

## Examining the Effective Sociological Factors on Hope for the Future of the Suburbans of Tabriz

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### ABSTRACT

The present paper is extracted from a Ph.D thesis on sociology the purpose of which is “ The examination of effective sociological factors on hope for future among the suburbans and citizens of Tabriz according to structural equations”.

**Methodology:** The applied method in this paper is descriptive-correlational. The statistical population included all the suburbans of Tabriz during 2017, from which 622 people were selected and studied through random cluster sampling according to Cochran formula. Snyder’s test on hope for future, researcher made tests on religiosity based on Glark and Stark’s pattern, social and cultural capital of Bourdieu, social support of Kub, and relative deprivation of Ted Robert Gurr were used as the research tools. The statistical analyses were done based on structural equation through the use of SPSS and Amos.

**Findings:** The results showed that there was a positive and meaningful relationship between religiosity, social support, social capital, cultural capital and hope for future among the suburbans and unlike the previous variables, there was a negative and meaningful relationship between relative deprivation and hope for future of suburbans.

**Conclusion:** The increased level of religiosity, social support, social capital, cultural capital and the decreased relative deprivation of the sub urbans led into the reinforcement of hope for future among them and it’s required to use this potential to increase hope for future among the suburbans.

**Keywords:** Hope for future-Suburbans-Religiosity-Social Support- Social tal-Cultural capital

### INTRODUCTION

One of the major problems of third world countries is the hasty and heterogeneous civil development. One of its undesirable effects is the emersion of the phenomenon of poverty in general and residential areas inhabited by the poor and urban poverty islands in particular. This phenomenon is observed in most of third world countries.

At present the development of the phenomenon of urbanization has become an acute (intense) social problem, because this phenomenon is the origin of many social harms such as poverty, unemployment, crime, addiction, etc. The pressure resulting from these factors and the sense of relative deprivation lead the sub urbans into crime and felony (Momtaz, 2011: 89).

Hopefulness and optimism toward the future of life are the signs of dynamism and joy in society and a pattern for social development. Hope for

future means having a clear and bright horizon towards life. The role of hope for future in the life of people especially the citizens who are exposed to social harms is so important that these days citizens concern it, and that it can determine their future.

Therefore familiarity with citizens’ viewpoints towards future and different fields of society can guide the authorities, programmers and those involved in different fields. In this regard the present paper tries to examine and map the viewpoints and feelings of citizens towards future and social factors influencing it. The theoretical framework of this paper is an integration of Snyder’s theory on hope for future, Social and Cultural capital of Bourdieu, Social Support of Kub, Relative Deprivation of Ted Robert Gurr, Religiosity theory of Glark and Stark. The considered model includes the variables of social support, religiosity, relative deprivation, and social and cultural capital

which have been regarded as the effective variables on hope for future.

Hopefulness and disappointment to the future are of main issues and psychology and other social sciences deal with them. The status of hope for future has different consequences for the people which shows the effects in highest level in the forms of development, latency and hold back of the society (Goreyshi,G. 2009:47).

### PROBLEM STATEMENT

There has been no special tendency in sociology, called hope sociology, neither has a tendency existed as fear (phobia) sociology. But from the past and especially at present time sociologists have had several discussions on hope and fear, hopefulness and disappointment, and fear and social nervousness, because the main hypothesis of sociologists in the new era is recognition of the relationship between hope and hopefulness, and social health. In other words, the more the dwellers of a society are hopeful for their lives and society, the more they will participate in the development of their society. In contrast the more people are disappointed about their lives and social and political system, the less they will participate in social development and the people would be a force to demolish their lives and society. In such a situation people will become remonstrant, obstinate, self-conceited and dissociable and the social system will be collapsed (Arjomand Nia 2012: 49). According to Chomsky, if we imagine that there is no hope, we guarantee that there will be no hope, but if we think there are some chances for change, there is a possibility that we may be able to participate in making a better world (society). These days the investigations and examinations have focused (concentrated) on negative events like unemployment, disbelief, poverty, which may play a part in development of disappointment (Alizadeh Aghdam, M.Rabbani,R ,2012:73).

The society whose people (members) have no clear regards towards future and hope for success, and have no special dynamicity, so latency and immovability encompasses all its dignitaries. The results of several studies show that hope for future causes the development of horizons and illuminations, as a result the use of opportunities. Therefore in such a society one can witness (observe) creativity and innovation in daily life.

In general, the necessity of this paper derives from the point that the status of citizens is considered as an important issue and hope for

future component has an important role in social health and in case we could get several approaches, strategies and results through doing different researches which could promote the amount of hope for future, so we have played a role in making a healthy life.

### The Main Question

What are the effective factors on hope for future among citizens?

### Research Objectives

Examining the effective sociological factors on the amount of hope for future among the citizens of Tabriz.

### Secondary Objectives

Examining the effect of social support on hope for future of citizens.

