

Cognizance the components of social justice among young women in Ardabil province

Samere Dashtyari¹
Eghbaleh Azizkhani*²
Samad Abedini³

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Abstract

Understanding the concept of social justice is as important as its reality in society. The aim of this study was to identify the social motivation of young women in social justice and their perception of this concept by the method of grand theory. The sampling method is targeted at the maximum difference type. In-depth interviews with 22 young women in Ardabil province continued until theoretical saturation. Data analysis method was performed by entering textual data into Maxqda software in three stages of open coding, axial coding and selective coding.

The results showed that the degree of social motivation of social justice was different among women and they expressed their sensitivity towards the establishment of social justice with the two categories of destiny and demand. With four main categories, they introduced the determinants of the phenomenon of social justice, which are: 1- The structure of the family organization, 2- Self-awareness, 3- Financial ability, 4- Intellectual deposits. Women also interpreted social justice with two core categories: 1- equitable social justice that is the distribution of resources with the merit and prevalence of diseases. 2- Equal social justice, which considers women as the parasite of man and society.

Keywords: Perception of Social Justice, Youth, Equitable Social, Equal Social Justice.

1. Introduction

Today, more than ever, it is believed that all members of the society beyond any social division (gender, religion and ethnicity) are considered as the source of the development of societies. Development in all its dimensions requires attention to women as half of the world's population. In the process of development, having social commitment, the motivation to accept social

1 . PhD student of Sociology of Economic Development, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran. E-mail:dashtyaris@gmail.com

2* PhD in Sociology, Assistant Professor, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran. E-mail:azizkhani_aukh@yahoo.com (Corresponding author)

3 . PhD in Sociology, Assistant Professor, Khalkhal Branch, Islamic Azad University, Khalkhal, Iran. E-mail: abedinisamad@gmail.com

responsibilities and avoid any social indifference, requires a fair perception in the distribution of resources and facilities; In other words, if women think that there is no fair relationship between their effort and reward, they will not have the will and taste to work in the community and participate in development. Therefore, the understanding of justice and the feeling of fair treatment leads to social solidarity and increasing commitment and belonging to the society. For this purpose, the perception of social justice among women is a subject that has always been the focus of researchers such as (Sabouri et al. 2018, Zare and Dadkhah Joibari 2013, Grossi and Shams al-Dini Motlaq 2013, Hazar Jaribi 2013). Human development indicators show; Despite the reduction, gender inequality still persists. According to the World Economic Forum's report on the gender gap (GGI), the Middle East and North Africa region is the most unfavorable region in the world in terms of gender inequality. According to this report, among 136 countries, Iran ranks 130th in the dimension of economic participation with a 36.6% reduction, 98th in the dimension of access to education with a 96.5% reduction of the gender gap, 87th in the dimension of health and survival with a 97.1% reduction of the gender gap, and In terms of political empowerment, it ranks 129th in the world with a 3.5% improvement (Azam Azade & Moshtagian, 2016).

In this research, the problem is not only the distribution of facilities and resources between women and men in the society; Rather, people's perception as a social actor and his assessment of distribution processes and relationships is the most important factor that can be in establishing social justice and how society develops. There have been many researches and studies about social justice and its relationship with socio-economic development. But what is neglected in these researches is the small view and study of the subject from the perspective of women as people involved with discrimination and injustice. Because the concept of social justice and development are value concepts, and the way of socialization and the perspective of social activists - according to the theory of symbolic interaction (Mead, Goffman) and phenomenologists (Husserl, Schutz and Bloomer) - are effective in interpreting and understanding them. Is. According to Mannheim's point of view, a researcher who wants to make scientific inferences about society cannot be outside the subject of his

research; participation and perception are linked to each other (Jefrodi, 2013). Herbert Bloomer (1900-1987) formulated the assumptions of symbolic interaction for the idea that; First, man acts based on the meaning he attaches to things; Second, these meanings are assigned to social interaction, and third, the meaningful symbol is a kind of common meaning that is expanded in interaction (Kraib, 1997). He supports the dual process of research in which the researcher should present each actor's definition of the situation, the relationship of this definition with the objects used by the actors in this situation, and the relationship of the objects with others, groups, and special expectations in the social world, far and near. (Terner, 2015).

According to the discussed topics, it can be said that having a special mentality of social justice is a sign of people's judgment regarding the level of justice and injustice in society. Due to the complexity and controversial nature of the relationship between social justice and its value and subjectivity, it is necessary to address how and how the perception of social justice emerges. The interpretation that young women and girls have of the role of fertility, economic production and community management and the perception they have of the distribution of opportunities, roles, empowerment and efficiency of women compared to men is important. On the other hand, the selection of youth as a statistical population is based on the fact that youth is not only a demographic phenomenon, but rather a social phenomenon, which is the dynamic period of the life of every human being and the major capital of societies, as an active human force. According to the population and housing census of 2015 (13%) of the population of Ardabil province, women and young girls make up. Therefore, this research has been conducted with the aim of knowing the perception of young women of Ardabil province about social justice to answer three basic questions: what is the perception of young women about the state of social justice in the society? And which conditions do they introduce for the formation of social justice? Also, with which categories do they interpret this concept?

2. Review of Literature

Saboori et al.(2020), in a research entitled "Typology of gender justice perception with emphasis on the ethnicity factor", extracted four dimensions for the perception of gender justice from interviews with women, which are; (Perception of gender justice in empowerment, perception of gender justice in freedom of action, perception of gender justice in exchange and perception of gender justice in rituals). The result of their research showed that Turkish, Kurdish and Gilak peoples have two types of perception of gender justice: 1. Perception of traditional gender justice 2. Perception of modern gender justice. The factors that were discovered in the emergence of gender justice from women's narratives are: emotional capital, symbolic capital, cultural capital, economic capital, social capital, formal thinking.

Zare & Dadkhah Joibari (2015) conducted a study titled "Perception of social justice and its effect on job satisfaction". They considered three indicators to measure the perception of social justice, which are; (distributive, procedural and relational). The results of their studies showed that the correlation between social justice and job satisfaction is 0.7. Social justice generally explains 48.8% of changes in job satisfaction. Also, the distributive dimension of social justice has a higher contribution than the other two dimensions in explaining the dependent variable. Navaei Lavasani et al(2020), in their research entitled "Sense of justice and social factors related to it" using the theory of John Rawls (1971) three indicators (1- equal basic freedoms 2- social opportunities equal to 3- the principle of differentiated differentiation) were considered to measure the sense of justice. They found out; The average sense of justice of the respondents was higher than the average. The analysis of the hypotheses showed that there is a relationship between the sense of justice and the socio-economic base of the people, the feeling of relative deprivation and the level of the sense of justice, and between the value orientation of the people and the level of the sense of justice.

