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SOCIAL VIOLENCE AND WELFARE STATE

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ABSTRACT

The necessity for supplying welfare by the government can be studied from various economic, social, cultural and legal view angles. The importance of the existence of an acceptable level of welfare in the community has paved the way in the contemporary world for the actualization of such a concept as welfare state that was proposed by John Maynard Keynes in reaction to the drastic social-economic crisis that struck the west during 1929 to 1933 in the course of which it could satisfy the citizens' basic needs for employment, education and treatment through curbing such an unprecedented crisis. Nowadays, the welfare state minimally supports the social system from the very beginning of life till death via its essential solutions and supplies the social welfare through establishing logical ties with the private sector so that we can bear witness to the reduction in crimes and transgressions and felonies and, consequently, decrease in the social violence. According to the abovementioned materials, the objective here is to show that the welfare state has exerted a considerable influence on the expression of social violence by the citizens through providing for social welfare and security that are amongst the principal tasks of the new government. The present study has been carried out based on a descriptive-analytical method and it will be concluded according to the study findings that the welfare state as a human accomplishment has succeeded in creating a positive look along with hope to the future in the citizens' minds and psyche as well as happiness and serenity in life through offering social services and establishing psychological security as a result of which the violence as a product of discomforts and disorders stemming from the absence of social welfare has been substantially decreased.

Keywords: Social Violence, Welfare State, Deterrence, Extralegal, Judicial System.

INTRODUCTION

Safe society featuring stability and peacefulness and with the lowest problem, challenge and crisis has been the major concern of the thinkers in the course of history. One of the unpleasant phenomena in every community is the issue of social violence and investigation of the quality and roots thereof is a challenge with which the thinkers and managers in every society are faced. The recognition of the aspects and roots of such a social problem is important in that the phenomenon can be the source of vast challenges and crisis and even challenge the formal and governing forces in a country. Due to the same reason, the study and research about this phenomenon engages most of the various study fields in humanities, including law and sociology, political sciences and psychology etc. It may come as the first thought that the social violence is the product of ignorance and lack of awareness in the mankind which is somewhat true but the truth is that the substantial part of the large and devastating violence is the fruit of a special sort of awareness and meditation. In the past and in the traditional thoughts as well as now and in the modern thoughts, the social violence is more a product of mankind's knowledge than his illiteracy! And, in fact, the phenomenon is more of a scientific nature than being reactive and vulgar. Some prominent managers and thinkers have taken conscious steps and have written

numerous materials in theorizing the phenomenon and this has doubled the necessity for studying the social violence. The social violence has various natures and aspects the same way it possesses various reasons and factors and also there are diverse and different solutions thereto. The present study aims at examining the relationship between this phenomenon and one of the macro-economic solutions of controlling and managing the social violence in the new era, i.e. welfare state.

Welfare state, though being introduced in its historical ground as a solution to pass through large crisis, is, in its continuation and for the time being, envisioned as an obligatory solution and an important index indicating the effectiveness of a social and political system and the discussions regarding the effectiveness of such a political-economic solution on the management of the social disorders, especially social violence, as a considerably important issue, is the underlying goal directing the managers and executive officials' attentions to the role of such a factor in guiding the society towards peace and comfort. This same goal is the applied objective of the present study, as well.

1. Chapter One: Social Violence

Scientific study of social delinquency both in its individual and group dimensions is of a great importance in every social system and the same way that negligence in the studies and researches in this study area can be accompanied by irreparable individual, familial, social and even political damages, the scientific investigation of the issue can be followed by favorable effects and results. "Violence is the exertion of any pressure and irritation for the destruction and weakening of the physique and psyche of a person, whether governmental or nongovernmental" (Vahdat, 2015). There are numerous classifications presented regarding this social phenomenon that will be briefly dealt with below.