Examining the effect of relative deprivation on hope for future of citizens.

Examining the effect of religiosity on hope for future of citizens.

Examining the effect of social capital on hope for future of citizens.

Examining the effect of cultural capital on hope for future of citizens.

## LITERATURE AND THEORETICAL FRAMEWORK

The present paper tries to examine the effect of sociological variables (religiosity, social support, relative deprivation, social capital, and cultural capital) on hope for future of citizens. The theoretical framework of this paper is an integration of Snyder's theory of hope for future, Social support of Kub, Social and cultural capital of Bourdieu, Ted Rober Gurr's theory of relative deprivation and Glark and Stark's theory of religiosity.

Snyder et al (2002) defined "hope" with respect to two elements: First, hope gets power through understanding the factors related to objectives, i.e, people feel that they can achieve their future objectives because they were able to get at their future objectives through the use of these tools in the past. Second, they believed that hope is based on this understanding which makes the ways of achieving these objectives available. Hopeful people can create these paths. The dimensions of hope for future are as follow:

Objective thinking based on which people determine their purposes.

Pathway thinking based on which people develop certain strategies to arrive at these objectives.

Factor thinking based on which people make necessary stimulus to perform those objectives and maintain it along the way.

Glark and Stark's theory of religiosity (1968): During 1950 – 1960 Charles Glark tried to explain and understand religion in America. He revived the issue of religion commitment in that country and with the help of Rodney Stark in 1956 he explained and developed a new pattern of religiosity. The main objective of them was generally understanding different ways people resorted to consider themselves religious ones. Glark and Stark believed that in spite of the fact that religions of the world were different in details, but they possessed general realms at which religiosity was manifested. They proposed four main ideological, emotional, ceremonial and consequential dimensions for religiosity (Ahmadi, 2009:27).

Kub's theory of social support: Kub (1976) defined social support as a set of information which makes a person believe that he is of interest and attention to the other people in a communicative network and he is respected and considered as a worthy person by those people, and as a result such a belief makes one feel that he belongs to the communicative network (Rastegar, Khaled 2005:136). Social support is one of the products and consequences of social capital which includes the support of relative, friends and neighbors, and consists of three aspects of objective or instrumental, information and emotional help. Objective or instrumental support denotes the existence of physical support. In this type of support, one receives help from the close and heartfelt people. Information support includes help to understand a problem or an issue. This type of help denotes the information one can use against his personal or environmental problems. Emotional support denotes the related resources to having people whom one can refer to for consolation and assurance. Those who possess enough emotional resources feel that they have someone whom they can rely/refer in case of problems (Delpasand, et al, 2012).

The concept of "Capital" from the viewpoint of Bourdieu is more wider than the monetary concept of capital in economics. Capital is the generalized resource which can exist in momentary or non-momentary and also in tangible or intangible form (Anheier et al, 1995).

In a paper, "The forms of capital" (1981), Bourdieu named three main kinds of capital,

economic, social, and cultural, and he regarded them more precious than the others.

- Economical Capital which is the capability of being converted into money and can be institutionalized in the form of ownership right.
- Cultural Capital which is converted into economical capital during some circumstances.
- Social capital which is converted into economical capital under some circumstances.

Bourdieu emphasized change ability of different forms of capital and final reduction of all forms of economical capital. In his opinion economical capital of human work has been accumulated. According to Bourdieu social capital has two basic characteristics (indexes). First, confidence, second, link. In Bourdieu's point of view social capital can finally be accompanied with economical capital (Chalabi, 1996).

Ted Robert Gurr in his theory of relative deprivation believes that people face difficulties while trying to get at their objectives and desires. They get into relative deprivation and the natural and biological result of this situation is damaging the source of deprivation. In this way, relative deprivation is the result of perceived difference between people's value expectations (desires) and capabilities (possessions). While pointing to the mental nature of this variable through some examples, Ted Robert Gurr refers to structural and major variables. To examine the relative deprivation one should refer to people's mentalities. It's noteworthy that value capabilities which are supposed to be an objective situation, regarding the emphasis of the theory and the upcoming problems resulted from structural viewpoint to it. It's possible through reference to mentalities of the actions of collective violence. Therefore it's emphasized that to examine relative deprivation both value expectation (the desires and musts) and value capabilities (possessions and properties) of people should be considered from their own points of view (Mobaraki, 2005:74).

