Identifying the dimensions of gender justice in the Iranian Ministry of Sport and Youth

Javad Bani Hassan[1], Zahrasadat Mirzazadeh[1]*, Mahdi Talebpour[1], Ahamadreza Asgharpourmasouleh[2]

[1] Department of Sport Management, Ferdowsi University of Mashhad, Mashhad, Iran.

[2] Faculty of Literature and Social Sciences, Ferdowsi University of Mashhad, Mashhad, Iran.

*Correspondence: Zahrasadat Mirzazadeh; z.mirzazadeh@um.ac.ir

ABSTRACT

In modern times, sports have attracted the attention of different societies. Social, economic and political functions are one of the reasons. In Iran, the role of the Ministry of Sports and Youth is very important in managing sports in the country. Justice has been supposedly one of the pillars of ethical management in organizations, along with performance improvement. One example of justice in organizations is gender justice. The aim of this study was to provide valuable information to sports activists in the country by identifying the dimensions of gender justice in the Ministry of Sports and Youth and identify ways to expand gender justice according to employees' perceptions. The current research is practical in terms of purpose and qualitative in terms of method, employing a thematic analysis strategy. The sample consisted of 7 management experts and sociologists who had studied, researched, or gained experience in the field of the present study (gender justice in organizations). The researchers used a semi-structured interview, which is suitable for qualitative research in terms of flexibility and depth. The "Inter Coder Reliability (ICR)" method was used to measure the reliability of the interviews conducted. The data were coded using MAXQDA2018 software. The results showed that perceptions of gender justice include 3 main themes (distributive justice, procedural justice and interactional justice) and 19 sub-themes. The expansion of gender justice in the Ministry of Sports and Youth, as the country's sports policy organization, can seemingly be effective in improving performance. It also has positive social and cultural effects on all sports areas of the country.

KEYWORDS

1. INTRODUCTION

One of the most important criteria for measuring the degree of development of a country is the position of women in that country. The more active and effective the presence of women in society, the more advanced and developed the country will be. The women's role and participation in society, especially in religious, social and cultural fields, depends largely on the attitude of that society towards women. Considering the serious participation of women as an active and constructive force in various fields of activities for the realization of civil society, the growth and development of women will have a great impact on the process of quantitative and qualitative development of the human resources of that society and will provide them with a suitable platform in all scenes. Moreover, women are a vast social capital for societies, and without knowing their needs and the conditions for their realization, there can be little hope for comprehensive progress and development. Therefore, if women's needs are not met sufficiently, mental issues of insecurity and fear of potential dangers threaten society because women are the most important transmitters of cultural and social ideas ruling society. Therefore, any emotional vacuum or lack of feeling of security and peace among them will result in irreparable damage. Disintegration, lack of cohesion in the family and chaotic relationships inside and outside the family can be among the results (Rahimi et al., 2017).

There are three theories about ethics in management; utilitarianism, human rights, and justice (Robbins et al., 2020). There are different opinions in the literature regarding the ethical approach and requiring compliance with ethics in management (Zamanian, 2014). One of the human ideals is the realization of justice in society, so there have been many efforts to establish and expand this ideal (Long et al., 2017). The theory of justice divides the burden of responsibility among employees and refers to situations where the manager makes his decisions according to fair and impartial rules of benefits (rewards) and expenses among individuals and groups (Robbins et al., 2020). The concept of justice has emerged in various forms, one of which is gender justice. With the growth and development of science and technology and consequently the expansion and ease of access to communication tools, we are witnessing an increase in awareness about discrimination problems compared to the past. It seems that society has become aware of and reacts to instances of injustice more quickly than in the past (Keddie & Ollis, 2019). Women make up almost half of the human society, whose existence is necessary by nature and quantitatively effective and productive. Due to their inherent human dignity, all human beings, regardless of gender, are equally worthy to benefit from the same human rights. The most important measures for women are the recognition of the principle of equality between men and women and their equal rights in the preamble of the United

Nations Charter in 1945, the adoption of the Universal Declaration of Human Rights in 1948, the human rights covenants in 1966 and prohibiting gender discrimination in those documents. These documents oblige governments to eliminate gender discrimination in all fields. Among these is the field of sports (Alipur, 2014). Sports have many functions and consequently various effects, among which we can mention social, economic, cultural, political, health and other aspects. Nowadays, gender justice has attracted great attention in various fields of sports, from general to championships and even sports organizations (Long et al., 2017).