1.1. The Structure-Agent Perspective:

One categorization of social violence pertains to the social agents or the very human factors. The human factor in the social sciences is usually placed along with and/or in opposite to the non-human factors, to wit structure. The combination of these two factors, agent and structure, takes place in humanities under the title of human ontology (Dehghani Firuzabadi, 2015). Some sociologists like Antony Parsons have directed their attentions to social structure as an opposite part to the agency factor (Tavassoli, 2007) and in the minds of some, the social agent factor, particularly the leaders and elites, categorized into two sets of intellectual and executive, are the center of attentions (Salahi, 2003) and, yet, there is another group of sociologists, like Anthony Giddens, Luis Althusser and Poulantzas who have adopted a combinational viewpoint.

From this panorama, social violence can be grouped into two sets, structural or agency each of which with posit three levels and three natures for investigating and examining social violence in such a manner that the structural social violence can be explored in cultural, economic and political grounds and foundations and the agency social violence can be studied and researched in an individual manner, in groups and in society.

1.2. Legal-Sociological Perspective:

Another sort of classifying social violence takes place based on legal-sociological considerations. In the science of law and also in law in practice, the phenomenon of violence is confronted with if having left behind the exceptions and this is the responsibility of the legal institutions and judicial system and it can be discussed and investigated and then worked out based on criminal and penal procedures.



In the sociological approach, social violence is examined as a collective phenomenon and solutions from sociological vista are presented after the issue was sociologically analyzed. Ibn Khaldun in east and Emil Durkheim in the west have dealt with the social violence within the format of two concepts, nervousness and anomie, from sociological prospect (Tavassoli, 2007).

1.3. Social-Political perspective:

Another categorization of social violence has been made based on social-political issues. Social violence takes a social nature when it is derived of an individual or familial quiddity and performed under the influence of personal motivations, including economic, prestige and social; but, if it is carried out within the framework of class-related deployment or directed at the system governing the society, it is said to have a political nature. In the natural community that “the human is the wolf of another human”, the most genuine instrument for resolving the tyranny becomes force thus use of force for serving the rights and fighting the oppression enjoys a social nature (Copleston, 1997); whereas, rebellion, coup, political movement and, finally, social revolution against the political structure that encompass manifestations of the social violence, from the minimum to maximum violence, possess political nature.

In his writings “wisdom and revolution”, Markose, like the majority of the leftist thinkers knows the maximal use of social violence within the format of social revolution as the sole method of fighting exploitation and imperialist governance and prescribes it as a macro-strategy to the leftist forces worldwide (Salahi, 2003).

1.4. Traditional-Modern Perspective:

Another classification of social violence pertains to the historical changes and epochs under such a title as the old or traditional times and the modern epochs (Giddens, 2007).

The prevalence of violence as a source of unrest is a characteristic of pre-modern communities and expressive of the conflicts between the social organizations of that time. The violence level in the hunt and gathering cultures is generally low and there have not been specified warriors in these cultures. The situation becomes totally different with the emergence of armed soldiers. The majority of the territorial governments were directly dependent on the military forces; however, the exclusive supervision over the means of violence has never been completely in the hands of the governing authorities in some of these states. With the modern state scales, these governments have never been able to establish peace inside their territories in a perfect manner. In these states, there have been not many groups of people who could have felt security in respect to the violence or threats to violence by the invading armies, plunderers and local warlords, bandits, pirates and robbers for a long period of time. The modern urban environments are predominantly considered dangerous for the dangers extant in various neighborhoods and violent robberies. The environments of violence in the modern world constitute smaller regions in comparison to the vaster state districts and the security against the physical violence in these areas is more than what was feasible in their counterparts in the traditional world.

1.5. Governmental-Nongovernmental Perspective:

The other classification divides social violence to four sets, named governmental, traditional, familial and religious. The absence of a centralized and wise government in the sense of a large national organization and that in an underdeveloped society featuring tribal characteristics brings about order-fighting rebelliousness and violence (Vahdat, 2015). The nongovernmental violence, as well, is comprised of traditional and familial violence. The traditional violence was a type that was exerted in the patriarchal and tribal hierarchy communities towards their own



members or their rival tribes and enemies. In familial violence, as well, in the patriarchal communities, the father, the son and the husband exercised violence in respect to the mother, the daughter and the wife the same way that in some matriarchal communities the reverse is practiced. Religious violence, as well, occurs between the proponents of various religions and creeds.