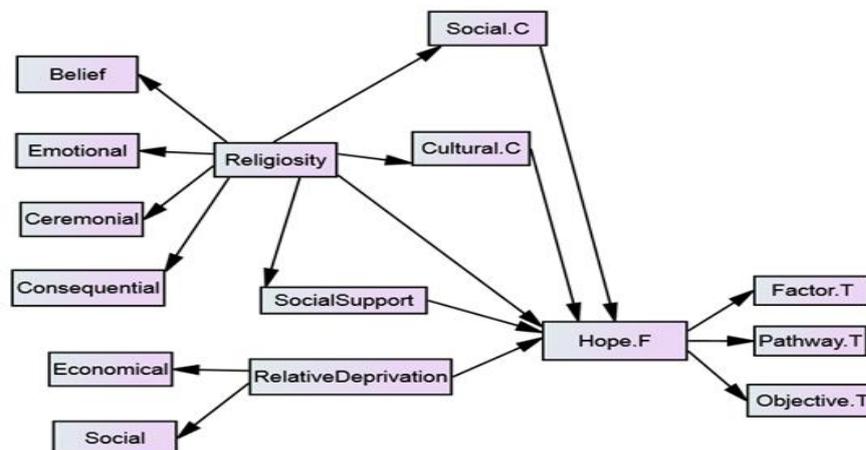
To specify the objectives and presenting hypotheses we have used the opinions and history of researches done regarding the variables of this research summarized in Table 1.

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**Table1.** The summary of literature and experimental history used in this paper

Independent Variable	Dependent Variable	Theorist /Researcher	Description of the theory or The results of previous researches
Social Capital	Hope for the future	Bourdieu	The theory of social capital and its aspects
		Newton (2002)	The effectiveness of Social Capital on hope for the future
		Alizadeh Aghdam (2012)	The effectiveness of Social Capital on hope for the future
		Fooladian (2013)	The effectiveness of Social Capital on hope for the future
		Amjadian (2005)	The effectiveness of Social Capital on hope for the future
		Shokat, et al (2004)	The effectiveness of Social Capital on hope for the future
		Safari, S. (2009)	The effectiveness of Social Capital on hope for the future
Cultural Capital	Hope for the future	Bourdieu	The theory of cultural capital and its aspects
		Alizadeh Aghdam (2012)	The effectiveness of cultural capital on hope for future
Religiosity	Hope for the future	Glark and Stark (1968)	Religiosity and its indexes
		Abdollahi (20100)	The effectiveness of religiosity on hope for future
		Chang Lee (2002)	The effectiveness of religiosity on hope for future
		Karami (2012)	The effectiveness of religiosity on hope for future
		Penro Domorse (1997)	The effectiveness of religiosity on hope for future
		Hakni,C., et al (2003)	The effectiveness of religiosity on hope for future
		Konique (2004)	The effectiveness of religiosity on hope for future
		Goreyshi, G. (2009)	The effectiveness of religiosity on hope for future
		Farhadi, et al (2010)	The effectiveness of religiosity on hope for future
		Gomez and Fischer (2003)	The effectiveness of religiosity on hope for future
		Baljani, et al (2011)	The effectiveness of religiosity on hope for future
		Alizadeh Aghdam (2012)	The effectiveness of religiosity on hope for future
		Soltani,Z.(2007)	The effectiveness of religiosity on hope for future
Relative Deprivation	Hope for the future	Belov,J. & Belov,P. (1982)	Relative Deprivation
		Ted Robert Gurr (1936)	Relative Deprivation and its aspects
Social support	Hope for the future	Kub (1976)	Social Support and its aspects
		Snyder, et al (2002)	The effectiveness of social support on hope for future
		Alizadeh Aghdam (2012)	The effectiveness of social support on hope for future
		Liu,W., et al (2010)	The effectiveness of social support on hope for future
		Shearer, et al (1986)	The effectiveness of social support on hope for future
Hope for the future		Snyder (2000)	Hope for the future and its aspects

### Conceptual Model



**METHODOLOGY**

This research is applied from objective point of view and because of its cause and effect nature and the analysis of path it was done based on structural equations because it tries to examine the effects of religiosity, social capital, cultural capital, relative deprivation and social support on hope for future.

To examine the relationship between the variables in survey part of research, and in order to collect the required data and examine the research hypotheses (prove or reject).

The following questionnaires were used as the data collection tools.

Snyder, et al hope for future questionnaire (1991)

Regarding the research aspects to measure the dependent variable of the research 12 questions were used. To determine different aspects of hope for future (Factor Thinking, Pathways Thinking, Objective Thinking) factor analysis was used. KMO test results show that applying factor analysis on these questions is to some extent acceptable and in factor analysis three factors were extracted which in overall explain/specify 48.31 percent of all changes.

The results of KMO test are given in Table 2.