On the other hand, organized sports are important social environments (institutions) with the potential to support mental health. High and long-term participation and attractive environments make organized (regular) sports an important means to facilitate population-level change in health behaviors such as improving mental health, social and emotional performance and quality of life related to health and positive social relations and well-being. Participating in sports spaces and fields or watching it creates the feeling for people that something occurs more important than sports results. This feeling is similar to new energy injected into the collective atmosphere so that people experience the happiness and pleasure of participating in and watching a sports event (Madadi-Nansa & Ghafouri, 2018). Inequality, power relations, capital and gender structure have also created important issues and obstacles in front of women's participation in sports. In recent decades, these issues have led to more attention to gender equality theories and gender studies in relation to sports and women. In addition to wide differences, these theories also have commonalities in some of the proposed solutions. The foundational difference between these approaches and the complications caused by the objective conditions of women has led to some challenges, especially in countries like Iran, where the application of some of these strategies has faced the challenge of the intertwining of structural barriers (Javaheri et al., 2019).

Unlike social justice, which is as old as human social life, gender justice is a new concept raised in the field of politics and society in modern areas. We can consider this concept as the adjustment of social justice in the field of gender, as the definition of justice for women is modern and a result of new formulations. Mill (2011) deconstructed in his book "Subjection of Women" the foundation of discriminatory definitions of women's rights and spoke of the need for equality between men and women. In different countries and specifically in recent years, scholars have raised gender justice in sports. In Iran, most of these issues concern championship sports and women's problems in that area (Talibpour et al., 2019). Before examining gender justice in public, educational, championship and professional sports, it is seemingly necessary to investigate the status of gender justice among the employees of the policy-making organization and the main custodian of the

country's sports. Thus, the aim of this study is to provide valuable information to sports activists in the country by identifying the dimensions of gender justice in the Ministry of Sports and Youth and ways to expand gender justice according to employees' perceptions.

1.1. Theoretical Foundations of Research

Before examining the concept of gender justice, it is necessary to understand the word "gender." The word "gender" is opposed to the word "sex." Sex refers to the biological differences between men and women, while gender refers to the social roles of the difference between men and women. Rather than stemming from biological differences, gender is rooted in culture, history, religion, and norms and traditions in general. In other words, gender is an artificial thing, but sex is a natural and biological thing. Gender refers to traditions that place women in unequal positions compared to men without paying attention to their individuality (Safiri & Imanian, 2008).

According to this definition of gender, gender justice can be definable as the removal of cultural, traditional, social, economic and political obstacles, which are more than rooted in the women's existential and biological realities; they are historical and social constructs that give an inferior and unequal image of women against men. In other words, gender justice is the opposite of gender inequality. Gender inequality is a discriminatory treatment or act of women based on their gender and leads to unequal distribution of opportunities, humiliation, exclusion and stereotyping of them. Ritzer (1995) believes that gender inequality has four basic themes:

- Men and women are in unequal social positions and have fewer benefits and social resources, power and opportunities for self-realization.
- Inequality originates from the organization of society, not biological differences between men and women.
- Despite the difference in human abilities and talents, we cannot find a natural difference that exists between the two sexes, male and female.
- Gender discrimination between men and women is changeable and can be removable by imposing equal structures for men and women (Ritzer, 1995).

In general, gender inequality refers to the injustice against half of the members of human society because they are women. This injustice is a social thing built by tradition, history, institutions and macro structures that regulate social relations. We can say that gender justice is the same as societal justice, with the difference that it requires a gender approach to women's social issues. Gender justice refers to the humane and equal treatment of women compared to men so that no woman is deprived of basic social rights for being a woman. Equality in the theory of gender justice

refers to fair and impartial treatment, not similarity and homogeneity. Equality means the neutrality of value statements towards the treatment of others (women) and considers the relationships between individuals. Equality as a similarity is a claim about reality, and this type of equality assumes a common characteristic in the comparison between individuals. Here, gender justice claims that men and women are not similar, but this non-similarity should not prevent equal (neutral) treatment between the two (Ghafournia, 2020).

