

Investigating the Affiliation between Sociological Components and Social Indifference with Emphasis on the Mediating Role of Art and Religiosity in the Lifestyle of Gorgan City

Abstract

From past times, art and religion have been the two essential pillars in the life of human societies. Nowadays, due to changes in political, economic and cultural structures, the necessity of examining such categories in everyday lifestyle is raised. This research, by using a survey method and of an applied type, deals with "investigating the relationship between sociological components and social indifference with the mediating role of art and religiosity in the city of Gorgan". The statistical population is the citizens over eighteen years of age of Gorgan, which includes 250,312 people. With the multi-stage cluster sampling method, 414 people were randomly selected. SPSS 26 statistical software was used for data analysis. Hypotheses were tested by calculating correlation coefficient and adjusted determination coefficient, predicting regression line and Seville test. The results showed that the average social indifference of the citizens was on the average and the level of religiosity was high. In the test of research hypotheses (Pearson's correlation), it was found that sociological components with a value of (-0.155) and religiosity with a value of (-0.289) have a significant relationship with social indifference. Also, all socio-cognitive components had a significant relationship with social indifference and the direction of the relationship was negative. Also, in the test of mediating hypotheses, it was found that the mediating factor of religiosity had a determining role for the value system, lifestyle and social capital on the social indifference of citizens.

Research aims:

1. Investigating the relationship between art and religiosity with social indifference in the lifestyle of the citizens of Gorgan city.
2. Investigating the amount of social indifference of everyday lifestyle in Gorgan city.

Research questions:

1. What is the relationship between art and religiosity and social indifference in the city of Gorgan?
2. To what extent does social indifference exist in the lifestyle of the people of Gorgan?

Keywords: sociological explanation, Gorgan city, social indifference, religiosity

Introduction

Nowadays, social indifference as one of the grave compensations in the field of citizenship is applied to a state in which witnesses and observers do not participate in helping people who are in an emergency situation and are in dire need of help and thus pass by such incidences with indifference and triviality. Although the city of Gorgan, due to its location in the north of the Iran with abundant natural resources, suitable climate and rich potentials particularly in the fields of agriculture, industry and tourism has acquired many talents and capabilities; nevertheless, the city is continually struggling with issues and problems, including the increase in poverty, lack of urban services, absence of facilities and services appropriate to the populations in regions, intensification of marginalization and the emergence of slums and informal housing (Sadat Shafai Amalesh , 2015: 7).

Gorgan, as one of the most populated cities in Golestan province, due to its high cultural diversity and being on the main route of Mazandaran, Gilan, North Khorasan, Razavi Khorasan and Tehran provinces, can bring about issues and problems. In the meantime, in the face of urban issues and machine life, it is prone to the emergence of social indifference and the appearance of individualism and its cultural categories. Multiculturalism, reduction of welfare facilities compared to cities close to the capital, high unemployment rate, increase in the wave of violence and suicide, divorce and other social issues are thought-provoking examples of how a social issue arises. With the increase in population, nuclear lifestyles, decrease in social relations, indifference of people towards each other's problems, inclination towards being anonymous can lead to indifferent behavior causing possible criminal behavior such as theft and other crimes. Regarding the selection of the local territory of the research, it is worth considering that the city of Gorgan located at the center of the Golestan province, in the opinion of many, is best known as the jewel of Iranian ethnicity as various ethnic and religious groups reside in this region. Ethnic and religious diversity creates many social gaps that triggers social indifference. The results of some studies

conducted in Golestan province show that the level of people's participation in the elections of the Islamic Council has decreased by approximately 13% from the sixth to the seventh term. Also, according to Rasouli Shurestan's research (2017), the feeling of security in Gorgan city is lower than average. According to Khoshfar et al.'s study (2018), the average social capital and political participation of Gorgani citizens are 2.674 and 3.442 out of 5, respectively, which are evaluated as "low" and "moderate".