**Table2.** The results and components of factor analysis and validity analysis of the questions related to hope for future

Factors	Questions	Factor Load	Values	Determined variance	Validity Coefficient	Total Validity Coefficient
Factor Thinking	I feel tired most of the time.	0.71	2.1	17.46	0.71	0.71
	I don't lower in my horn easily.	0.69				
	I am concerned about my health.	0.73				
	I usually find some concerns about some things.	0.68				
Pathways Thinking	In my opinion there are many ways to get rid of pressure.	0.74	1.9	15.83	0.72	
	There are many ways to solve a problem.	0.66				
	In my opinion, there are many ways to get at the important things in my life.	0.75				
	I know that I don't have the ability to find the solution of any problem.	0.70				
Objective Thinking	I have a lot of energy to achieve my goals.	0.73	1.8	15.1	0.7	
	My past experiences are not appropriate for my future.	0.68				
	I achieved a lot of successes in my life.	0.71				
	I get at all the social objectives I aim at.	0.67				

Kaiser-Meyer: 0.766

Significance Level= 000

Bartlette's Test: 2715.3

The sum of determined variance: 48.31%

Validity analysis of the present questions in each of the variables was done based on internal reliability through the use of validity analysis (Cronbach alpha). The result, 71%, confirms the analysis (Table 2).

Stark's religiosity questionnaire (Glark and Stark, 1965) was used to standardize in different countries of Europe, America, Africa, and Asia on followers of Islam, the Jews, and Christianity religions and was adapted with Islam (Seraj

Zadeh, 1995). To measure religiosity 16 questions were used regarding its aspects. To determine different aspects of religiosity (ideological, emotional, ceremonial and consequential) heuristic factor analysis was used. The results of KMO test show that applying factor analysis on the questions is to some extent acceptable. In factor analysis four factors were extracted which in sum explain 57.89 % of all changes.

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Table3.

Factors	Questions	Factor Load	Special values	Determined Variance	Validity Coefficient	Total validity Coefficient
<b>Ideological</b>	If we ignore inviting people to good deeds and preventing from bad deeds, corruption would govern the whole world.	0.67	2.62	16.43	0.69	0.70
	In the day of judgement our deeds will be accessed.	0.69				
	The dawn of the promised Imam would make justice govern the world.	0.71				
	I believe in the existence of angels.	0.68				
<b>Emotional</b>	From time to time I attend congregational prayer.	0.72	2.34	14.65	0.71	
	How many days do you fast during Fast month if you were not sick or a did not travel anywhere?	0.66				
	How much do you recite the Holy Quran?	0.65				
	How often do you attend Friday prayer?	0.70				
<b>Ceremonial</b>	Whenever I go to the holy shrine of one of God messengers, I get a deep spiritual feeling.	0.73	2.33	14.59	0.68	
	I attend the religious ceremonies held in special happy days of the year.	0.71				
	Sometime I feel repentance and beseech God to help me compensate for my sins.	0.68				
	Sometimes I fear God.	0.65				
<b>Consequential</b>	Women should be able to attend the stadiums to watch sport matches like football matches.	0.72	1.95	12.21	0.7	
	Cheating in paying taxes is not a proper job.	0.66				
	Political leaders should be expert, no matter they are religious or not.	0.71				
	Presence in the society in an uncovered form should be prevented.	0.67				

Kaiser-Meyer: 0.705,

Significance Level =000

Bartlette's Test: 7473.7

The sum of determined variance: 57.89%

## Examining the effective sociological factors on hope for the future of the suburbans of Tabriz

Validity analysis of the present questions in each of the variables was done based on internal stability through the use of validity analysis (Cronbach alpha). The result, 70%, is representative of its acceptability (table 3).

Ted Robert Gurr's relative deprivation questionnaire:

To measure social deprivation variable eight questions were used regarding its aspects. The results of KMO test show that applying factor analysis on these questions is somewhat acceptable. In factor analysis two factors were extracted which in general explain 45.3% of all changes. The results of factor analysis and validity analysis are presented in table 4.

**Table 4.** The results and components factor analysis and the validity analysis of the questions related to social deprivation.

Factors	Questions	Factor Load	Special values	Determined Variance	Validity Coefficient	Total validity Coefficient
Economical deprivation	I feel I can get benefit of proper employment and job satisfaction.	0.66	1.96	24.5	0.69	0.69
	I feel I can enjoy proper economical welfare and security.	0.67				
	I feel in economical field my family members can possess home and car.	0.7				
	I feel I possess equal facilities.	0.72				
Social Deprivation	I feel we can't get access to proper political equality and political positions.	0.71	1.65	20.7	0.71	
	I feel all people are not equal against the law.	0.66				
	I feel it's difficult to possess social dignity, and be respected and proved by others and the society	0.64				
	I feel my family and I have an indefinite future.	0.68				

Kaiser-Meyer: 0.692

Significance Level =000

Bartlette's Test: 1486.7

The sum of determined variance: 45.3 %

Validity analysis of the present questions in each of the variables was done based on internal stability through the use of validity analysis (Cronbach alpha). The result, 0.69, is representative of its acceptability (Table 4).

Kub's social support questionnaire the alpha of which was 0.84 which shows that its reliability is acceptable.

Questionnaire of social capital measurement: Its Cronbach alpha was 0.7 and it possessed enough validity. Bourdieu questionnaire of cultural capital: Its Cronbach alpha was 0.68 and it possessed the necessary validity.

