Measuring the Rate of Relative Deprivation Feeling and Perceived Relative Deprivation of Youth with Emphasis on Religiosity Aspects and Their Role (A case study: Darrehshahr Payam-e-Noor University, Iran)

Simin Shams¹, Bahman Gholami²*

1. Department of Social Sciences Payam-e-Noor University. IR. of IRAN,
2. Department of Management Payam-e-Noor University. IR. of IRAN,

Corresponding Author email: bahman.manager80@gmail.com

ABSTRACT: The present study was conducted with the aim of investigation and measuring the rate of relative deprivation feeling and perceived relative deprivation of youth with emphasis on religiosity aspects and their role in Darrehshahr city. This study aims to determine whether Darrehshahr youth involve in relative deprivation or not and if so, what factor affect it or are interrelated with it. The present study theoretical bases regarding relative deprivation which include cognitive and emotional with regard to content and subject are based on James Davis, Abrams, Tajfel, Turner, Leon festinger, Rawls and Tiraboschi theories. Whit regard to religiosity, the ideas of Glaek and Stark has been applied, too. The research method is measurability and the data include all Darrehshahr Payam-e-Noor University students in which 200 were randomly selected and were interviewed, the data were analyzed via statistical package of social science (SPSS). The results indicate that most had a high feeling of relative deprivation. Meanwhile, a significant difference between age and relative deprivation feeling of youth was not seen. Put it another way, there was not a meaningful difference between youth's age and relative deprivation feeling.

Key words: youth, relative deprivation feeling, perceived relative deprivation, religiosity.

INTRODUCTION

With becoming industrializing the societies and migrating a large number of residents (both men & women) from rural to urban areas; city development, consuming goods and spreading consumption, in fact human lookout toward social life shifted and following that the needs and wants of man got more complicated and larger. The feeling of racial discrimination and gap between valuable wants led to deprivation feeling which this deprivation has resulted in anxiety and people's dissatisfaction (Maqsoodi, 2001). On the other side, with modernization of society, the general society moral has changed internally (Nabavi, 2001). Among all, what seems important is the role which the religiosity beliefs play. Hence, the upward or downward of these beliefs, more than everything else affect human. When the appropriate life position and status with regard to mundane facilities and possibilities are compared and these positions are regarded as the result of management, and here beliefs and religious affairs moves downward, as a consequence, not only these conditions are not accepted, but also affect human attitudes and even result in anxiety, angry and even rebellion toward the creator of the source. In the current study, with dealing with this problem, tries have been made to investigate the relative deprivation feeling and perceived relative deprivation of Darrehshahr youths and the effect of religiosity on it be investigated as well.
**Statement of the problem**

Religious, has been constantly one the undeniable realities of human being. Even in free thinker societies, though religious seems an unimportant matter in official and political aspects, but in individuals beliefs territory it has always been an effective factor and eternal reality in human life. Without doubt, this reality can be related to a large group of researchers and religious men and can affect on society quality and quantity.

Religious instruction have emphasized on decreasing relative deprivation feeling and perceived relative deprivation and a large number of attitudes and abnormal behaviors which can be a basis for society harms. Religious has a serious effect on relative deprivation feeling and perceived relative deprivation. The rate of religiosity can potentially act as a deterrent factor against this feeling.

To investigate more accurate the rate of relative deprivation feeling and perceived relative deprivation, religious is of highly importance.

Admittedly, the relative deprivation feeling among the youths as a social phenomenon affected family structure and society and left undesirable effects on society. Increase of this phenomenon state the importance of this problem.

The certainty of this phenomenon in the current time, with the increase of the society under study is a necessary need because the city of Darrehshahr like other cities is faced with numerous challenges; Challenges which are the products of life conflicts. The lack of balance between the life in the past and current and future needs, unbalanced facilities distribution, shaping various environments and residing various groups in this unequal environments cause challenges and irregularity among youth and create various problems. The present study starts with the following question: Are Darrehshahr youths deprived of relative feeling of deprivation? If so, what factors are related to it or affect it? As well, does the rate of religiosity affect the relative deprivation feeling?

**Research Aims**

- Investigating the relative deprivation feeling of youth's;
- The investigating the relationship between relative deprivation feeling and perceived relative deprivation;
- The investigation of religiosity influence on individual's relative deprivation feeling and perceived relative deprivation;
- The investigation of variables (like, age, gender, socioeconomic status) on the rate of youth's relative deprivation feeling.