The reason for our emphasis on linking the concept of "equality" with the concept of gender justice is that we consider every criterion (right, equality, utility, freedom, fairness, equal opportunity, etc.) as an indicator of justice in society. Equality of men and women precedes it. In other words, the controversies raised about social justice come after the theory of gender justice, and until we observe the issue of inequality between "women" and "men," the debate about the appropriate criterion for establishing justice between "humans" is secondary. Here, the question is not whether the criterion of merit or the criterion of desirability is appropriate for evaluating gender justice, but the question is which of these criteria is able to understand the gender inequality of women.

Gender justice defends the same impartial rectifying mechanisms for women and aims to remove oppressive gender discrimination. Respecting the proportionality of women and men in accessing all cultural, social, political and economic facilities so that each of them has facilities according to their abilities is the basic idea of gender justice. If social justice refers to enjoying basic and equal rights for individuals, gender justice also defends the same ideal for women.

These two dimensions of justice in the process of development also have common concerns, and for both every human being, both men and women, should enjoy the advantages and benefits of development equally. Justice, both in the social dimension and in the gender dimension, has a foundation in the equality of human beings in "humanity" and the provision of its necessities. That human beings are equal and should be treated equally is an image of the angel of justice who treats everyone equally, regardless of male and female, rich and poor, strong and weak, old and young (Hoffe, 2004).

In general, gender justice orients to equality between men and women or to defend the inequalities created between them for non-gender reasons. The last point is important because some thinkers consider inequality as an unavoidable feature of social life and believe that in regulating relations between individuals in society as the axis of justice, the most important issue is to make unequal relations defensible. In other words, what is important is to determine a criterion for justifying and accepting these inequalities (Bashiriyeh, 2007).

Here we have to seek a foundation to understand and measure the equality of men and women or justify the inequality between them. Sen (2010) believes that equality is a hidden concept in justice, and a theory of justice should be able to provide a foundation for greater equality or justification of inequality. He considers equality to be a common characteristic of all the philosophical theories of fair social systems and believes that even Nozick's theory of voluntarism, which rejects distributive egalitarianism, is itself advocating equality in the field of freedom and rights.

The lack of equality in a theory makes it discriminatory and impossible to defend it. By accepting egalitarianism as a common feature of all philosophical theories of justice, Sen considers their difference in the space where each of them believes that equality should take place, and in terms of this space, these theories differ from each other (Sen, 2011). Equality in the space that is important acts as the "fundamental equality" of the system and will have effects on distribution patterns in other spaces. Here, the inequality in the secondary spaces is justifiable by the equality in the main space. For example, in utilitarianism, the basic space is the sum total of the benefits of society, in the voluntarism of individual freedoms and rights. Utilitarianism considers inequality in freedom and rights to be secondary and considers essential equality in the benefits. Therefore, Sen (2011) states that the main question on egalitarianism is not "Why equality?" but "Equality in what?".

Before we examine the central claim of equality in the theories of justice and their measurement regarding gender equality, we will first take a general look at the theories.

The before mentioned theories were the most important philosophical theories of justice in the contemporary era. Among these theories, utilitarianism became a basis of neoclassical economics, and since the emergence of development economics, it has become the focus of theories in this field. With the collapse of welfare states and the beginning of neoliberal governments in the 1980's, voluntaristic theories attracted attention, so Hayek became a favorite thinker of Western governments such as Thatcher. Simultaneously, non-western governments, in parallel with western governments and international institutions, took into consideration privatization and economic adjustment policies in association with these theories.

We pointed out that this theory, according to its foundations, believes in a kind of human equality regardless of the class and gender of individuals. The question raised here is whether the equality of the theories of justice in political philosophy can be oriented to the issue of gender. Whether their defense of the ideal of equality in the relevant matters has been able to cover the diversity of goals and desires of women compared to men?

As for utilitarianism, the question is whether maximizing social welfare and focusing on happiness and well-being can be the correct basis for a theory of justice. On the other hand, will maximize the welfare of the whole society solely be equal to its equal distribution among the members of the society, especially women?