The statistical population included citizens of Valiasr and 17 Shahrivar areas (whose inhabitants are supposed to be the original inhabitants of Tabriz) the number of whom

according to the statistics of provincial government of East Azarbaijan was 583450. From among them 853 ones were chosen as sample based on Cochran sampling formula through the use of random allocation and cluster sampling. It's noteworthy that 50 % of the sample were men and the other 50% were women.

$$n = \frac{NPqt^2}{Nd^2 + Pqt^2} = \frac{531875 \times .5 \times .5 \times (2)^2}{531875 \times (.04)^2 + .5 \times .5 \times (2)^2} = \frac{531875}{851 + 1} = 852$$

## FINDINGS

### The age and housing situation of the people involved

Table 5 is related to the age of respondents. As it's observed, in urban areas 21% of people were in the age range of 20-30, 31.8% were in the range of 31-40, 34% were in the range of 41-50,

## Examining the effective sociological factors on hope for the future of the suburbans of Tabriz

9% were in the range of 51-60, and 4.2% aged above 60. Also 76.1% of citizens owned their own houses, 11.2% hired houses, 11.7% settled

in their father's houses, and 1% settled in houses belonging to the organizations and offices.

**Table5.** Age and housing status of the respondents

Age level			Housing status		
Age level	Frequency	Percent	Housing status	Frequency	Percent
21-30	178	21	Housing	641	76.1
31-40	269	31.8	Rent	98	11.2
41-50	288	34	Father's house	94	11.7
51-60	76	9	Organizational house	8	1
Over 61	35	4.2	-----	-----	-----
Total	846	100	Total	841	100

### Level of literacy and income of the people involved in the research

Table 6 shows the level of literacy of respondents. As it's observed, we did not have any illiterate one among the respondents. 6.1% of the respondents had finished junior high school. 51.3% had graduated from high school,

32.1% had associate and bachelor of arts, and 10.6% had MA or more.

Also 7.1% of the respondents earned less than one million tomans in a month, 8.7% earned 1-2 millions , 18.2% earned 2-3 millions, 38.2% earned 3-4 millions, 15.9% earned 4-5 millions, 8.8% earned 5-6 millions, 1.7% earned 6-7 millions, 2.1% earned more than 7 millions.

**Table6.** Level of studies and income of the respondents

Level of studies	Frequency	Percent	Income level	Frequency	percent
Illiterate	0	0	Less than one million	20	7.1
Primary school	0	0	1-2 millions	57	8.7
Junior school	45	6.1	2-3 millions	146	18.2
Secondary school	379	51.3	3-4 millions	307	38.2
Associate and bachelor of arts	237	32.1	4-5 millions	128	15.9
Master of arts and more	78	10.6	5-6 millions	71	8.8
---	---	---	6-7 millions	57	1.7
---	---	---	Over 7 millions	17	2.1
Total	739	100		803	100

### Employment status of the respondents

Table 7 presents the employment status of the respondents. As it's observed in the table, 84.7

% of urban men were employed and 8.5% were unemployed, while 30.8% of urban women were employed and 62.5 % were unemployed.

**Table7.** Frequency of employment status

Gene		Woman		man		Total	
Employment status		frequency	Percent	Frequency	Percent	Frequency	percent
Employed		131	30.8	361	84.7	492	57.7
unemployed	unemployed	17	4	36	8.5	53	6.2
	Housewife	249	58.5	0	0	249	29.2
	Total	266	62.5	36	8.5	302	35.4
Retired		29	6.8	29	6.8	58	6.8
Total		426	100	426	100	852	100

### Description of dependent variables: The amount of hope for the future

Table 8 presents statistical indexes of the value of hope for the future and its aspects. The average of factor thinking is 15.7 which is

regarded as high level, the average of pathways thinking,14.1, is regarded as high, the average of objective thinking ,14, is regarded as an average level, and the average of hope for the future,43.9, is regarded as high level.

**Table8.** Statistical indexes of dependent variables: The amount of hope for the future

Hope for the future and its aspects	No	Mean	Standard deviation	Variance	Skidding جولگی	level
Factor thinking (4 questions)	852	15.7	2.64	6.98	-0.14	high
Pathways thinking (4 questions)	852	14.1	3.1	9.75	-0.2	high
Objective thinking ( 4questions)	852	14	2.93	8.64	0.3	high
Hope for the future ( 12 questions)	852	43.9	5.22	27.38	0.15	High

Description of dependent variables: The value of religiosity, relative deprivation, social capital, cultural capital and social support

Table 9 presents statistical indexes of dependent variables and their aspects, and their examined level are shown I the last column.

The average of religiosity among citizens,47.9, is considered as an average level. The average

of relative deprivation among citizens ,19.6, is regarded as an average level. The average of social capital,13.9, is regarded as a high level. The average of cultural capital among citizens,13.4, is considered as an average level and the average of social support among them ,11.9, is regarded as a high level.

