition in achieving economic progress should be given special attention, because the implementation of these factors and similar factors can increase the satisfaction of the people with the government.

According to the results obtained from the research, there is a significant relationship between political justice and satisfaction with the government, in this context, it is suggested that the government should pay special attention to Factors such as assigning management positions to the Turkmen people, the level of political promotion of individuals in the ruling political system, sharing in the pyramid of political power, the possibility of political propaganda in elections compared to other ethnic groups, and having freedom of speech among the elites of the people should be investigated, the results showed that there is a significant relationship between cultural justice

and satisfaction with the government. In this regard, the suggestion that can be made is that the government should have the same facilities as other ethnic groups in matters such as the amount of time allocated in the media to the investigated ethnic groups. Introducing the experiences, role and history of the people in this land, proper respect for the role-players, elders and elites of the Turkmen people, having a sense of freedom to introduce the way of life and beliefs with other people and society's respect for traditions. The common beliefs and ceremonies of the Turkmen people should be given special attention, because in this research it was found that these factors play a significant role in the attitude of this people towards the government in the field of distributive justice. Other ethnic groups can be an important factor in increasing their satisfaction with the government.

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