2. Chapter Two: Social Violence and Legal Deterrence

The most important objective in encountering the social violence is achieving the principle of deterrence and moving towards a safe, stable and peaceful community. Quite the same way that social violence is of various methods, quiddities, levels and historical and social types, the confrontation to this phenomenon is also diverse and delivered in the form of variegated solutions. There are solutions for fighting violence, as well, with the objective of deterring the phenomenon offered and utilized in the course of history as explained below.

2.1. Non Legal-Legal Solutions:

Confrontation with violence, like violence itself, dates back to long ago in history. In the long time ago at the time when there was no such a thing as legal solution, including modern or traditional, physical power and agricultural tools were used as means of barring the violence. Gradually and with the advent of various study fields, including the divine and human, the knowledge-based solutions came about within the mold of the legal solutions and were made mostly available to the political systems. Of course, non-legal solutions are accompanied by extravagant costs and there are numerous examples (Vahdat, 2015) of them in the history and some of them are currently deemed unbearable and unbelievable (Foucault, 2000).

2.2. Legal Solutions: Traditional-Modern

In confrontation with the social violence aiming at deterrence, there have always been used legal solutions under the titles of criminal and penal codes of procedure. Legal approaches of the past periods of time have been traditional in nature while they are enjoying a different nature in the modern era.

2.2.1. Legal Traditional Penal Solutions:

The most important legal traditional penal solutions were comprised of using religious teachings within the format of the “divine limits” and “canonical punishments” and so forth. These solutions, though have in their nature an amount of violence from minimal to maximal, do not aim at the exertion and increase and promulgation of violence but to prevent, deter and reduce the amount of damages resulting from social violence. Penal verdicts have been existent in the divine religions as well as in terrestrial ones, and amongst the divine religions, the Abrahamic religions to wit Judaism, Christianity and, finally, Islam and the objective in enforcing such verdicts has been achieving a peaceful religious community filled with spirituality setting the required ground for the religious life combined with tranquility.

The use of legal and jurisprudential solution, per se, and, more vividly, application of the traditional penal codes of procedure can to a large extent prevent social violence and, in this regard, although the criticism and investigation of the extent to which these deterrence measures have been successful, has always been the central point of attentions, the most important issue that can be theoretically challenged is the discussion on the necessity and the sufficiency of these legal and jurisprudential verdicts.

Generally, the use of penal codes of law in a society featuring violence is a compulsory and inevitable issue and no wise individual can ignore the effectiveness of the penal law as a useful



solution. But, the thing that needs to be discussed, investigated and criticized is the issue of sufficiency of this solution. Many of the researchers, the present article author included, meanwhile accepting the necessity of legally confronting the social violence, also declare the insufficiency of such a solution hence know it necessary, rather inevitable, to have a solution in proportion to the social and historical conditions alongside with them. The issue has been more dealt with in chapter three.

2.2.2. Legal Modern Penal Solution:

With the expansion of knowledge to human areas and the emergence of the thread laws along with and/or in lieu of the religious laws, the penal solution gradually took a new form and nature for encountering the violence and the issuance and enforcement of divine sentences to the violence-oriented individuals and groups were replaced by other alternatives. One of the most important alternatives in the modern era is prison which is to a large extent a world-inclusive and time-inclusive phenomenon that is currently, i.e. in the first decade of the 21st century, being exercised in the majority of the countries worldwide. Although some philosopher critics of the modern era have introduced the existence of the hospitals and asylums and other social institutions of the type under the title of “punishment and surveillance” for controlling and managing the society (Foucault, 2000), the fact of the matter is that the increase in such phenomena, though being deemed largely modern, does not enjoy a legal nature and the most important modern legal solution is the very institution of jail.