**Table9.** Statistical indexes of dependent variables

Dependent variables	No	Mean	Standard deviation	Variance	Skidding	Level
Ideological aspect (4 questions)	852	13.9	2.88	8.29	-0.2	high
Emotional aspect (4 questions)	852	11.9	2.36	5.56	0.05	High
Ceremonial aspect (4 questions)	852	13.6	3.01	9.06	-0.1	high
Consequential aspect (4 questions)	852	47.9	7.11	50.55	-0.13	high
Religiosity (16 questions)	852	47.9	7.11	50.55	-0.13	high
Social deprivation (4 questions)	852	11.9	2.76	7.62	-0.08	high
Economical deprivation (4 questions)	852	7.7	3.36	11.29	0.2	high
Relative deprivation (4 questions)	852	19.6	7.66	58.67	-0.13	high
Social capital	852	13.9	2.43	5.9	-0.2	high
Cultural capital	852	13.4	2.33	5.43	-0.2	high
Social support	852	11.9	2.64	6.96	0.03	High

**The model of structural explanation**

The effect of the variables of social support, relative deprivation, religiosity, social capital, cultural capital on hope for the future of citizens was examined using Amos through the test of pathway model through structural equation

modeling. This model includes three measurement models and one structural model. Free parameters in the compiled model include variance and regression weights reflected in Tables 10 & 11.

**Table10.** Variance of Examined Variables

Independent variable	Variance
Religiosity variance	68.28
Variance of relative deprivation	11.88
Variance of the variable of structural error E1	11.2
Variance of the variable of structural error E2	19.22
Variance of the variable of structural error E3	15.36
Variance of the variable of structural error E4	16.08
Variance of the variable of structural error E5	4.16
Variance of the variable of structural error E6	5.88
Variance of the variable of structural error E7	6.89
Variance of the variable of structural error E8	10.65
Variance of the variable of structural error E9	9.26
Variance of the variable of structural error E10	10.77
Variance of the variable of structural error E11	8.42
Variance of the variable of structural error E12	11.3
Variance of the variable of structural error E13	5.91

**Structural Equation Modelling Error Variance**

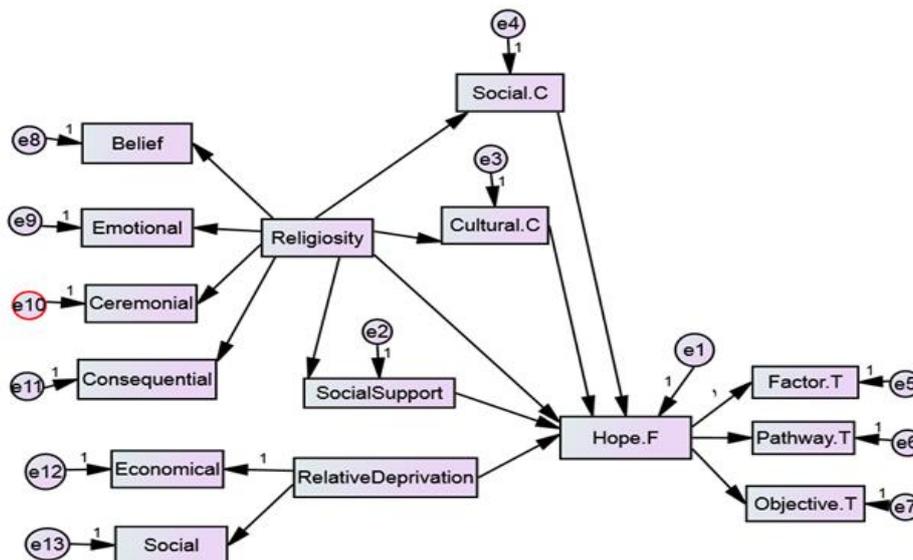
Figure 1 shows the theoretical research designed in Amos based on hypotheses, and this model includes three measurement models and one path model in which the amount of the effect of the variables of religiosity, social support, relative deprivation, social capital and cultural capital on hope for the future of citizens are measured. Factor load of each aspect of variables are measured. Religiosity includes ideological, emotional, ceremonial and consequential aspects, relative deprivation includes social deprivation and economical

deprivation aspects and hope for the future includes factor thinking, objective thinking, and pathway thinking aspects.

Figure 2 and Table 11 are related to regression test of the effect of the amount of variables of sociological factors on hope for the future of citizens. As it's observed through the table, the amount of regression model implies that sociological factors such as social support (0.25), cultural capital (0.3), social capital (0.44), religiosity (0.15), relative deprivation (-0.18) influence hope for the future of citizens since  $p < 0.05$ .