In criticizing utilitarianism, Rawls (2009) states that not only the concept of "right" is not original in this view, but also its meaning is distorted and serves to maximize happiness and pleasure as the ultimate good. Utilitarianism ignores the differences and diversities of individuals and their goals and has the capacity to sacrifice individual rights and freedom for the welfare of the majority, while no theory of justice can be indifferent to the fundamental freedoms of the individual (Rawls, 2009).

In this regard, Bloom (1994) points out that the position of justice in utilitarianism is not for the principle of right and freedom but because justice and the observance of rights require the highest degree of social utility and the greatest commitment for society and the government. According to the utilitarian point of view, the principles of justice approach the goal of inner happiness and contentment, which is the top of human desires.

Sen (2011), who emphasizes the importance of information bases in theories of justice, criticizes the limited bases of utilitarian theory. Distributive indifference and mere attention to the total well-being of society members, neglect of rights and freedoms and non-utilitarian interests, and the conditionality of utilitarianism to mental conditions are, for him, the biggest weaknesses of this theory (Sen, 2011). Perhaps utilitarianism, like growth theories, believes that the maximization of benefits is for the benefit of all members of society, and this benefit also spreads to women through families, but the practical realities of societies show the opposite, and in all societies, women have less public and welfare services compared to men.

Another point is to focus solely on the informational basis of benefit. It is one thing to have desirability (which, of course, is essential), but another thing to insist that anything other than that is undesirable. He believes that there are many reasons to pay serious attention to freedom in the evaluation of social systems, but utilitarianism ignores it (Sen, 2010).

Utilitarianism with only emphasis on welfare and happiness and neglecting the freedom and fundamental rights of individuals may actually eliminate women's agency as an essential part of eliminating gender inequality. This point becomes important when we notice that the first approaches that paid attention to women's issues in the discussion of development were under the influence of utilitarianism. These approaches considered injustice against women as their unequal enjoyment of economic growth and its resulting prosperity. It was in response to this perception of injustice that

justice, meaning the flow of facilities and welfare privileges toward women as passive and target groups, received importance.

Another important point in gender inequality is the weakness of utilitarianism in focusing on subjective characteristics (such as pleasure and desire) in comparison to the welfare or deprivation of individuals. Our pleasure and desire can adapt to circumstances even if those conditions are unfavorable. Forced acceptance of long and unfair adversities that forces the owners to accept them and adapt themselves mentally to them is important in understanding gender discrimination, but the utilitarian approach is unable to understand it. Sen believes that constructed deprivations such as racial and gender inequalities in racist and patriarchal societies may lead to the defensive adjustment of desires and expectations, conditioning their victims and fueling their subjection (Sen, 2015).

In general, utilitarianism with human reductionism ignores the understanding of the diversity of human goals and their requirements. This approach, on the one hand neglects human rights and freedoms and on the other hand, the macro-structural deprivations. Hence, it does not understand many factors that create inequality in gender relations and distributive inequalities.

The voluntaristic approach lacks the weakness of utilitarianism in this field because it defends equal rights and freedom, but the extreme emphasis on freedom is not acceptable without considering its context and possibilities. We pointed out that for this approach, the rights and freedom are inviolable, as well as the priority of these rights.

There should be no doubts about the priority of freedom, but we should not set this priority to the detriment of the real demands of individuals. The strength of this priority is challengeable by the strength of other considerations, including economic needs. There is no convincing reason to consider the urgent economic need, which may be a matter of life and death, inferior to individual freedom (Sen, 2010).

Miller (2006) also approaches individual rights and freedoms as well as criticism of voluntarism through the lens of citizenship. Equality is the first distributive principle of citizenship, and equal citizenship has consequences regarding the distribution of property, income, and other social resources. Citizens deprived of the necessary resources to fulfill their role as official members of society have an unfair claim to own these resources. Therefore, from the point of view of citizenship, the help that some voluntarists may consider as policy-making to be against freedom is necessary for some (Miller, 2006). The above point is important because, in many cases, women have the same citizenship rights as men in the constitutions of countries, but simultaneously, they are among the groups mostly deprived of social facilities and opportunities, and this has made them only passive citizens. In this context, Miller (2006) believes that only the external freedoms of liberals

cannot complete women's freedom because women still face many limitations in their internal freedoms and choice, especially in the family.