3. Chapter Three: Extralegal Deterrence and Welfare State

One very important and disputable discussion is pertinent to the effectiveness of the legal deterrence, including traditional and modern. The most crucial question that is raised in this regard is that to what extent legal deterrence can be effective and control and manage the social violence? The historical experiences, in various oriental and western communities, are reflective of the reality that even in long time ago that the traditional laws were exercised as deterrence factors the extralegal factors have been present alongside with them and they have been effective up to the present time and will remain so in the future. In other words, the use of extralegal factors, concomitantly with the legal factors, is envisaged as something inevitable without which the deterrence objective will be nothing more than hallucination and ineffectiveness and/or in its best case limited and inefficient.

Under such circumstances, theoretical discussion regarding the necessity of these solutions and their use in the social reality is considered unavoidable.

3.1. Traditional Extralegal Deterrence:

The history of a social life accompanied by peace, stability and tranquility in the entire course of known history is indicative of the idea that the extralegal solutions have been exercised since very long time ago. In his historical work, “Ibn Khaldun’s introduction”, Ibn Khaldun largely deals with a solution that has been existent in the tribal system that was practiced in nearly all regions around the globe under such a title as “Social Nervousness” (Tavassoli, 2007). Emil Durkheim, a prominent western sociologist, as well, divides the communities to traditional and modern to deal with two topics of organic social solidarity, specific to the traditional communities, and mechanic social solidarity, a feature of the modern communities (Tavassoli, 2007).

The role of the social hierarchy in the extended familial system featuring organic social solidarity in controlling and managing “social violence” is very prominent. The clan head and “chieftain”



and then “grandfather” and later on “father” and in some Indian tribes and castes the head of the clan, who was a female, was effective and determinant in resolving the disputes and, later on, in pursuing and returning peace and serenity. Even with the transition from traditional to modern communities, some of the communities still enjoy organic social solidarity in their castes and tribes and the organic solidarity is still functioning therein. In our society, as well, the nomads and villagers are still resolving their discrepancies using such mechanisms and although this role has become paled in comparison to the past, the relative functions of tribal hierarchy are still effective. Alongside with the social solidarity, there are two other extralegal factors playing deterring roles against violence. They are faith and religious moralities that are out of the scope of the present study.

3.2. Modern Extralegal Deterrence:

One of the most important extralegal solutions used in the new era is the theory of social contracts and civil society. The theory was first proposed by Thomas Hobbes and later on it was given new dimensions with the theories posited by John Lock and Jean Jacques Rousseau. Thomas Hobbes, the author of the book “Leviathan” and the inventor of the social contracts theory, knows social violence as the most important feature of the natural society wherein the “humans are the humans’ wolves”. In his idea, “in such a state, there would be no room for making efforts and doing jobs, because their fruit is uncertain and, resultantly, there would be also no room for agriculture, sailing, use of the goods imported through sea paths, construction of useful buildings, the instruments of transporting things needing a lot of force, recognition of ground surface, calculation of time, art, literature and society” (Copleston, 1997). The only way to get out of the natural community crawling with violence is asking assistance from intellectuality and the most important intellectual accomplishment by means of which to exit such a situation is a collective agreement or enactment of law. In his mind, “the deeds originating from the reactions are not sins till the time the humans come to realize a law that prohibits them; as long as there are no rules ratified, they are unable to recognize the rules and no law can be enacted unless an agreement is reached by the humans about the rule maker” (Copleston, 1997).

3.3. Modern Extralegal Deterrence and Welfare State:

Welfare state is the one supplying the primary welfare needs. In such a welfare system, the government helps all of those who cannot supply their primary costs of life, like food, health and education for one reason or another. In regard of employment, as well, the government contributes to the individuals to find a job and it pays them cash subsidies for a specified and limited period of time in case of unemployment until they find a job.

The welfare state pays attention to the primary social needs based on the social realities and calculated economic, political and social policies and believes that the public welfare costs are less than the treatment costs and/or even the political costs stemming from public disability or discontent.

Welfare state has emerged in the democratic political systems and it is seen as an economic substitution for the socialists’ promises in the communist systems whose theoretical and advertisement radius had become pervasive.