**Table 11.** Regression Weights of Examined variables

Model	Parameter type	Description	Estimation	Sig
Pathway model	Regression weight	The effect of relative deprivation on hope for future of citizens	-0.17	***
		The effect of social capital on hope for future of citizens	0.35	***
		The effect of cultural capital on hope for future of citizens	0.39	***
		The effect of social support on hope for future of citizens	0.22	***
		The effect of religiosity on hope for future of citizens	0.09	***
		The effect of religiosity on cultural capital of citizens	0.16	***
		The effect of religiosity on social capital of citizens	0.18	***
		The effect of religiosity on social support of citizens	0.17	***
Total number of free parameters (FP)				120
The number of observed variables				28
The number of external variables				15
The number of internal variables				13
Total number of non-residual elements in the observed covariance matrix (NRE)				31
Degree of freedom (DF)				89



**Figure 1.** Theoretical model: The effect of religiosity, social support, relative deprivation, social capital, and cultural capital on hope for the future of the citizens

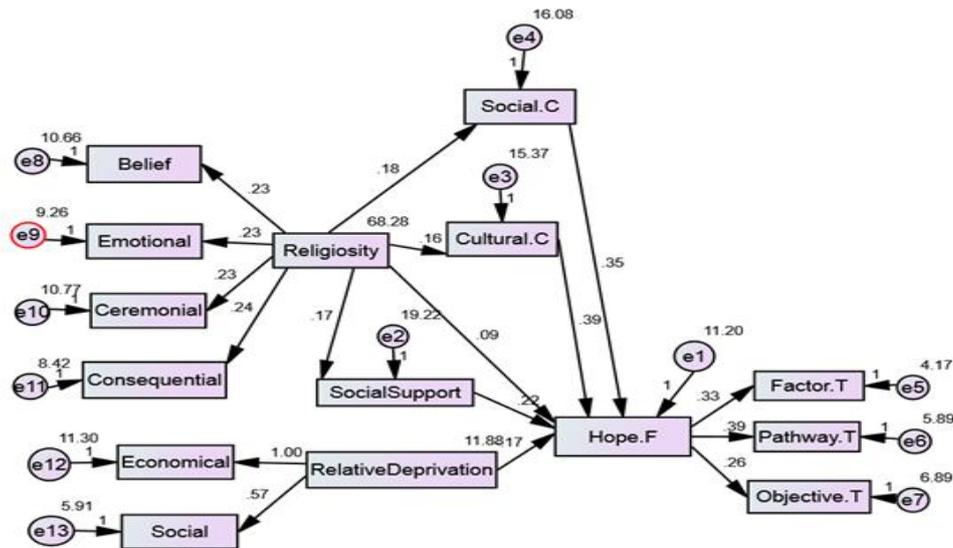


Figure 2. Experimental model: The effect of religiosity, social support, relative deprivation, social capital, and cultural capital on hope for the future of the citizens

In table 12, the indirect effects of religiosity on hope for the future of citizens have been computed. As it's observed the indirect effects of religiosity as the result of social support,

cultural capital, and social capital variables are 0.0374, 0.0624, and 0.63 respectively, since  $P < 0.05$ . The total of indirect effects of religiosity on hope for the future is 0.162.

Table 12. Computing the indirect and direct effect of religiosity on hope for the future of citizens

Independent variable	Along with Intermediate variable	Effect
Indirect effect of religiosity on hope for the future of citizens	Cultural capital	$0.16 * 0.39 = 0.062$
Indirect effect of religiosity on hope for the future of citizens	Social capital	$0.18 * 0.35 = 0.063$
Indirect effect of religiosity on hope for the future of citizens	Social support	$0.17 * 0.22 = 0.037$
Direct effect of religiosity on hope for the future of citizens	-----	0.09
The sum of direct and indirect effect of religiosity on citizens	On hope for the future	0.252

Table 13 shows the effective organizational factors on hope for the future of citizens in order of influence. As it's observed, from among social factors, social capital has the highest

effect on hope for the future and other factors such as cultural capital, religiosity, social support and relative deprivation are in the lower levels, respectively.

Table 13. The order of the effective sociological factors on hope for the future of citizens

Independent variable	Effect
The effect of social capital on hope for future of citizens	0.44
The effect of cultural capital on hope for future of citizens	0.30
The direct and indirect effect of religiosity on hope for future of citizens	0.252
The effect of social support on hope for future of citizens	0.25
The effect of relative deprivation on hope for future of citizens	-0.18

As it's observed in Table 14 and figure 2, load factor aspects of each of the variables are determined. Load factor of hope for the future of citizens includes equal factor thinking (0.37), pathways thinking (0.36), objective thinking (0.27), i.e., 37% of the variance of hope for the future variance of citizens is determined by factor thinking, 36% by pathways thinking and

0.27% by objective thinking. Also %24, %25, 17% and 22% of religiosity are determined by ideological, emotional, ceremonial and consequential aspects respectively. It must be added that 52% of relative deprivation is explained / determined by economical deprivation.