Kymlicka (1998) also considers freedom to be absolute, and expanding the private sphere as the basic sphere of individual freedoms is an important failure of voluntarism in the field of equality for women. Many inequalities that are for women get generally formed in the private sphere, while contemporary liberalism considers any interference and change in this sphere as an interference in the freedom of individuals (Kymlicka, 1998).

Sen (2011) sees the problem of the above theories as their limited information. In his opinion, the foundation of information is very important, and the weakness or strength of a theory about justice and equality is recognizable through examining the scope and limits of its foundation of information. Any theory of justice or equality makes some information important and considers some unimportant because it thinks that such information does not have a direct effect on evaluations. Our judgment about the justice and injustice of action or social policy is founded on the information that has the most weight in our decision (Sen, 2011).

When the basis of our assessment is the ability to choose a desirable life and enjoy the basic freedoms a person has a reason to have, then neither utilitarianism nor voluntarism can provide us with a correct perspective (Sen, 2011). Sen (2011) considers Rawls's approach to justice and its focus on basic goods to be better than the two aforementioned approaches, although he introduces some basic criticisms to it. Rawls's theory (Rawls, 2009) is closer to the real freedoms of individuals than these two theories because it focuses on primary goods and their equality. Rawls's defense of the necessity of basic goods for any kind of reasonable and free human life, his attention to basic freedoms and especially the adjustment of wealth in favor of the deprived layers is significant, and one can consider it as a step toward freedom in its sense of capability.

Sen (2011) points out a subtle point in the principle of difference, which is also important in gender justice. Rawls (2009) believes that natural inequalities or inequalities that arise from the family should not be relevant in justice, but these matters exist and affect the transformation of Rawls's goods into a desirable life. In clarifying this point, Sen (2011) mentions an example in the field of gender. In his opinion, a pregnant woman needs more effort and facilities to overcome difficulties and have a good and comfortable life than a man of the same age, even if their income and other basic facilities are equal.

Regarding the principle of equal opportunities in the first part of the second principle of justice, Figss (2006) believes that the principle of equal opportunity is a step forward for women, but this principle cannot guarantee the equality of men and women as a continuous behavior, especially

in the field of work and employment. The reason for this failure is that the male pattern has taken shape in our social world and has paid less attention to the needs of women and their difference. Providing the necessary equipment to create equal opportunities will not be successful when policies, laws and institutions are mixed with an institutionalized structure of discrimination (Figss, 2006).

In general, Sen (2011) considers Rawls's theory to be closer to his theory; we will mention this later. Sen (2011) believes that by placing his principles of justice on the informational view of primary goods in the principle of difference, Rawls moves away from the main goal of justice, that is, the quality of life and well-being.

As we can see, the limitation of information sources, inattention to the agency of women, limited conception of freedom and inattention to the differences between men and women are the basic weaknesses concerning the theories of justice in relation to gender justice. Apart from these general criticisms, feminists' specific criticism of these theories is also important. Presuppositions of the separation between the public and private spheres and the moral masculinity of justice are two serious and relevant criticisms of the theories of justice from the perspective of the women's movement.

According to feminists, theories of justice generally proposed in the tradition of liberalism, like the entire liberal political philosophy, have recognized the separation of the public sphere from the private sphere. In this separation, the private sphere, and the family as a part of it, belongs to the personal life of a person, and individuals can lead their lives freely without any external interference. In the separation of public and private, justice is a matter of public life, and any interference in the private sphere in the name of justice is unacceptable.

According to the women's movement, the root of many gender inequalities lies in the private and family sphere, where the man is the head of the family. However, it is far from the criteria of justice, and justice is only associated with public and political affairs. This weakness becomes more intense, especially in voluntarism, because in its philosophy, we see a wide private sphere in front of a minimal public and political sphere. This idea is also true for contractarianism in its general sense and Rawls's contractarianism. In his criticism of contractarianism, Pittman states that the idea that contractarianism is gender neutral and that the rights granted by the contract include men and women equally cannot be correct because contractarianism also ignores the relationship between these two spheres by distinguishing between public and private. He believes that women are not present in the conclusion of the contract because they do not have the characteristic of "being individual" (Friedman, 2010).