In such an economic system, the government is responsible for supplying the treatment-sanitary facilities, unemployment and retirement, accommodation and educational system from the beginning of life till the death for all of the citizens (Ashoury, 1995).

3.3.1. Welfare State in the West:



Welfare state is a 20th century institute that was formulated in liberalist countries; however, its roots have to be traced in the public insurance programs designed by Bismarck during 1880s. Based on Bismarck's social welfare program, the laborers were covered by insurance plans against accidents, diseases, unemployment and old age (Freedman, 2000).

According to the historical trend of "welfare state", it can be stated that since 19th century that the industrial advances caused the emergence of substantial evolutions in the traditional patterns of work and life and urban life following which the industrial worker and employer classes came to existence in the nations' economic and social areas of life, the concept "supporting the workforce during retirement and old age" was put forth gradually leading to the rise of the welfare state system (Neels et al., 2001).

Sweden is one successful government in the area of social welfare. "Sweden has most often been a specimen of a successful welfare state. Of course, the welfare state establishment gets back to the period before the American and European welfare states' downfall in such a way that migrants were well attracted to Sweden during 1950s and 1960s. The emigrants' employment rate in 1950s was 20% higher than that of the ones with Swedish nationality (Sanandaji, 2008). The role played by the welfare state in supplying the general public with welfare means and facilities was different from a country to another and even in a single country in various periods of time. Although, despite such a difference, the essential welfare role of the government can be distinguished in two forms, i.e. the role of supplying the least welfare and the role of supplying the most, the first is manifested in the individual economy and the latter is actualized in the collective economy (Paject, 2011).

3.3.2. Islamic Republic of Iran's Welfare State:

In the Islamic Republic of Iran's Constitution, there are numerous principles referring to the foundations of welfare state:

- 1) **Supply of the basic needs:** Paragraph (1) of the Act (43) of the constitution, lays down the Islamic Republic of Iran's economy based on criteria one of which is supply of the people's basic needs like accommodation, food, clothing, treatment, education and the necessary facilities for the formation of family for everyone.
- 2) Paragraph (2) of the Act (3) of the constitution knows the free of charge offering of education in all levels and facilitation and generalization of higher education as the goals of Islamic Republic of Iran's government.
- 3) The Act (29) of the constitution stipulates that "the enjoyment of the social security in such regards as retirement, unemployment, old age, inability, lack of proctor, the ones who are stuck from wayfaring, accidents and injuries and need for hygiene and treatment and medical healthcare in the form of insurance and so forth is a general public's right and the government is obliged to supply the abovementioned services and financial supports corresponding to the regulations through its general earnings and incomes obtained from people's participation for every individual member of the country.

3.3.3. Criticism of Welfare State:

Of course, the welfare state has its own critics the most dominant of which is neoliberalism. Neo-liberalists believe that the citizens in welfare state, besides sustaining inequality, are stripped of their motivation required for economic activity and also the government's interference in all of the citizens' areas of life and narrowing of the citizens' area of authority and freedom will be accompanied by adverse outcomes in the modern communities (Ashoury, 1995).



In fact, neoliberal thinkers, the most prominent figures of whom are Von Hayek and Robert Nozick, have had the highest influence in discarding the welfare state in Donald Regan's government in the US and Margaret Thatcher's in UK; they offered the return to classic liberalism along with Adam Smith's teachings with a new expression and within the format of new concepts and theories. Such a state, to wit the downfall of the welfare state, especially in the US and UK in this period of time, was the result of economic stagnation and increase in unemployment and monetary and inflation pressures in the US and Europe during 1970s (Derestone, 2006). And, of course, the welfare state started booming afterwards with the power takeover by the leftists in the US and Europe. Particularly in Northern Europe in Scandinavian countries, these social services could attract the attentions of the whole world, especially the younger and migration-seeking classes, to the western countries and the most important variable that is currently showing up as the most important cause of the people's migration from the third world towards these countries is the very governance by the welfare state.