Hezarjaribi (2011), in a research article titled "Investigating the feeling of social justice and factors affecting it" based on the theory of equality of Adams (1963) and Greenberg (1985), divided social justice into two dimensions (distributive and procedural) has divided. What he means by distributive justice

is the perceived fairness of justice, and what he means by procedural justice is the observance of justice in the decision-making process. In this research, the feeling and perceptions of social justice are also taken into consideration. The results of the findings showed that the feeling of social justice is high for 49% of the respondents. Also, trust in the efficiency of officials, religiosity, self-comparison with others, feeling of security has a positive and significant relationship with the feeling of social justice. But the two variables of sense of alienation and place of residence show an inverse effect in explaining the dependent variable.

Laurie & Janell (2014), conducted a study titled "Equality in household gender roles: the relative role of income, support for traditional gender roles, and perceived rights" among 801 married men and women. They found that economic and psychological factors are effective in realizing family rights. The respondents reported that housework, including taking care of children, cleaning the house, is related to the relative income of the people. In addition, traditional gender roles and men's sense of justification for working less at home show a direct and significant relationship with women's low income. Bakhshi & Kumar (2009), conducted a research titled "Study of the relationship between organizational justice perceptions and job satisfaction and organizational commitment" among 128 employees of the Faculty of Medicine of the University of Jammu. They considered two indicators to measure the perception of organizational justice, which are 1- distributive justice, 2- procedural justice. The result of their research showed that the relationship between distributive justice and job satisfaction and organizational commitment was significant, but the relationship between procedural justice and job satisfaction was not confirmed, and the relationship between procedural justice and organizational commitment was significant.

Inglehart & Norris (2003), conducted a research titled "Gender Equality and Cultural Changes Around the World", the results of their research were published in a book of the same name by Cambridge University in 2003. In this book, they have addressed the emergence of fairer attitudes towards women and changes in lifestyles, changes in the public and private spheres, and families. They found out; Cultural attitudes and norms and the modernization

process in developed and less developed countries are effective in changing gender inequality. The patterns showed that countries that are in the early stages of transition to development or are still traditional emphasize traditional gender roles. But in the field of work and family, gender egalitarian attitudes and values are more in developed countries. At the same time; Religiosity in agricultural societies still has a profound effect on social norms, and the division of labor and gender roles in the public and private spheres is influenced by religious beliefs. The following table summarizes the variables of the conducted researches, how they are implemented and their findings:

Table 1. Summary of research background

Researcher	Variables	Dimensions of social justice perception variables/social-economic development	Result
Abedini et al. (2018)	Perception of gender justice/social capital/ethnicity	Perception of gender justice in empowerment/in freedom of action//exchange/rituals	Verification of differences in gender justice practices based on social capital and ethnicity
Zare and Dadkhah Joybari(2013)	Perception (feeling) of social justice and its effect on job satisfaction	Distributive, procedural and relational perception	Verification of the role of social justice perception in job satisfaction
Navai Lavasani et al (2012)	Sense of justice/ related social factors	Equal basic freedoms/equal social opportunities/principle of differentiated differentiation	Confirming the relationship between sense of justice and social factors
Hezarjaribi(2011)	Feeling of social justice / effective factors	Distributive / procedural	Verification of the effect of social factors on the feeling of social justice
Janel et al. (2014)	Equality in gender roles at home/ economic and psychological factors	Traditional and modern gender roles	Verification of the effect of economic and psychological factors on the equality of gender roles
Kumar and Bakshi (2009)	Perception of organizational justice / job satisfaction	Distributive justice/procedural justice	Verification of the relationship between job satisfaction and the perception of organizational justice
Inglehart and Noreth (2003)	Gender equality / cultural changes	Lifestyle based on the public domain / Lifestyle based on the private domain	Confirming the role of gender equality and cultural changes

One of the essentials of development is the realization of a fundamental transformation in the way of thinking, values, attitudes, behaviors and social roles in society (Biro, 1991). Therefore, what is the mindset and imagination of the society activists towards the process of distribution of resources and facilities and what is the perception of social justice by people, it is necessary to define the concept of social justice from their point of view. Some have taken "adl" to mean equality, sameness, sameness and equality (Rageb Esfahani, 2004), the term of social justice in the 19th century. It became popular among sociologists and became widespread in the 20th century. What

social scholars meant by justice was that all rules governing individuals should be sought in public conscience and the basis of legal rules is social justice (Ganinejad, 2000). According to Kant, justice means the content of the agreement that wise people make, which does not reflect their various abilities in their agreement. In fact, the motive of justice is basically a moral motive, not an economic and utilitarian one (Bashirie, 1996).

Kant's understanding of the moral equality of individuals becomes the cornerstone that Rawls develops his instructions on relative economic, social and political equality, that is, the essence of the liberal welfare state, according to it (Bolom, 1994). In the thought of Karl Marx, although the discussion of justice is not directly mentioned, but according to some concepts such as; Surplus value, exploitation of workers, contradictions of the capitalist system are indirectly addressed to the discussion of justice and equality. In general, justice in the eyes of Marxists is related to the distribution of wealth, denial of ownership, class and government, liberation from the capitalist system and cultural industry. Socialists seek freedom in social justice. According to Proudhon's scientific socialism, justice is not an isolated concept and exists in laws, so it can be said that socialist justice is opposed to distributive justice. In Marxism, equality is preferred over freedom, that's why social democracy aims to solve the conflict between equality and freedom through the eclecticism of capitalism and socialism (Hagigat, 1997).

In the second half of the 20th century, John Rawls - the prominent philosopher of the West - put forward his theory of justice based on Kant's political tradition and on the basis of rational contract and agreement. And he believes that justice is the first virtue of social institutions. Rawls, in explaining the importance of common notions of justice to regulate social relations, notes that people in society have different understandings of justice and injustice and there is no agreement between them. It is a common idea of justice that creates civil peace among people with different goals, so a common idea of justice is the beginning of a desirable order for human society. (Bolom, 1994). Rawls considers justice as "fairness" and emphasizes the priority of right over good. According to him, good is good if it is consistent with the principles of justice (development is desirable when it is compatible with justice) (Vaezi, 2009).

Rawls explains social justice with two principles of the theory of justice. The first principle implies the necessity of equal distribution (basic freedoms) and considers it the main condition for the realization of justice. According to the second principle, which is known as the principle of "distinction", according to this principle, economic and social inequalities should be organized in a way that, firstly, is for the benefit of the homogeneity, and secondly, that they depend on jobs and positions that are accessible to everyone. (2020 et al, lavasani Navaei). Based on the principle of differentiation, inequalities are organized in fair conditions with the greatest benefits for the most disadvantaged people (Ravlz, 1997).

Karl Manheim, stating that thought and society is the central subject of sociology, believes; Thinking is not an individual act in which a single subject creates the world from within, but on the contrary, we are always trapped in pre-prepared mental models and pre-prepared interpretations. Language and thought store the experiences of the social environment, in this way they enable us to understand reality and our lives in a meaningful way (Jefrodi, 2013). Social perception is often associated with characteristics that cannot be directly observed and must be inferred. As a result, social perception judgments are much more complex and difficult than physical judgments (Tabebordbar, 2013).