**Table14.** *Adjusted Goodness of Fit Model*

Model	Variable	Aspects	Factor load	significance
Measurement model	Hope for the future	Factor thinking	0.33	***
		Pathways thinking	0.38	***
		Objective thinking	0.26	***
	Religiosity	Ideological aspect	0.23	***
		Emotional aspect	0.23	***
		Ceremonial aspect	0.23	***
		Consequential aspect	0.24	***
	Relative deprivation	Social	0.57	***
		Economical	1	***

In Table 15 the values of absolute indexes such as degree of freedom, Chi- square, Adjusted Goodness of Fit Index (AGFI), Root Mean Squared Residual (RMR), and adaptive Indexes such as GFI (Goodness of Fit Indexes or Bentler-Bonett Index), TLT (Tucker-Lewis Index) and economical indexes such as RMSEA (Root Mean Squared Error of Approximation, CMIN/DF (Normal Chi-Square) are shown.

As one can observe in Table 15, for adjusted

**Table15.** *Goodness of Fit Indexes of structural model*

Index		Values of model	The required values for goodness of model
Absolute	Degree of freedom	89	-----
	Chi-square	368.9	-----
	Significance	000	Less than 0.05
	GFI	0.91	More than 0.9 and below 1
	AGFI	0.92	More than 0.9 and below 1
	RMR	0.25	less than 0.9 and near zero
Adaptive	TLI	0.86	More than 0.9 and below 1
	CFI	0.87	More than 0.9 and below 1
	IFI	0.88	More than 0.9 and below 1
	NFI	0.83	More than 0.9 and below 1
Economical	RMSEA	0.26	Less than 0.8 and below 1
	Cmin/DF	4.1	3-5
	PNFI	0.58	0.5-0.6

**Interpretation of Research Findings**

There is a direct relationship between religiosity and hope for the future of citizens ,i.e, the more the amount of religiosity is, the more the amount of hope for the future of citizens will be. This research finding is homogeneous with the findings of Gomez and Fischer (2002), Alizadeh Aghdam (2012), Chang L. (2002), Konique (2004), Perroad and Modarres (1997), Karami (2012), Abdollahi (2010), Soltani Zarandi 92007), Baljani et al (2011), Farhadi et al (2010), Goreyshi,G. (2009).

There is a direct relationship between social support and hope for the future of citizens, i.e. the more the amount of social support is, the more hope for the future of the citizens will be. This finding is homogeneous with the findings

goodness structural equation pattern, Chi-square equals 368.9, the proportion of Chi-square to degree of freedom equals 89, Normal Adjusted Indexes equals 0.91, Incremental Fit Index equals 0.92 and adjusted Goodness Root Mean Squared Residual equals 0.25, and Root Mean Squared Error of Approximation equals 0.26 respectively. All indexes of Final Pattern Goodness imply complete satisfactory model of goodness.

of Snyder’s theory (2202) and findings of Wonlive et al (2010), Shearer Wintroub (1986), Cover (1986), and Alizadeh Aghdam (2012).

There is an inverse relationship between relative deprivation and hope for the future of citizens. That is, the more relative deprivation citizens have, the less hope for the future of them will be. There was no research done examining the relationship between relative deprivation and hope for the future.

There is a direct relationship between social capital and hope for the future of citizens. That is, the more social support citizens have, the more hope for the future of them will be. This finding is homogeneous with the findings of Alizadeh Aghdam (2012), Fooladian (2013),

Amjadian (2005), Newton (2002), and Safari S. (2009).

There is a direct relationship between cultural capital and hope for the future of the citizens. That is, the more cultural capital citizens have, the more hope for the future of them will be. This finding is homogeneous with the findings of Alizadeh Aghdam (2012), fooladian (2013) and Amjadian (2005).

### PRACTICAL SUGGESTIONS

Regarding the research topic "Examining the effective sociological factors on hope for the future among Tabriz citizens" and taking into account the research findings and the existence of meaningful relationship between independent and dependent variables, the followings are suggested to increase hope for the future and improve the social status of citizens.

Since religiosity is effective on increase of hope for the future of citizens, it is recommended that the applied measures to increase religiosity among citizens are considered by official authorities.

As the increase of relative deprivation is effective on reduction of hope for the future of citizens, it's recommended that the applied measures are taken into account to reduce relative deprivation among the citizens. From among them we may refer to employment, increase of job satisfaction, economical welfare, economical security, equality against the law, increase in accessibility to political positions, political equality, and providing mortgage loan and auto loan purchase .

Since social capital is effective on increase of hope for the future of citizens, it's recommended that official authorities pay much attention to the applied measures of which we may refer to helping each other, and increase of consultant among families.

Since cultural capital is effective on increase of hope for the future of citizens, it's recommended that official authorities pay much attention to the measures applied to increase cultural capital. From among them we may refer to increase of libraries, encouraging people to study magazines and newspapers through reducing their prices, paying loan for buying computers, easy access to internet, and art works such as paintings, statue and especially continuing their studies.

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