3.3.4. Welfare State and Social Violence:

The welfare state stands as a deterring factor against the social violence in that it can remove a great many of the social and economic problems leading to violence through its enjoyment of an economic nature and in doing so it also fights with such concepts and realities like social inequality, discrimination, absolute poverty and class gap.

The Great French Revolution was the revolution of freedom, brotherhood and equality but it was only the class above the middle class that could benefit from freedom, brotherhood and equality and, as put by Will Durant, it possessed such a force which was growing and expanding on a daily basis. The force was the highly dynamic power of money and capitalism that was competing with the static power of the landlords and the religious power" (Will, 1987). The same situation caused the emergence of equality-seeking movements that set the ground in 19th and 20th centuries for the appearance of socialism and its mutative growth and the west found the welfare state an experienced and relatively successful solution to respond to such a general demand and also to prevent the communist revolutions from formation so it submitted thereto. The truth is that "social inequality has been realized as one of the most important reasons behind aggressions in the sociological and anthropological studies performed in Iran and the world. Inequality has also been exercised in past human communities but the expectations that the industrial and political revolutions have created since 18th century till now is to provide the humans with better status in material and spiritual terms and if it is found falling short of doing so as it has happened most of the time and if social difference and hierarchy like the ones of the aristocracy period before the democratic revolutions expand, there would come about an incident in an extensive form and the communities would take the road to violence. The reason behind such an issue is clear; the systems controlling the communities, the governments and the formal institutions, have been established and laid on the discourse that was formulated in French revolution in which the freedom, equality and social solidarity (brotherhood) are emphasized as the main pillars of the selected government's legitimacy. In such a state, if the pillars start weakening, upheaval will be commenced from the very general public's pillar and it can be barely curbed. The governments have nothing to say against the great deviations they are inflicted with and that is deviation towards modern aristocracy as a result of which the politics becomes more and more discredited in the civil area day in day out and the social,



political, economic and cultural orders, as the prerequisites of the collective life, are jeopardized and violence heightens.”

Violence has intensively increased and aggression has been turned into a common and pervasive issue in the era of the hurried urbanization of the country since 1960s up to now.

The government has to be the main factor in preventing the promulgation of violence and aggression in the society. This is a hard task to do because the democratic and modern governments indeed, as put by Marx Weber, the German sociologist, have in their possession the monopoly of violence instigation, meaning that they have the life and the properties of the citizens in their hands.

In Jeremy Bentham’s opinion, security and equality along with sustenance and abundance of goods is the most original and essential benefit of a society (Wet, 1964). To put it differently, the security is threatened in a society where there is no equality and the grounding is set for the expression and emergence of violence and insecurity.

“Absolute poverty that is intensively manifested in nutrition is the primary factor giving rise to violence in the majority of the third world countries and it makes the people be ready to enter cycles of crime, violence and aggression to satisfy such a basic need” (Fakouhi, 2013).

Based on some perspectives, poverty and violence are born together; “the lack of appropriate recreation and absence of happiness and joyfulness in the society and the existence of poverty, unemployment, divorcement and the hardening of the marriage conditions for the youths altogether cause the occurrence of aggression, violence, contention, fight, crime and delinquency and getting involved in addiction and corruption, robbery and bribery” (Ghara’ei Moghaddam, 2013).

“When speaking of the welfare state, justice-oriented government and endearment government, it has to be asked where they are. The society is now suffering unemployment and many of the adolescents from simple workers to educated work and university forces are jobless and this causes violence” (Ghara’ei Moghaddam, 2013).

The truth is that the relationship between social violence and the economic issues, like poverty and inequality, is a world-inclusive problem belonging to the entire array of the communities. The western sociologists have performed considerable researches in this regard some of which are pointed out below:

“Nowadays, we are bearing witness to such an abnormal phenomenon that the poverty, as the biggest rocket, is destroying the social foundations, especially the family institute and this is the same factor that can be considered as the best ground for attracting the domestic terrorists” (Goldberg, 2012).