Based on the research literature and the narratives of the participants in this research, in summarizing the theoretical foundations of the research, it can be said: There are basically two types of approaches in explaining justice seeking between women and men; 1- egalitarian approach; 2- Fair approach. In the egalitarian approach that is seen in most contrastive theorists including Marx, the distribution of resources is defined for the consistency and durability of the community and support for the vulnerable class; As in the last stage of the historical period (communism), Marx's slogan "work more to meet needs" was replaced by the slogan "work more for more wealth" in the period of socialism. From an egalitarian point of view, a woman is assumed to be a disease that needs care and support, and to remove her vulnerability, the laws of health care, legal support, support of mother's role in the family, should be considered as supportive measures. On the other hand, the fairness approach which is

derived from the thoughts of Aristotle, feminists and Rawls, the distribution of resources is based on the principle of merit and competence, and women are equal to men with their ability and competence, which society has obtained by providing equal opportunities for them. brings, benefits from wealth and power. In this approach, contrary to the first approach, women are not assumed to be sick and weak, but a woman is a being who is considered to be the agent of changing her destiny and her society. Therefore, considering the subjectivity of the concept of "social justice" and the effect of the socialization process on the attitude of people (Schutz and Bloomer) - glass ceiling, gender stereotypes, the lack of presence of women in the public arena - especially in the early years of personality formation in the center family, this research has empirically studied women's perception of social justice in relation to socio-economic development.

3. Methodology

Considering that women are creative and meaning-making people who give meaning and order to their social world, and on the other hand, considering that the concept of "social justice perception" needs creative and intuitive understanding, the selection of the grounded theory method It justifies the rest of the interpretation-constructive methods. Therefore, the purpose of adopting this method in this research is to explore the processual, fluid nature of "perception of social justice" as a social phenomenon based on the practical principles of building a grounded theory. The process of data collection began with the use of in-depth and unstructured interviews. During data collection, a purposeful sampling strategy is used to select "informed persons" and "social justice categories" for interviews. There are different types of purposive sampling, in this study the "maximum difference" method was used. Considering the importance of variables such as place of residence, education level, age, marriage and employment, interviews were conducted with people considering these variables.

Before starting the interview, taking into account "sensitive concepts" as defined by Herbert Blumer (1954) such as, 1- having the opportunity to be in the public arena, the opportunity to choose a job, the opportunity to participate

in social, cultural, political programs, etc. the opportunity to study, the opportunity to choose a spouse, 2- the ability to make decisions and have freedom of action in the choices of the social world, 3- regarding potential independent variables, including gender stereotypes, the way of raising children in the family, family structure, in the design of questions in Data collection flow was used. In the second stage, after conducting the interviews, the researcher looked for "theoretical sampling". This type of sampling is a method for collecting and analyzing data at the same time according to the categories derived from the data (Korbin & Eshtros, 2013).

By conducting (22) interviews with women of Ardabil province - the characteristics of each of them are shown in table number (2) - the researcher came to the conclusion that there were no new concepts and categories in the findings and the answers given to the research questions were the same. . According to Glasser, the data collection process has reached the "concentration" stage. The method of data analysis was done by entering textual data into Max-Kuda software in three stages, which are: 1- open coding, 2- axial coding, 3- selective coding.

Table 2. Characteristics of the interviewees

interview code	Marital status	Age	Education	Zone	Job	Time(min)
1	Married	28	Bachelor	City	Student	50
2	Married	26	Bachelor	City	housewife	55
3	Single	24	Associate	City	Unemployed	60
4	Married	22	End of guidance	Village	housewife	70
5	Married	24	Master	City	Teacher	30
6	Married	29	Diploma	City	hair stylist	65
7	Married	29	Diploma	City	housewife	35
8	Single	25	Diploma	City	Employee	30
9	Single	18	End of guidance	Village	Unemployed	40
10	Married	22	Diploma	Village	housewife	50
11	Single	26	Bachelor	City	Military	30
12	Married	24	Bachelor	City	Teacher	50
13	Single	17	End of guidance	City	Student	35
14	Married	24	End of guidance	Village	housewife	45
15	Married	29	Bachelor	Village	Employee	40
16	Married	26	Bachelor	City	Employee	25
17	Married	28	Master	City	Employee	30
18	Married	27	Associate	City	shopkeeper	45
19	Married	25	Bachelor	City	Employee	70
20	Single	20	Bachelor	Village	Student	30
21	Married	17	End of guidance	City	Student	50
22	Single	29	Bachelor	Village	Employee	50

4. Findings

Analysis of the first question: What is the social motivation of young women for the emergence of social justice?

Re-coding stage of social motivation (extraction of primary concepts)

The unit of qualitative data analysis of this research is that in order to generate categories in the open coding stage, the researcher studied the text of the interviews line by line and examined them carefully and compared them in terms of their similarities and differences until coding. or the conceptualization of the collected data. In other words, the purpose of naming concepts in this stage of coding is to label a discontinuous and separate set of elements and events based on the similarity and difference of the content of the sentences. The result of the open coding process for the concept of social motivation was the number of 50 events from the conducted interviews, and the initial concept was formed based on table number (3) by comparing the events. In the open coding process, 19 initial concepts were extracted. It is necessary to explain that according to the volume of the content and the similarity of the events, 23 cases of the events have been discussed in table number (3).

Table 3. Open coding to identify the basic concepts of women's social motivation

Identified events (23 cases)	Basic concepts (basic coding)
Women's authority is generally in the hands of men because women are not as strong as men.	Biologicality of gender
<p>Women have more freedom of action in terms of presence in society or clothing.</p> <p>The ability and talent of both people are not the same to expect equality.</p> <p>Emotional women can be more effective than men in raising children.</p> <p>By nature, men and women have differences, so they cannot switch roles.</p> <p>If protective laws regarding women are applied in the society, in my opinion, it is not practical because men's jealousy is more stimulated and women are more strict, so we should not look for change.</p>	<p>Satisfied with the conditions</p> <p>The naturalness of sex</p> <p>Housekeeping is essential</p> <p>Differences are natural</p> <p>Satisfied with the conditions</p>
<p>The power of giving birth and fertility is for women. God's wisdom cannot be changed.</p> <p>Among other factors of men's superiority over women in work outside the home is women's low physical strength;</p>	<p>The naturalness of sex</p> <p>Biologicality of gender</p>
<p>The resilience of men and their physical strength make men more successful than women even in the management of offices and companies.</p>	A woman's low stamina
<p>Women in Iranian society have a lower position than men in all fields.</p> <p>Here it is just the name of the partner on the wives, but the woman is actually a slave of a man.</p>	<p>Opposite situation</p> <p>Opposite situation</p>
<p>If all women are united, society will change its view of women.</p> <p>In order to get out of this problem, women must work hard and find a solution.</p> <p>Women are in a lower position than men in the field of decision-making and management.</p> <p>Creating equal opportunities for women along with men will make women work harder.</p> <p>Before marriage, they stipulate that the right of divorce belongs to the woman</p> <p>Women can eliminate this attitude about themselves to a great extent by uniting with each other.</p>	<p>The demand of the movement</p> <p>The demand of the movement</p> <p>Opposite situation</p> <p>Request to correct the situation</p> <p>Request to correct the situation</p> <p>The demand of the movement</p>
<p>More than 40% of government employees are women, but if we want to consider middle managers or top managers, the number of female managers may not even reach 5%.</p>	Request to correct the situation