**Review of literature**

The rising importance of the topic last decades has resulted in various researches which we deal with some of them briefly.

Some great classic scholars such as Marx, Weber, Freud, Malinowski, Geertz, Burger, Stark, have done research in this filed. These can be stated in four categories such as amendment deprivation, deprivation theory, amendment theory and the theories related to increasing effect of mundane deprivation and psychological deprivation like moral deprivation, relaxation deprivation, deprivation from security and assurance, deprivation from getting succeed, and so on (Nabavi, 2001).

In one classification, with study of researches done on relative deprivation, they can be divided into two broad categories:

A) Those Researches which relative deprivation as the dependent variable or variables that research studies have been withdrawn;

B) Researches that review it as an independent variable or variables that have an impact.

Reading the first category, the M.A. thesis of the investigation of social factors effects on relative deprivation feeling on Tehran city (Nurinia, 1997); Spears and Oyen studies on enrolled group effect on honestly evaluating and weakening or strengthening relative deprivation feeling (Spears & oyen, 1994); Feldman and Turnley researches on the role of some factors on relative deprivation feeling of part-time instructions of universities (Feldman & Turnley, 2004) can be mentioned.

Reading the second category, the theses and researches of M.A. such as “deprivation and religiosity” (Nabavi, 2001); the investigation of the relationship between relative deprivation and prejudice in South Africa (Ambrun et al, 2006); the effect of relative deprivation on fee from 1979-1995 among active work power in producing industries of Taiwan (Jeng el al, 2005); the investigation of relative deprivation and accepting criminal behaviors relationship with a population sample of 6074 people in Texaz (Stiles et al. 2000); the investigation of mutual cognitive and emotional relationship among African blacks who verify it (De la Rey et al, 1996); and the
investigation of relative deprivation feeling and depression among 130 housekeeper women and 135 married employed women (Keith and Schefer, 1985).

Among researches done in this regard in Tehran the results show that there is a meaningful relationship between relative deprivation feeling and perceived relative deprivation. There is a relationship between relative deprivation feeling and economic situation, age, gender, researches, income and etc. Totally, the rate of relative deprivation feeling and perceived relative deprivation is higher among men in relation to women (Mohseni Tabrizi et al, 2008).

In another study by Rabani et al, entitled as the investigation of national and ethnic identity relationship with emphasis on deprivation feeling and Sociability, the results reveal that there is a high negative relationship between relative deprivation feeling variable and national identity, this relationship in regard to ethnic identity was relatively positive. In this research, deprivation feeling caused enhancing the ethnic identity of individuals (Rabani et al, 2008).

In a study titled as the effect of relative deprivation feeling on ethnic identity of Khoozestan Arabs, the results show that with the increase in relative deprivation feeling, the ethnic identity among Arabs was intensified. As a result, some national identity aspects decreased. Therefore, the results show a contradictory relationship between Arabs national and ethnic identity (Navah et al, 2008).

**Theoretical finding**

**Theories on relative deprivation**

The concept of relative deprivation for the first time was expressed by Samuel Stouffer and his colleagues in the classic work American soldier in 1949 and then other researches (Davis, 1969; Gurr, 1970; Karimi, 1976) was revised (Tiraboschi & Mass, 1988). The aim of Stouffer and his colleagues was to show that people's attitudes and protests depend to a large degree to the fact that people be in which reference group. When a group thinks the other group is wealthy this will create deprivation feeling, in this case he feels deprivation that had not been existed before this comparison (Pashaie, 1990).

The relative deprivation of Stouffer by Robert Merton in the work Sociology theory and sociology structure (1961) got a clearer shape and developed to the reference group. The domain and bulk of this idea (deprived or comfortable) depending on which group has been selected as the base group will be more changeable or variable (Duncan Mitchell, 1968).

The basis of relative deprivation theory is comparison. According Leon Festinger, when people do not reach the unsocial objective measurement, if they seek evaluating their own beliefs or capabilities, they will tend to be compared with others in beliefs and capabilities not with persons different from them (Mohseni Tabrizi, 2008).

Relative deprivation has two features: cognitive and emotional. The cognitive one is related to expectations not performed which totally is related to injustice, anxiety, dissatisfaction (Tiraboschi & Mass, 1998). Tiraboschi and Mass stated that youth in comparison to another group of people have a higher relative deprivation feeling.