Billions of people are living in the world and are waiting for helps from abroad so as not to violate lack of law and violence. Armed violence is considerably prevalent in the American society but the economically poor are atop of these gangsters” (Fisman and Miguel, 2010).

Also, there are some who investigate economic violence in transitional justice and discuss the relationships between these two variables in a detailed manner through concentrating on the crimes that have taken place in this regard (Sharp, 2013).

Andrew Rigby in a book named “aftermath of violence” seeks to find a response to the question as to how violence happens in the communities and how can institutions be created so as the direct these communities towards more peaceful and more stable relationships? How can the governments help the individuals and communities not to move towards violence? The answer



to these two questions can be summarized in two terms: justice and reconciliation. In fact, based on his studies in the area of policy-making, he concludes that the best solution in prevention and prohibition of violence is equalitarian (Rigby, 2001).

After performing extensive sociological research, Gary and Haugen in their book claim a direct relationship between poverty and violence. The studies by the sociologists indicate that the poorest communities in the world are the cruelest ones and, thus, violence can be ended via terminating the poverty (Gary et al., 2014).

Based on the research carried out by Tanner, there is a direct relationship between welfare state and reduction in crime and social violence in the US. Based thereon, one third of the criminal youths of the world grow in single-child families with low income in which the child is deprived of the possibility to educate and enjoy social welfare (Tanner, 1995).

In another study that was conducted by several sociologists in the US, it was concluded that social violence is more directed at women than children and in the social violence to the women, sexual harassment and trampling of their occupational rights exceed physical violence. These sociologists have realized the exertion of public welfare methods during the recent years as the primary factor behind the reduction of the social violence in respect to this set of the citizens (Lown et al., 2014).

During the recent years, social violence has undergone a considerable increase in Australian cities and the government has called on the thinkers and sociologists to devise a scientific solution to the current status therein and, finally, paying attention to “culture” and “values” has been introduced to be pursued as one of the most important policies of putting a reign on and managing social violence by the government. In this approach, “social justice” was amongst the intended values that has been taken into account and operationalized within the format of welfare state (Hopkins et al., 2017).

In Canada, the legal term “social entitlements” is of a great importance and the citizens therein have made a lot of efforts during the recent years to fight the neoliberal government. They are of the belief that the local welfare state has to be utilized in the statewide policies to curb social violence (Morrow et al., 2004).

Welfare state system dates back to long ago in the history of the United States and it has always been considered as a racist social control solution.

The welfare state is useful in that it counteracts the racial, class-based and gender-based classifications and, as put by some thinkers from this country, it has been able to intervene as an intersectional concept against the social violence in the US (Josephson, 2008).

CONCLUSION:

The collection of the discussions posited herein are in summary reflective of the reality that the social violence as a historical issue has always been born concomitantly with the social changes and evolutions and the solutions that have been exercised for controlling, managing and counteracting it within the format of legal and extralegal solutions have been successful to a great extent but they have not been capable of creating an absolute deterrence.

The legal penal and criminal procedures as a solution to the social violence parallel to extralegal solutions have come about in the traditional and modern communities with the objective of deterrence. The punitive solution along with the extralegal solutions of the traditional era, like faith, morality and organic social solidarity, as well as the modern extralegal solutions, like social



contracts, civil society and welfare state, have been to a large extent efficient in controlling the social violence. The truth is that the modern extralegal solutions are yet to find their appropriate position in the traditional or transitional communities and this is why the level and the amount of the violence in such communities are considerable and ponderable.

Keeping on indifference or not paying the required attention to the modern solutions, especially the welfare state, can be accompanied by grave and irreparable harms and damages to the communities preferring not to make use of them as a result of which the social violence control might encounter serious barriers.

The most important suggestion made in the current article to the management of the Islamic Republic of Iran's system, particularly to the researchers and managers from judicial fields, is that the pursue of the extralegal solutions, especially the implementation of the welfare state, should be seriously placed in their agendas and that the other branches, especially the legislature and the executive branches, should be demanded to implement this same so-called welfare state.

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