When a woman doesn't have the right to divorce, she ends up losing her rights.	Request to correct the situation
In order to be able to separate, to be freed from uncertainty, he spends his rights	Request to correct the situation
Our women are capable, but what prevents us is the laws and culture of our country.	Request to correct the situation
Why shouldn't insurance and wages be considered for women who work at home day and night?!	Request to correct the situation
Why should the position and dignity of women be determined in the society of their husbands?	Opposite situation

Axial coding of the phenomenon of social motivation (extraction of subcategories)

With the formation and provision of the initial concepts, in this stage of coding, at a more abstract level, similar items were integrated according to their similarity in content and organized around 12 subcategories and 2 major categories.

Table 4. Extraction of main and subcategories of social motivation

Axial coding		
Central category	Major categories	Subcategories
Social motivation	Deterministic	Satisfied with the status quo - Gender is a biological phenomenon - Differences are natural and inherent - Housekeeping is a biological task - Women are emotional creatures.
	Demanding	Redefining social roles - removing gender stereotypes - revising laws and traditions - demanding empowerment and giving opportunities - division of duties based on merit - housekeeping as a job - calling for a change in the situation with the unity and collective effort of women

As seen in table number (4); In this stage of coding, by categorizing and combining the events identified in the open coding stage, two major categories were identified as (deterministic and demanding). In the axial coding stage, each category can have two characteristics, content and dimension. By comparing the content of each of the categories, it is clear that in the "deterministic" category, women's view of the existing conditions is conservative and static, but in the "demanding" category, they seek change and reform in relation to the prevailing conditions in the society. In terms of the distribution of dimensions, more sub-categories have been suggested for the demanding category in women's narratives.

Selective coding of the phenomenon of social motivation

Considering the subcategories discovered in the second stage of coding, the core category titled "social motivation" was extracted from women's point of

view. Social motivation is actually an abstract concept that was created by connecting two types of categories (appreciative and demanding) from the text of narrations. This phenomenon shows the view, understanding and sensitivity of women in Ardabil province towards social justice. In other words, with what degree of motivation do women seek to gain power and confront discrimination and social inequalities? As it came in the central coding stage, the sub-categories of "deterministic" shows that some women in their definition of social motivation of "feminine" as a biological being, weak and from the beginning of their destiny in work inside the home and They defined having children and caring for the elderly.

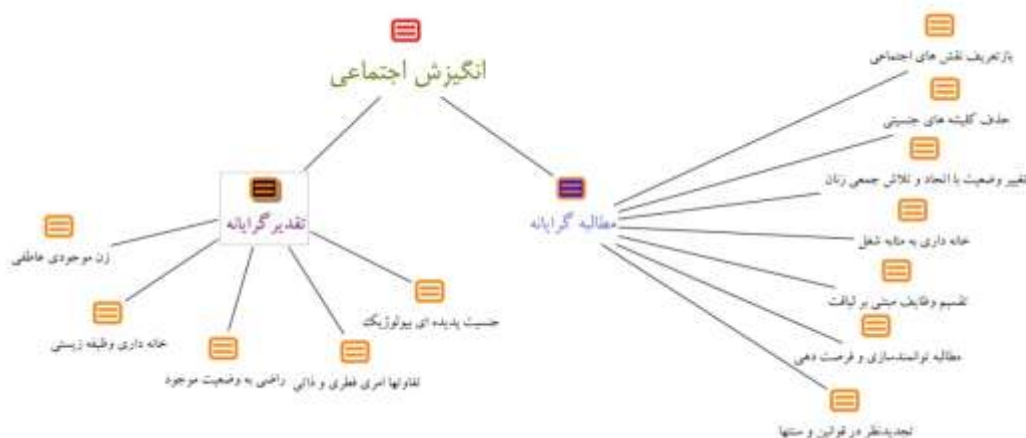


Figure 1. Paradigmatic model of social motivation phenomenon

This group of women, with their understanding of the current situation of women in the social, political and economic power pyramid, have a satisfactory and fair view of the conditions and position of women in the power pyramid, and they do not see the need for any change or reform in it. In contrast to this perception, some women, who often have education, jobs and income, introduced categories that show that they are unhappy and worried about the current situation. By introducing seven sub-categories in the definition of the main category "demanding", they are looking for unity to correct the existing conditions of distribution of resources and facilities in the patriarchal society. This group of women wants to establish regulations and remove traditions that have deprived women from being in society and

enjoying employment with high income and social status. In the selective coding stage, the major categories are related to each other in the form of a paradigm model around the core category. The paradigmatic model of the nuclear category of "social motivation" was drawn as follows using Max Quda software.

Analysis of the second question: How do the young women of Ardabil province display the determining factors of the emergence of social justice with their expressions?

To identify the identifiers and extract the primary concepts, subcategories and main categories, coding was done in three stages, imitating Strauss and Corbin (1998).

open coding; To extract the basic concepts of determining factors

In the first stage of coding, in order to identify the identifiers and initial concepts, the number of 172 identifiers was extracted according to their similar content. Due to the similarity of the content of the identifiers, 40 identifiers (events) were analyzed, which were labeled with 17 primary concepts. (Table No. 5)

Table 5. Open coding to extract the basic concepts of determining factors

Open coding	
Events included in the analysis (40 cases)	Basic concepts (basic coding)
If I had gone to university, my financial situation and income from hairdressing would certainly be better.	Level of Education
I got married at the age of 15 without knowing anything about cohabitation	Marriage at a young age
Maybe we were happy because of childhood and in the dream of wearing a wedding dress	Marriage at a young age
Because the involvement of mothers-in-law is more	extended family
During receptions in weddings and funerals, we see that they start with the men first.	The rule of patriarchal traditions
In our village, it is customary to marry off girls very early.	Marriage at a young age
Housework is especially tiring for working women because they see the responsibility of house order from the eyes of their guests and their people.	Combining work and homemaking
In some countries, both girls and boys are taught cooking in schools.	Persuasive educational method
Now that education in schools has become virtual, they show villages that do not have internet, how can rural girls improve their education along with city dwellers.	The role of the media
When the education and income of women increases, we will witness the promotion of positions in offices and decision-making in society and family.	Level of Education
Employment improves the lifestyle and status of women in society.	employment
I was even willing to take my little boy to work with me every day so that he wouldn't get hurt and take care of my work.	Combining work and homemaking
Women's freedom of action in the city is due to nuclear families and less involvement of mothers-in-law.	nuclear family