Social indifference is rising in Iranian societies and unfortunately according to the results of research carried out so far, with its increasing rates, many questions remain unanswered. Among such inquiries, the following issues can be mentioned: despite the history, culture and powerful institution of religion in Iranian society, what sociological reasons and contexts have caused the formation of social indifference in Iran? For what reason, despite the moral and jurisprudential advice of Islam, people face cultural issues (such as the hijab issue, rape, neglecting the cultural heritage of Iran's history, etc.), economic issues (poverty, inflation, stagnation, high prices, etc.) ... and social (such as public demands, cooperation, inequality, administrative corruption, moral corruption, etc.)? Such questions prompted the researcher to investigate the presence or absence of a relationship between sociological variables and social indifference. In the second place, the role of religion in this relationship was determined; in this manner, is religiosity able to play the role of mediator in the relationship between sociological components and social indifference?

The current research method is survey type. The statistical population of this research consists of all the citizens over eighteen years of age in Gorgan city, which according to the statistics of the last population and housing census of 2015 reached 250,312 people. Due to the large number of statistical population, sampling was done. Quantitative sampling according to Morgan's table was 384 people, and in order to increase the validity of the research data, 414 people were randomly selected by multi-stage cluster method. A questionnaire was used to collect information in the present study. The first questionnaire is set to measure the religiosity variable. This questionnaire was prepared based on the Glark and Stark questionnaire in Ghaemi et al.'s research (2014). In the second questionnaire, it is set to measure the variables of nurses' social capital. This questionnaire was prepared based on the theory of social capital (Nahapit and Ghoshal, 1998) in the research of Ong (2014) and Qalich Lee and Meshbaki (2015). The third questionnaire is set to measure the variable of social indifference. This questionnaire was prepared based on the Simons questionnaire

in Mirza Puri's research (2015). The fourth questionnaire was prepared to measure the variable of social security. This questionnaire was prepared based on the questionnaire of Bozan and Al-Viverder (Taghilo: 2005; Hosseini: 2009). The fifth questionnaire is set to measure the lifestyle variable. This questionnaire was prepared based on the Giddens questionnaire in research (Fakuhi: 2003; Fazeli: and Aghabakshi, 1996). The sixth questionnaire is set to measure the value system variable. This questionnaire was prepared based on Alport's research questionnaire (Qanbar Ali et al.: 2017). The seventh questionnaire is set to measure the variable of new media. This questionnaire was prepared by a researcher. To test research hypotheses, normality test, Pearson correlation test and regression model were used. SPSS software was used to perform these analyses.

Conclusion

Social indifference is actually the opposite of social participation and it has been particularly concerned by sociologists. McLegan and Nell described human responsibility as necessary and social indifference as destructive. The non-realization of public participation can be the result of a lack of democratic feeling among people and an opportunity for autocratic bodies that take advantage of the reluctance of people for their collective benefit and change political and social relations for their own benefit; Therefore, the results are in line with social indifference theories. On the other hand, the results of internal research (Kalantari et al. (2015), Naderi et al. (2016), Givi et al. (2016), Mohseni Tabrizi and Sedaghati Fard (2015) regarding the average level of indifference in Iranian society are also consistent with the present results. Also, in foreign research, the increasing trend of social indifference has been in line with Elmiz Jaji's research (2001).

In the test of the main hypothesis, it was found that there is a significant inverse relationship between the sociological components and social indifference, so that with the increase in the amount of social components, the amount of social indifference regarding the studied society decreases. And on the contrary, social indifference is increased by reducing the amount of sociological components. In the test of the second main hypothesis, it was found that the sociological components in relation to the mediating role of religiosity had an effect on social indifference and this effect was significant. It was also found that among the sociological components, three variables of value system, lifestyle and social capital have been shown to be influential in relation to the mediating role of religiosity on social indifference. As Inglehart

considers the cultural and value transformation to be a gradual phenomenon and a reflection of the transformation in the experience of different generations. In his opinion, a person's value system is not influenced by his economic status; nonetheless more than that, it is organized by the cultural environment and social welfare institutions and together they form the environment for the cultivation and growth of the individual. From Inglehart's point of view, values are divided into material and non-material categories. The goal of metamaterial values is to satisfy inner needs, for the sake of social prestige and collective participation. The current results based on the role of civic and political and other social participation in social indifference are in line with the results of foreign researches by Gassen (1992) and Esinperg and Schippers (1991).