Turner says that for the reason of dissimilarity of human's heritage their access to economical and social facilities and equal opportunities will not be the same. This will make the inequality an inevitable factor in the society. However, it should be noted that the rate of social inequality in all societies is not equal and the inequality norms are not equal as well (Turner, 2000).

This study is similar to John Rawls theory of “justice like honest” the modern philosopher. According to Rawls, the most logical rules are those rules that to be accepted by those who are in a similar honest condition. Therefore, this theory has developed honest theory on the basis of social contract and express rules that verify liberalism and freedom, and just allow those inequalities in wealth that are advantageous for the poorest and the most deprived group of people (Rawls, 2004).

According to theories of relative deprivation and James Davis interpretation about theory relative deprivation (Davis, 1959) and the distinction between relative individual deprivation and group deprivation (Abrams, 1990) and theory of social identity (Tajfel and Turner, 1986), and the distinction between relative cognitive and emotional deprivation (Tiraboschi & Mass, 1998), and the theory of justice like honest (Rawls, 2004), the theoretical basis of this research were known and the hypotheses were proposed.
Regarding social role of religious there are various theoretical approaches. There are two approaches among sociologists about religion:

The first approach is related to religion theorists that have emphasized on the applied aspect of religion scholars like Smith and Durkheim are among these scholars (Hamilton, 2002).

In the second approach there is a semantically aspect toward religion. Scholar like Berger, Geertz, and Luckmann are in this category (Hamilton, 2002). Religiosity has various aspect and degrees or levels. Viewing this variety and aspects its study is necessary in religion sociology. Among those studied religion aspect to analyze it were Elyadeh (1996), and Meager (1997). Elyadeh has recognized five aspects in religion named as: symbols, deliverance, ceremonies, holy places, and religiosity experience (Elyadeh, 1996). According to Glaek and Stark all religions in world despite difference have common dimensions which show religiosity. These regions are experience, ceremony, belief and consequence (Glaek and Stark, 1965).

Admittedly, religiosity as a phenomenon in individual and social life, certainly is affected by some social and nonsocial factors and on the other side, it affects other phenomenon such as relative deprivation feeling and perceived relative deprivation. What essentially follows in this study is the relative deprivation feeling and perceived relative deprivation of youths and the role of religiosity in it. However, the following hypotheses were stated.

**Hypotheses**

**Main hypotheses**

It is expected that the youth with higher relative deprivation feeling is smaller than the youth with low relative deprivation feeling.

There is a direct relationship between relative deprivation feeling and perceived relative deprivation.

There is a reversed relationship between rate of youth religiosity and their relative deprivation feeling.

**Accessorial hypotheses**

There is a meaningful relationship between relative deprivation feeling and age (when age goes up, the deprivation feeling goes down).

There is a meaningful relationship between gender and youth's relative deprivation feeling. (The relative deprivation feeling is far more meaningful in the male youth than the female ones).

There is a meaningful relationship between youth's socioeconomic status and their relative deprivation feeling. (The higher the socioeconomic status, the lower the relative deprivation feeling is expected).

**The dependent and independent variables**

Dependent variable: relative deprivation feeling and perceived relative deprivation.

Independent variables: religiosity dimensions (beliefs, experimental, consequential and ceremonial dimensions), gender, age, socioeconomic status.

**Concepts definition**

**Theoretical definition of variable of relative deprivation feeling and perceived relative deprivation**

Anthony Giddens in his famous work “sociology” defines relative deprivation as the difference between life level of which the person life. On the other hand, the difference level of the current life with a pleasant life level is compared (Giddens, 1997).

The cognitive (perceived) aspect of relative deprivation is a belief that a person reach to it via comparison. Individual can do any comparison and decides that whether he is a member of his group or other group, deprived or in equal condition.

In other definition it is a perceived relative deprivation, belief that individual acquire via comparison. The person in this comparison can reach to any conclusion, whether he is in the enrolled group is in a higher, lower or equal status (Tiraboschi et al, 1998).

The emotional feeling of deprivation is the centrality of this belief. According to psychological-sociological instructions the effects of psychological of cognitive aspect of relative deprivation should be achieved via emotional factors. However, the distinction between emotional-cognitive relative deprivations in experimental literature of relative deprivation is relatively vague and usually is ignored (Walker et al, 1984).