Open coding

Events included in the analysis (40 cases)	Basic concepts (basic coding)
<p>A woman can do management work in offices, but she can't because of the issue of housekeeping and having a wife. They could not even hug their children or talk to their wives in front of their elders</p>	<p>Combining work and homemaking The rule of patriarchal traditions</p>
<p>Despite being very tired, working mothers should spend hours with their children when they return home, so that the child does not feel an emotional void. In our village, even women want to get a job outside the home</p>	<p>Combining work and homemaking The rule of patriarchal traditions</p>
<p>Most of the divorces are due to these marriages at the age of 13-14 The connection to the virtual communication network has increased and caused the awareness of women to rise</p>	<p>Marriage at a young age The role of the media</p>
<p>The girls who were forced to marry without asking, are you satisfied, are you not... Today, with the advent of the Internet, Telegram, etc., and access to these, our way of thinking has changed and we now understand where we are. Stereotyped thoughts cause more discrimination against women than current laws in the country. A man who helps his wife in the family is called a "humiliated woman". Some men are women's assistants in taking care of children and helping in housework.</p>	<p>Marriage at a young age The role of the media Gender stereotype</p>
<p>At parties, her mother-in-law did not allow her to eat I am a hairdresser, as I am not dependent on a man and I can stand on my own feet, it is valuable I continued my studies after losing my wife and taking care of the family Employment and financial independence increase the possibility of women's presence in society</p>	<p>Persuasive relationships in the family extended family financial independence incomplete family financial independence</p>
<p>Women are not able to continue their education because they get married at a young age The sentence "I can" works wonders and changes people's views. They think that if the woman is working, she might not pay attention to the man and these things. In these eleven years, apart from cooking, no role was asked of me to participate in the society and influence that offering. If I had a diploma, I could start working in the health center of our village. If I tell my wife about my life in front of her father, it will be the worst thing for her.</p>	<p>Marriage at a young age Self-esteem employment</p>
<p>It is a gentleman's zeal to let his wife or daughter travel alone</p>	<p>Authoritarian relationships in the family Level of Education The rule of patriarchal traditions Authoritarian relationships in the family Patriarchal rules</p>
<p>He no longer checks that this drug addict father has given permission to marry in exchange for money for his drugs. Women can fill these deficiencies with the power of thinking and gaining awareness in society</p>	<p>Level of Education</p>
<p>Or the father of a worker who agrees to his daughter's marriage for his livelihood The older couple cannot call each other's name or hug their child.</p>	<p>Patriarchal rules The rule of patriarchal traditions</p>
<p>If she believes in herself, all kinds of negative talk will not weaken her If they had an income like the workers, they would give their money and work.</p>	<p>Self-esteem financial independence</p>

Axial coding of the phenomenon of determining factors (extraction of subcategories)

This stage of coding was done with the aim of linking the categories to each other and identifying sub-categories and related concepts for the emergence of major and core categories, based on the coding process in Table No. (6), a total of 22 sub-sub-categories, sub-categories and major categories for the category The core determinants of social justice were identified.

Table 6. Extraction of sub-categories and main factors determining the social justice sector

Axial coding			
Central categories	Major categories	Subcategories	sub-categories
Determining factors social justice	The structure of the family organization	The way of interactions within the family Family structure	Persuasive relationships in the family, authoritarian relationships in the family Extended family, incomplete family, nuclear family
	self-awareness	Awareness factors	Education level, role of media
	affordability	Self-esteem Financial independence and having a job	
	Intellectual-cultural sediments	Historicity of justice and discrimination	The rule of patriarchal traditions, gender stereotypes, patriarchal laws, marriage at a young age, the need to combine work and housekeeping.

As can be seen in table number (6), the determining factors of the phenomenon of social justice from women's point of view are defined with 12 sub-categories, 6 sub-categories and four major categories. The main categories are: 1- structure of family organization, 2- self-awareness, 3- financial ability, 4- intellectual sediments. In terms of the distribution of the dimensions of the main category "family organization structure", with eight sub-categories and sub-categories, the main category "cultural or intellectual sediments" with five sub-categories have the largest dimensions respectively.

selective coding (determining factors of social justice perception)

In the final stage of coding, by combining the four major categories discovered in the core coding stage, the core category titled "Determining Factors of Social Justice" is extracted. Considering each of the discovered

categories, it is clear that four categories of factors are influential in determining the phenomenon of social justice perception. The most important category that has played a role in determining the perception of social justice with its wide dimensions is the category of intellectual sediments. Intellectual sediments are defined with five subcategories (dominance of patriarchal traditions, gender stereotypes, patriarchal laws, marriage at a young age, combining work and homemaking), the content of each of which confirms the fact that the cultural factors and traditions governing the society in the type The concept of social justice is effective. Actions that have their roots in ancient historical thoughts and beliefs and ideas that still regard women as the second sex and without any consideration and selfishly determine their fate with forced marriage, and despite the woman's consciousness and awareness, with laws such as chambre Looting and oppression made the patriarchal roles in the society operational so that, like an octopus, he buried his longing for self-belief, self-expression, and God-given freedom.

Another category that was extracted in the phenomenon of social justice perception is the structure of the family organization with two sub-categories "family structure and its interactions". The extracted events showed that every family has its own organizational culture and way of interactions and definition of roles and hierarchy of power that has an effect on the perception of social justice. In the extended family, in the definition of which the sovereignty of the traditions and customs of the past should be sought, the power is in the larger handful of the family "mother-in-law, father-in-law and elder brother-in-law" who, with ancient beliefs and values, freedom of action and participation of the bride in the family Public limited made. He has neither the ability to study nor the ability to work, he is not even able to eat his food without someone's permission or to choose a name for his child without the permission of an elder. According to Bourdieu, she is caught in "symbolic violence" that carries the label of a good bride or a good mother with her silence. Even in the urban family, whose structure is often nuclear and there is no mention of the larger orders of the family, another form of violence appears. The working mother of the family has employment and income outside the home, but she has a defined primary task called "housekeeping" which, despite her busy work outside the

home, allows her to move up in the structure of her office. People and relatives recognize the organization of the house with his architecture and expect the education of children from him. In order to clarify the relationship between the sub-categories and to discover the core category, the paradigmatic model of "determining factors of the perception of social justice" is observed by using Max Quda software:

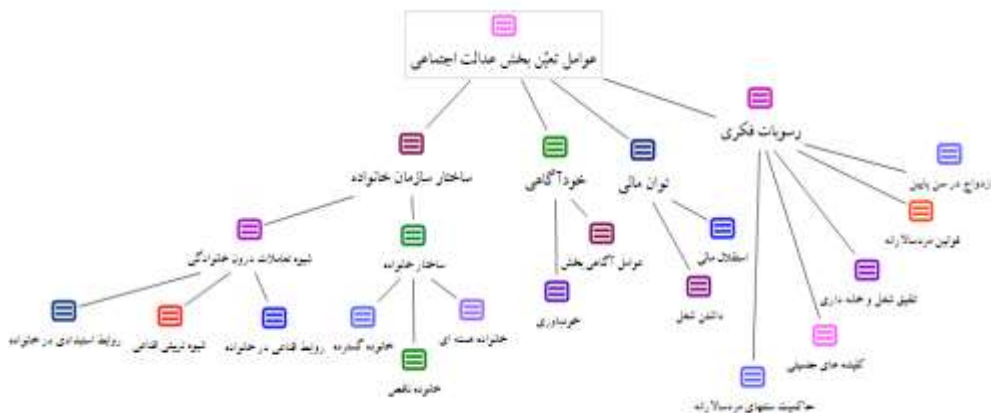


Figure 2. Paradigmatic model of the phenomenon of the determinants of the perception of social justice

Analysis of the third question; What categories do young women of Ardabil province define social justice?