On the other hand, Sterling has provided an economic and demographic explanation of indifference and believes that tendencies and trends related to political indifference are partly a function of generational variability in the field of economic well-being. Allport refers to economic value that causes moral values to fade. Social values, political values, artistic values, religious values and scientific values are classified values in his opinion. According to Schwartz and Bardi, significant values include: the desire for power, progressiveness, pleasure-seeking, security-seeking, benevolence, excitement-seeking, self-centeredness, generalism and conformity. Therefore, the results of the present research are aligned with the proposed theories about social values. No matter how much moral and spiritual values increase in the society, it can reduce the social indifference of the citizens.

In the test of correlation between social capital among the citizens of Gorgan and social indifference, a negative and significant relationship (-0.282) is observed. Bourdieu believes social capital as a set of actual or potential resources connected to the ownership of a sustainable network. He also states that the value of a person's connections (the amount of social capital belonging to an agent) depends on the number of connections he can mobilize and the amount of capital (cultural, social and economic) belonging to each of the connections. For Coleman, social capital is a means to explain how people cooperate with each other. According to him, social capital is a resource because it involves networks based on trust and shared values. According to Putnam, social capital has various aspects in social organization, such as trust, norms and networks, which can improve the efficiency of society by facilitating coordinated actions. According to the results of the present research, it can be said that increasing the amount of social capital decreases the

amount of social indifference of citizens. The results are in line with the existing theories concerning social capital. Also, the current research on the role of social capital on indifference is in line with the research of Nabawi et al. (2013) and Anbari and Gholamian (2015).

The role of the factor of religiosity shows a negative and significant relationship (-0.289) without considering the influencing factors. Gluck and Stark have introduced four dimensions of religiosity for all world religions; belief, experimental, ritual and consequence dimensions are its examples. Among the examples of social indifference, we can point out the lack of attention and inattention to the implementation or non-implementation of religious issues in the society, based on which we see the lack of observance of religious issues in the society; however, attention is not paid to such occurrences such as the increase of drugs, harassment of others and high price which bring about social indifference. Indifference is a pathological phenomenon that is an obstacle in the way of national development since if the participation of people in different realms of social life is considered as an important condition for social, economic and political development; an increase in the manifestations of religiosity in the society can reduce the level of social indifference. The results of the research based on the role of religiosity components are consistent with the research of Ghaemi et al. (2014) and Ghazizadeh (2015).

What can be mentioned in relation to the role of mediator among the sociological components affecting indifference is the effective role of modern media among the citizens of Gorgan city, which was shown in this research to be less seen among the citizens. In Biro's opinion, mass media provides the "totality of techniques", tools and devices that have the ability to transmit sensory communication messages or ideas to many people at the same time, especially over long distances. New mass communication tools such as television, satellite, Telegram and Instagram can be mentioned as examples. In today's globalized era, according to Stein and McLuhan's global village, face-to-face communication and interactions have been replaced by new media and internet networks. Communication no longer requires space and time and takes place in the shortest possible time. Therefore, the tremendous influence of modern media can cause and intensify social indifferences in the society. The present results are in line with the proposed theories of modern media.

As based on some sociological components in the first model, some components have a significant relationship with social indifference; thus, after modifying the model with the help of path analysis

in the structural model, it was determined that all components directly or indirectly have an effect on social indifference. In this regard, the lifestyle of the value system has a moderating role regarding religiosity, new media and social capital. The prevailing individualistic approach in the liberal society influenced by the West in most countries and the tendency towards industries and commercialism have caused many interventions in the social life of individuals and citizens. According to Bourdieu, the objective conditions of life and the individual's position in the social structure lead to the production of a certain character; therefore, today's individualistic lifestyles play an effective role in the emergence of social indifference and such results were consistent with lifestyle theories.

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