**Operational definition of relative deprivation variable and perceived relative deprivation**
For measuring this concept, totally 13 questions were posed that one question was related to perceived relative deprivation variable which is as follows: if we propose that a person has all the facilities in a suitable life give mark 20 and give zero to a person having no facility in life, what score do you give to yourself? This question was posed in a way that high scores show a low perceived relative deprivation. Also, for measurement of relative deprivation feeling the likert measurement was used and included 12 questions.

Religiosity variable

Theoretical definition of religiosity variable
Various definitions of religion are marks of complicating of its definition. Given the fact that they knew the respondents of the research as Muslim and Shiat, However, for this reason it is better to present definitions from Islamic religious authority's points of views. Islam religious authorities define religion as a collection of instruction from God by his prophets toward human beings in order to guide men. It is consisting of three parts: beliefs, behaviors, and commands which have compatibility with human constitution. With accepting such a definition of religion, religiosity is a collection of cognitions, feelings and desires which are relatively stable and positive in social, natural and normal life of individuals.

In a sample definition, it can be said that, religiosity is accepting all or part of beliefs, ethnics, and instructions so that a person is bound to these instructions to regulate them (Heshmat Yaghmaie, 2001). In another research a religious person is the one who with awareness (though at least) follows a series of principles of a religion so that they can affect his social and nonreligious life.

Operational definition of religiosity variable
On the base of some proper scales for measuring the rate of Muslim religiosity, totally 21 questions were designed that emotional and experimental aspect each 6 questions, consequence aspect four questions and ceremony aspect had five questions. The questions related to beliefs, emotional and consequence put individual in five parts. In consequence aspect, the advantages were from 1 to 5.

<table>
<thead>
<tr>
<th>Religiosity aspects</th>
<th>The number of question</th>
<th>The least advantage questions</th>
<th>The highest advantage questions</th>
<th>The least advantage</th>
<th>The highest advantage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beliefs aspect</td>
<td>6</td>
<td>1</td>
<td>5</td>
<td>6*1=6</td>
<td>6*5=30</td>
</tr>
<tr>
<td>Experimental aspect</td>
<td>6</td>
<td>1</td>
<td>5</td>
<td>6*1=6</td>
<td>6*5=30</td>
</tr>
<tr>
<td>Consequence aspect</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>4*1=4</td>
<td>4*5=20</td>
</tr>
<tr>
<td>Ceremony religiosity</td>
<td>5</td>
<td>1</td>
<td>5</td>
<td>5*1=5</td>
<td>5*5=25</td>
</tr>
<tr>
<td>Total religiosity</td>
<td>21</td>
<td>21</td>
<td>105</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The domain religiosity shifts is from 21 to 105 which are divided weak, intermediate and strong.

DATA COLLECTION METHODS

Questionnaire has been used in this study. De Vaus believes that Questionnaire is best tool and technique for controlling data analysis (De Vaus, 2010). Questionnaires were provided for designing a test on the individuals under study. The data were inferred and analyzed.

STATISTICS POPULATION, RESEARCH ENVIRONMENT AND COMPARISON METHOD

This research is related to the total population of individuals who were studying in Payam-e- Noor University of Darrehshahr in the year 2012. The total number of university students are 1100. The sample size is 200 people which were randomly selected according to sampling manner. This capacity in comparison to Rey and Parker in 1992, 95 percent has adaptability (Edwards et al, in Erabi and Izadi, 2005).
Reliability and validity

Reliability
Reliability deals with the question that whether the person really measures what she/he thinks about. For this reason, some questions and sample in the previous research which were under the expert instructed were used. Finally, the designed questionnaire was shown to the experts and their ideas were used for questionnaire revision.

Validity
This means if we measure a collection of things do we reach to a similar result? (Kerlinger, 1997). After conducting the pre-test, since the number of Alfa was above 0.7, it was the sign of higher validity of measurement.

Findings

In this part we analyze the findings.

First hypothesis
It is expected that the youth with higher relative deprivation feeling is smaller than the youth with low relative deprivation feeling.

Table 2. correlation test of variable relative deprivation feeling

<table>
<thead>
<tr>
<th>Variable name</th>
<th>Pearson correlation coefficient</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>relative deprivation feeling</td>
<td>-0.03</td>
<td>0.559</td>
</tr>
</tbody>
</table>

The results of table 2 show that the rate of youth with high relative deprivation feeling is more than the youth with low relative deprivation feeling. As it is seen in the table, there is a relationship (0.559) and the correlation coefficient (-0.03) at least 95 degree of probability. This means that the rate of youth with high relative deprivation feeling is higher than the youth with relative low deprivation feeling. Therefore, this hypothesis was rejected.