By conducting interviews and recording and implementing the interviews in text form, the categories of the central concept of "social justice perception" were extracted with Strauss and Corbin's coding method in three stages of open coding, central coding and selective coding. So that by using Max QDA software, 59 events and 12 subcategories were discovered around the two core categories of "justice social justice" and "egalitarian social justice" to define the central category "perception of social justice", which is further The process of performing these steps until the formulation of the paradigm model is discussed:

The stage of open coding of the concept of social justice (extraction of primary concepts)

At this stage, to identify the basic concepts, taking into account the meanings and content of each sentence (unit of analysis), 10 codes were

attached to 23 events. It should be noted that 23 of the identified 59 reagents were analyzed according to the similarity and meaning of their content, the rest of the reagents are listed in the appendix of this study.

Table 7. Open coding to extract the basic concepts of social justice perception

Open coding	
Events included in the analysis (23 cases)	Basic concepts (basic coding)
Despite the Qur'an's command that men and women are equal, maternal affection is so strong that they ignore their rights	biological sex
The injustice done to these women working in rural areas is that most of them are not insured.	The expectation of taking care of women
Women will not have the ability to manage due to their emotionality and obedience during family upbringing and socialization.	Biological sex
It is true that women do not have much physical ability compared to men, but women are versatile in housework.	Division of duties based on physical abilities
If the society and the government want to provide a monthly amount to housewives, at least their economic problems will be reduced	Expecting minimal support from women
Consolidation of the family foundation is formed by creating educational workshops for mothers to raise their children.	Home of women's activities
The society is responsible and they should create a series of special facilities for women like me	Expecting minimal support from women
The women who were oppressed by their husbands gave up the divorce in exchange for their dowry.	Expecting minimal support from women
It is because of the sensitive spirit of women that they are not entrusted with managerial jobs.	Division of tasks based on mental conditions
We also have successful women who are astronauts, astronomers, entrepreneurs, etc	Femininity is a constructed phenomenon
Although support institutions support women heads of families, it seems that they should be taught to fish.	Empowering women
To get rid of the problem of inequality, the society should increase employment for women.	Opportunity generation expectation
Women can play a more effective role than men in the field of art, literature, writing, creating works or in the field of education (teacher, mother).	Femininity is a constructed phenomenon
Women are more organized especially in offices because they are more responsible than men.	Competence of women
We can see justice when we have as many female legislators as male legislators.	Opportunity generation expectation
We in this organization - Relief Committee - provide employment to women with low interest loans so that they can help their family's economic cycle.	Empowering women
In these villages of Khalkhal, there is a single woman who is both a farmer and a villager, a woman who is single and has been able to create a job through animal husbandry.	Femininity is a constructed phenomenon
Women now do not see the need for a boss because they have reached a high level of financial independence	Empowering women
We have a proverb that says (Kishi Kargar Olar, Arvad Bana) has shown himself in society.	Empowering women
Mrs. Anousheh Ansari is one of the world's successful businessmen and capitalists, and she was the first woman in the world to travel to space.	Femininity is a constructed phenomenon
Mrs. Parisa Tabriz is known as one of the top 30 women in the world and has the title of Princess of Security on Google.	Femininity is a constructed phenomenon
It is true that women do not have much physical ability compared to men, but women are versatile in housework.	Division of duties based on physical abilities
On the other hand, women are always condemned because they are not supported.	Expecting minimal support from women

Axial coding of the phenomenon of perception of social justice (extraction of subcategories)

This stage of coding is done with the aim of integrating the primary concepts identified in the first stage of coding. Axial coding is a process in the direction of relating primary concepts around categories that are similar to each other in terms of features and meanings.

Table 8. extraction of sub-categories and main perception of social justice

Axial coding		
Central categories	Major categories	Subcategories
Perception of social justice	Fairness perception of justice	The construction of gender, empowering women, creating opportunities for women, the society where women act, justice based on the principle of merit, distinguishing the role of motherhood and work.
	Perception of egalitarian justice	Home is the only place for women to act, biological sex, justice based on people's needs, division of roles based on physical and mental characteristics of people, women as patients and in need of support, women as home nurses.

As can be seen in Table No. (8), 12 sub-categories were extracted from the primary concepts, which were integrated into two main categories, i.e. "justice" and "egalitarian justice". Based on the sub-categories, women of Ardabil province had two different approaches and perceptions to define social justice, some of them were the distribution of resources and facilities based on the principle of merit and worthiness of people and that women are not born with femininity, but the process of socialization and having a natural ability. They played a role in giving opportunities and defined social justice. Some of the interviewees also defined social justice as equal to the distribution of facilities based on meeting the needs of all people regardless of their ability. In the definition of justice, this category assumes the principle of equality in the distribution of resources so that the order and coherence of social institutions, including the "family", are not disturbed. In terms of the distribution of dimensions of the categories of fairness justice and egalitarian justice, six subcategories were defined for each of them.

Selective coding (impression of social justice)

Selective or selective coding is the third and last stage of the coding process, where the researcher has extracted the central or core category of the research by considering the two main categories of "justice and egalitarian justice" with the title of "conception of social justice". In fact, by analyzing the events, coding the subcategories and identifying the two major categories of "justice and egalitarian justice", the women of Ardabil province presented two different perceptions of social justice, which is in line with the social motivation towards social justice. In other words, the definitions provided for the demanding category are aligned with the descriptors of the "justice" category, and the descriptors given for the "deterministic" category have similarities with the "egalitarian" category. In order to clarify the coding process of "impression of social justice" and how the codes are related to each other, the paradigm model is drawn using Max Kyuda software as follows:

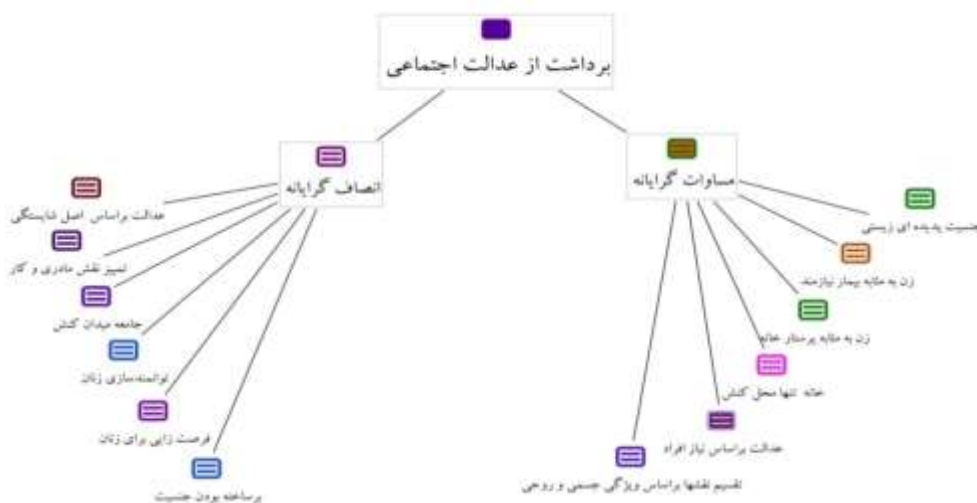


Figure 3. Paradigmatic model of the phenomenon of perception of social justice

Now, according to the extraction of the major and core categories of social justice perception, the story line should be determined from the logical connection between the categories in the form of a theoretical, logical and abstract model around the core category. The advantage of this method is that the whole research plan, including the concepts raised in the research and the relationships between them, is imprinted in the reader's mind in the form of a clear image (Korbin & Eshtus, 2013). To formulate the background theory of

the perception of social justice, the first introduction is to understand the context and conditions of the perception of social justice by setting the question that what is the social motivation of women for seeking justice and what perception do women have of the way of distribution of facilities and resources? In other words, what was the attitude of women towards the current situation? The analysis of the data showed that women have two types of positions regarding the distribution of resources and facilities and taking action against the changes arising from them; Some people interpret the existing situation as fair and based on the biological and emotional characteristics of women, and in a way, with a deterministic view, they show a passive, emotional behavior, avoiding planning to change the situation.

According to (Giddens, 2000), they have "expedient submission" to the way of dividing tasks, facilities and resources. This type of approach is known as the core category of "fatalism" in this research. In contrast to this approach, some women consider the prevailing conditions of the society to be discriminatory and the inferiority of women in the pyramid of power, not a biological and fatalistic matter, but their misfortune and oppression as a result of the rule of the rules of the patriarchal game. and sensitizing the society to change and improve the existing conditions. This point of view, which is defined by the nuclear category of "demanding", recognizes women not as a passive and eternally unlucky being, but as a demanding being and the agent of changing the discriminatory situation.

The second basic question was set with the aim of identifying the conditions for the emergence of the perception of social justice from women's wording. The conditions that women drew in the emergence of the type of perception of social justice were integrated into four core categories, which are: 1- family organization structure, 2- self-awareness, 3- financial ability, 4- cultural/intellectual sediments.

By comparing the dimensions of each of the stated categories, it is clear that the core category of "family organization structure" has more dimensions than the others and somehow plays a greater role in differentiating the types of perceptions. Iranian society is a "family-centered" society. From the first days to the last day, a person's identity is defined by his family, the person

internalizes the process of socialization more than any institution in the family. In the context of the Iranian family, both humanity and justice are practiced well, as well as violence and disci-

mination. Intimacy and attachment of members to each other and relationships based on friendship and affection, if it is taken from an Iranian family, it becomes a domineering institution whose members are constantly seeking competition and blackmail. From this point of view, based on the family organization and the definition of men and women from each other, families can be classified in the continuum of "dominionist" versus "justiceist". In a family where the goal is to dominate and subjugate the other party, the proverb "The cat must be killed by the tail" has been the motto of men and women since the beginning of the family.

Deceit, trickery, suspicion, impatience, scheming, etc. are signs of a domineering family. Interactions in this institution are based on winning and losing, and the husband and wife play the role of tireless fighters in the family scene with all kinds of scenarios and designed plans; The notions among the people of such families are that the woman is sedition and, in a sense, teaches the devil a lesson, the woman has no choice but to be cunning and cunning in order to free herself from the yoke and oppression of the man, the instinct of domination is in the nature of all people and The same instinct is more visible in the struggle for domination between people, a family whose foundation is based on competition and overcoming the opponent, must win the race by any means; Either by slogans and threats of divorce and separation, or by paying bribes such as registering property in the name of a man or a woman. But in a family whose foundation is based on justice and human dignity, husband and wife encourage each other to be open-minded, believe in the strength of the family, be creative, be interested in each other, and be aware. Now, the children brought up in each of these families organize and build a family in the color of their family of origin, in which they have internalized the values and norms.

Intellectual and cultural sediments, gender stereotypes, self-awareness and ignorance are all formed in the family institution. For example, one of the sub-categories of intellectual deposits is the custom of marrying girls at a young

age. Why is a girl forced to marry without having social and intellectual maturity and without asking him for her opinion? What can be inferred from the women's statements is the rule of the family, especially the extended family. Words, hadiths, and advice are coming." "I got married at the age of 15 when I didn't know anything about cohabitation" Of course, not only family traditions are involved in forced marriage, but laws stemming from the history of patriarchy also play a role in its emergence. Laws that, with their symbolic violence, give the power of human destiny to the hands of the addicted father, making him unconscious, so that one day his stew will subside and the next day, not far away, his wails and cries will be heard from the corridors of the family court with a little girl in his arms. It no longer checks that this drug addict father gives permission to marry in exchange for receiving money for drug use, or that the father of a worker who agrees to his daughter's marriage for his livelihood.

The fact that in some statements, the Gominshafti society was cited as the reason for the lack of education, lack of employment, lack of presence in the public arena, and the glass ceiling as the conditions for the emergence of discrimination against women, is the root of this fatalistic attitude in the family organization. "In these eleven years, apart from being a prisoner at home and cooking, no role was asked of me, participation in society and influence in that offering." In fact, the determining conditions for the perception of social justice can be shown as follows:

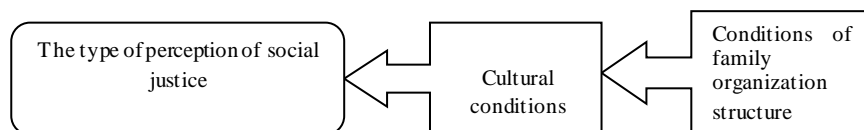


Figure 4. Determining conditions for the perception of social justice

Considering the subjectiveness of the concept of social justice and the different interpretations of this concept in the eyes of social science thinkers, the third question is set and discussed with the aim of how social justice is involved in the mentality of women and what categories they express to define this concept. was analyzed. This question was actually the result of determining factors. By analyzing the data, two types of core categories were extracted from women's statements; 1- the nuclear category of fairness, 2- the

nuclear category of egalitarianism. Some women said that gender is something that is constructed and formed as a result of social interaction.