Second hypothesis: There is a direct relationship between relative deprivation feeling and perceived relative deprivation.

Table 3. correlation test of relative deprivation feeling and perceived relative deprivation

<table>
<thead>
<tr>
<th>Variable name</th>
<th>Std. Deviation</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>relative deprivation feeling and perceived relative deprivation</td>
<td>10.479</td>
<td>18.269</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Table 3 shows a comparison between the youth's relative deprivation feeling and perceived relative deprivation. As it is seen in the table the t observed is (18.269) and the sig (0.000), this rate show a strong relationship between the two variables. With regard to this meaningful relationship, the hypothesis is verified, i.e. there is a direct correlation between relative deprivation feeling and perceived relative deprivation of the youth.

Third hypothesis: There is a reversed relationship between rate of youth religiosity and their relative deprivation feeling.

Table 4. correlation test of relative deprivation feeling and rate of religiosity

<table>
<thead>
<tr>
<th>Variable name</th>
<th>Pearson correlation coefficient</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rate of religiosity</td>
<td>0.17</td>
<td>0.001</td>
</tr>
</tbody>
</table>

The results of table 4 express the rate of youth religiosity and their relative deprivation feeling. As it is seen in this table, according to the meaningful level (0.001) and the correlation coefficient ($r=0.17$) there is 95 percent degree of certainty. Therefore, this hypothesis is verified.
The fourth hypothesis: There is a meaningful relationship between relative deprivation feeling and age (when age goes up, the deprivation feeling goes down).

<table>
<thead>
<tr>
<th>Variable name</th>
<th>Pearson correlation coefficient</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>age</td>
<td>0.418</td>
<td>0.464</td>
</tr>
</tbody>
</table>

The results of table 5 show a relationship between age and relative deprivation feeling of the youths. This relationship is meaningful (0.464) and the correlation coefficient (r = 0.418) and there is 95 percent of certainty. That is, age does not affect the youth relative deprivation feeling. Put it another way, age increase, the rate of relative deprivation feeling will not decrease. So, this hypothesis was rejected.

Fifth hypothesis: There is a meaningful relationship between gender and youth's relative deprivation feeling.

Table 6 shows a meaningful difference between gender and relative deprivation feeling. As it is seen in this table the average of relative deprivation feeling of responds for girls was 68.62 percent whereas for boys 69.82 percent. So, the meaningful level is (0.419) and there is 95 percent of certainty. Therefore, this hypothesis was verified.

Sixth hypothesis: There is a meaningful relationship between youth's socioeconomic status and their relative deprivation feeling. (The higher the socioeconomic status, the lower the relative deprivation feeling is expected).

Table 7 shows a relationship between the relative deprivations feeling a socioeconomic status of the youth. As it is seen in the table, there is a meaningful relationship between relative deprivation feeling and socioeconomic status of the youth (0.000) and the correlation coefficient (0.318) which there is 99 percent certainty, i.e., the higher the socioeconomic status of a person, the lower is his relative deprivation feeling. Therefore, this hypothesis is verified.

CONCLUSION

This study investigated the youth's relative deprivation feeling and perceived relative deprivation with the emphasis on religiosity in Darrehshahr city. The findings of the study showed that most young people included in the study have a high relative deprivation feeling. The reason for this is fast changes in city residency, migrations, increase use media and getting familiar with modern world, increase in individual communication and other factors which may affect self-esteem and self-understanding and comparing oneself with others. The results of the study also verify that there is a meaningful relationship between emotional and cognitive relative deprivation feeling. As Hollaender (1999) says, relative deprivation feeling or emotional relative deprivation is defined as dissatisfaction of the difference existed in the life level that a person has or imagines to have it.

There is a reversed relationship between the rate of individual's religiosity and their relative deprivation feeling, and therefore, this hypothesis was verified. With increase in Religiosity of a person, his relative deprivation feeling was lessened as well. This theory is compatible with Durkheim and Davis theory. Durkheim believes that religion has four applications that one of them is making human prosper. Religion creates luck and freshness in his
followers, and as a result disappointment, doubt and other nasty factors go away. Generally, it reduces failure, anxiety and other destructive factors (Alpert, 1961).