They recognized the principle of merit and merit as the basis for the distribution of power and wealth, and considered the empowerment of women as a factor in acquiring resources. This type of interpretation is consistent with the definition of Rawls, 1997. On the other hand, another group of interviewees defined social justice and the way of distribution of resources and power as based on the principle of society's needs and prescribed the equal distribution of resources for the cohesion of society, especially the family institution. They define a woman as a weak creature in outside work, who needs to provide the basic necessities for better activities in the household. This type of interpretation is in line with the definition of Marxists and the definition (Hezar Jaribi, 2011). According to the contents of the statement By combining the extracted categories, the contextual model is drawn as follows:

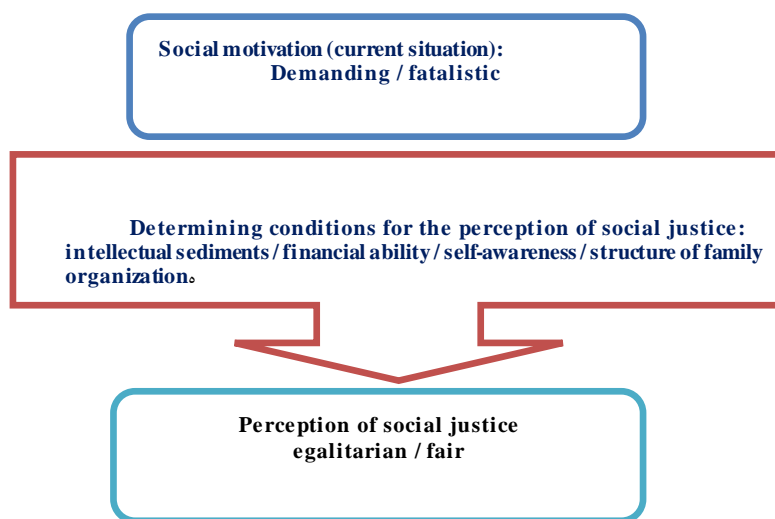


Figure 5. Analysis model of social justice perception

Methodologists express criteria for evaluating the underlying theory, which include; First criterion: methodological compatibility; In the sense that if the researcher claims to have used a certain method, it is necessary to consider all the procedures corresponding to that methodology (Flik, 2020). In the

qualitative methodology of this research, from the beginning of the work, the philosophical foundation and paradigm were determined, it was interpretative, and it took into account the assumption that social realities, including social justice, were built by women, and it used analytical induction to reach the theory. The second criterion: clarity of the purpose of the research; In this research, due to the subjectivity of social justice, and the different interpretations of it by researchers and experts (from the time of ancient Greece to today), the aim was to adopt a qualitative method of extracting a theoretical model that by linking contextual categories (social motivation), conditions (determining factors) and consequences (types of perceptions of social justice) were extracted.

The third criterion: compliance of raw data with categories; Regarding how to connect and connect the identified identifiers and the main and subcategories of the visual model in each of the analysis questions, the general picture was presented with the title of the general result and the final theory in figure number (5).

The fourth criterion: accreditation; To check the validity of the measurement tool, the method of control or validation by the members that was presented by Bloor (1983) is used. Bloor notes that in qualitative research, the validity of the analysis is proven by showing the correspondence between the description of the researcher and the descriptions of the members of the group under investigation (Silverman, 2002). In other words, to determine the correctness of the coding of the interviews, the review of the participants was used; That is, the interview text was returned to the participants to ensure the correctness of the codes and interpretations; Also, the named categories and their connection methods were discussed with two sociologists, and the agreement level of these two judges was calculated with the Kappa test. The agreement coefficient of two judges was determined (0.87), which indicates their high agreement and the appropriateness of naming the categories.

5. Conclusion

The importance of "social justice" in the cohesion of the social system and its effect on the performance of individuals has caused social researchers to study it from different social, legal, economic and cultural angles. In the

conducted researches, they have always dealt with "social justice" with a positivist approach, and this subjective and constructed concept has been studied less with an interpretive-constructivist approach. This research, which deals with the perception of social justice with an interpretive-constructive approach and with the contextual theory method, two main categories were extracted from the interviews, which show two types of thinking and two types of insight into the social justice situation in the society from the women's point of view. They are: a) deterministic view b): demanding view. The type of women's perception of their social position can both crack the wall of the traditional division of gendered social roles and can also strengthen the glass ceiling. In other words, in the "fatalistic" attitude, a person who is satisfied with the existing situation and interprets femininity in biological characteristics, will have a passive state against the division of roles, and in contrast to a woman who, with her fiery hatred, demands the transformation of the existing situation, elimination of discrimination, gender gap and He shouts gender stereotypes and demands to play a role in the society according to his merit and competence, it will determine the path of their destiny.

The analysis of the conducted interviews states that the type of perception of social justice depends on the set of structural and agency factors. In other words, social justice is a constructed concept and is rooted in the mentality formed in the socialization process. According to Mannheim; We give meaning to social realities with pre-prepared thinking and interpretations in our mentality as a result of the experiences of the social environment and social base (Jefrodi, 2013) and in Bourdieu's interpretation, "mental schemas" that organize the set of actions. Social is people in the social field. The conditions that were extracted from the interviews in the perception of the phenomenon of social justice are; Deprivation of education and skill acquisition, forced marriage, patriarchal traditions, especially in the Gominshaft society, social exclusion, gender relations, financial poverty, combining work and homemaking, and access to informative sources (mass and multilateral media), each of which has the ability to shape provides a kind of perception of social justice.

Studies about social justice show; There have always been two types of approaches to social justice by experts; Some, like Rawls and feminists, imitating Aristotle, assume the principle of ability and merit in the distribution of resources and prescribe the benefit of rare facilities and opportunities not based on attributed characteristics, but based on the merit of individuals. On the other hand, people like Marx, Parkin and other socialists, imitating Plato, the sustainability of society is tied to the support of vulnerable groups, especially women, and consider women as weak and sick that need to be taken care of. According to this group, in the distribution of resources and opportunities, the principle of "equality" and considering the fate of the society is considered to be the priority of the individual. In this study, women defined social justice with two categories egalitarian and fair. In their egalitarian approach, they considered women's enjoyment of power, dignity and credit to meet the needs of the individual and society, and women's empowerment and the distribution of facilities with the aim of integrating the family and supporting women as the ones responsible for nursing and housekeeping. In another view, in line with the views of feminists and scholars such as Rawls, some women also believe that the benefit of power and dignity is based on the capability and worthiness of a person without considering his sexual characteristics, that the society should provide the necessary conditions in distribution of power and dignity resources so that women can benefit from the benefits of society on par with men.

According to the research results, it is suggested; The guardians of education, including parents and teachers, expect girls and boys to play their roles, putting the principle of merit and worthiness before the principle of their "gender". In addition, in empowering and providing education and employment, the girl should not be considered a weak gender and a parasite of the male gender. Also, remove messages based on gender stereotypes in the media and textbooks and consider the "principle of fairness" more than the "principle of equality" in the distribution of facilities. Also, to examine the scattered researches done regarding women's social justice in a research with the method of meta-analysis or research synthesis.

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