Davis (1964) also believes that religion is an ultra-nature factor and is necessary for ethical matters. In fact, society has provided all conditions in society for compensation of the world's fiascoes, and these will help in decreasing depression.

There was not a meaningful relationship between individual's age and relative deprivation feeling and this hypothesis was rejected. On the other hand, age variable has not had any effect on individual's relative deprivation feeling, and the group age in this study have had similar relative deprivation feeling.

The findings of the study are not compatible with Tiraboschi and Mass (1988) results; the youth in comparison with another member had higher relative deprivation feeling. Though it was seen in the research that the youth had a high relative deprivation feeling and this shows its agreement with these researchers but with age increase, it has not affected the feeling of the youth under study, and various gender group in this study had equally relative deprivation feeling.

The rate of relative deprivation feeling and perceived relative deprivation among men and women respondents has been different, in a way that men had highly relative deprivation feeling and perceived relative deprivation. These findings are in compatible with Keith and Schafer (1985) and Yarnaoka (2000) that reported a meaningful difference between relative deprivation feeling among men and women. This fact according to Keith may be the reason because men tend to social comparison more than women, are in more challenges with each other and feel relative deprivation feeling (Case, 2000).

There was a meaningful relationship between relative deprivations feeling and socioeconomic status, and the hypothesis was verified. Because of the variety of social group and unequal distribution of facilities in city various parts and considering the social distinction of residents and shaping's different environment in this unequal environment, the relative deprivation feeling is seen more among those who have not used these facilities. This finding is in compatible with Ambrun and Taylor (2006). Put it another way, as it was expected, the relative deprivation feeling was more seen among these who had a low socioeconomic status, and had no access to facilities.

What is obvious is that, deprivation in a society can be an idea, think or a reality and shaping deprivation feeling is not as a result of deprivation or discrimination but is the result of various other factors such as education level, and awareness (Umana, 2008), social hierarchy, in-group and out-group interacts, advertisements and etc (Lohm, 2006). However, the fast changes in cities, providing some with facilities and financial resources, and deprivation some people of these resources, comparing with others and tending to preference, (Lohm, 2006). The findings of the study are not compatible with Tiraboschi and Mass (1988) results; the youth in comparison with another member had higher relative deprivation feeling. Though it was seen in the research that the youth had a high relative deprivation feeling and this shows its agreement with these researchers but with age increase, it has not affected the feeling of the youth under study, and various gender group in this study had equally relative deprivation feeling.

There was not a meaningful relationship between individual's age and relative deprivation feeling and this hypothesis was rejected. On the other hand, age variable has not had any effect on individual's relative deprivation feeling, and the group age in this study have had similar relative deprivation feeling.

The findings of the study are not compatible with Tiraboschi and Mass (1988) results; the youth in comparison with another member had higher relative deprivation feeling. Though it was seen in the research that the youth had a high relative deprivation feeling and this shows its agreement with these researchers but with age increase, it has not affected the feeling of the youth under study, and various gender group in this study had equally relative deprivation feeling.

The rate of relative deprivation feeling and perceived relative deprivation among men and women respondents has been different, in a way that men had highly relative deprivation feeling and perceived relative deprivation. These findings are in compatible with Keith and Schafer (1985) and Yarnaoka (2000) that reported a meaningful difference between relative deprivation feeling among men and women. This fact according to Keith may be the reason because men tend to social comparison more than women, are in more challenges with each other and feel relative deprivation feeling (Case, 2000).

What is obvious is that, deprivation in a society can be an idea, think or a reality and shaping deprivation feeling is not as a result of deprivation or discrimination but is the result of various other factors such as education level, and awareness (Umana, 2008), social hierarchy, in-group and out-group interacts, advertisements and etc (Lohm, 2006). However, the fast changes in cities, providing some with facilities and financial resources, and deprivation some people of these resources, comparing with others and tending to preference, and most important of all, decrease of the role of religion in life and other factors all affect this phenomenon, and lead to abnormal that serious actions should be taken into account to prevent it.

REFERENCES

Elyadeh M. 1996. religious searching, Bahaolldin Khoramshahi, Tehran: Humanities and Cultural studies research center.


Maqsoodi M.2001. Ethnic shifted in Iran, the reasons and areas, Tehran, Iranian Civilization publication.

Mohseni Tabrizi A.2008. Sociology-psychology theories (M.A. pamphlet) Tehran, Faculty of sociology of Tehran University.


Pashaie A.1990. New though culture, Tehran, Mazyar publication.