Criticizing the separation of public and private, the second wave of feminists declared that personal and private issues should not be considered non-political. On the contrary, "personal is political"; women's issues are important and valuable issues in the public sphere. Another critique that feminists have on theories of justice is the separation of "ethics of justice" from "ethics of care," which is somehow associated with the separation of public and private. The ethics of care seeks to abandon egoism and, in the opposite direction, defends the necessity of our attention to others in order to grow and nurture them. Caring refers to the fact that we relate to the world in various ways, but at the same time, there is care and commitment toward others (Holmes, 2018).

Western theorists consider justice as oriented to the public sphere and believe that in this sphere, rational, impartial and individualistic attitudes prevail in social life. They define family life with emotional, intuitive natures and relationships based on dependence as ethics of care and commitment. The language of justice is the language of individual rights and freedom, but the language of care is that of dependence and responsibility (Gilligan, 1982). Among this duality, ethics of rights are attributed to men, and on the contrary, women deserve the ethics of care, and they are responsible for family relationships. The theories of justice based on the language of rights and neutrality assume that the world is constituted of efficient and independent adults. They have forgotten that the real world consists of individuals with the characteristic of inefficiency and dependence on others. Justice cannot forget them or put the responsibility of taking care of them on the shoulders of one gender. On the contrary, justice requires that the ethics of care be firstly for supporting ineffective people and responsible towards them, and secondly, the women lose a lot of freedom due to their caring actions and cannot pursue their desirable affairs, which is against justice (Kymlicka, 1998).

2. METHODS

For this study, we used the qualitative method through interviews and content analysis. The sample consisted of 7 management experts and sociologists who have studied, researched or had experience in the field of the present research (gender justice in organizations). The sampling method in this purposive study was based on expertise, experience and awareness of gender justice in the organization. According to the time and available resources, the number (15±10) of the sample was sufficient to conduct the interview (Kvale, 1994). Among the interviewees, we analyzed two people with an MSc degree and five people with a Ph.D., of which two of the interviewees were women. It is noteworthy that we tried to select the sample with a suitable and reasonable combination in terms

of gender variable and work experience in the government organization - in the position of employee and manager.

In order to generate data, we used a semi-structured interview, which is suitable for qualitative research in terms of flexibility and depth. The researcher goes through the interview text several times to break it down into its smallest components and meaningful units (theme or perspective). Deductive and inductive movements between the primary texts and the final categories are repeated several times until, finally, the researcher achieves acceptable stability and a sense of satisfaction with the data (Bazargan-Harandi, 2019).

The time interval of data collection was September and October 2021, and the average time of the interviews was about 72 minutes (502 minutes in total). In order to conduct interviews, we designed interview questions and used other questions in the interview sessions according to the content of the session. We recorded and implemented all conversations in the session. It is noteworthy that the position of the interviewer in the conditions of the interview was participatory. Considering that we analyzed the text of the interviews with three quantitative, structural and interpretive methods, in this research, we used the structural method to categorize the components so that the researchers read the text of the interviews several times and identified the words, expressions and themes in the text. For the high validity of the research, we did not limit ourselves to interviews, and we benefited from sources of previous research.

In addition to the main topics in question, for more clarity and accuracy, he also asked other side questions as appropriate for discussion and dialogue. In other words, the researcher needed the answers to these questions for a comprehensive answer to the research question. According to the well-known methods of qualitative data analysis and interviews, he read the answers of the respondents several times in order to understand the data. Then he coded data using MAXQDA2018 software.

We used the "Inter Coder Reliability (ICR)" method in order to measure the reliability of the interviews conducted. Inter-coder reliability measures the consistency of understanding or shared meaning of the text. To calculate the reliability of the interview with this method, the researcher used a research colleague (coder). Then, the researcher, along with this research partner, randomly selected and coded some interviews. The proposed method for calculating the percentage reliability level between two coders, which is used as the reliability index for the analysis, is as follows (Khastar, 2009):

$$\text{Reliability percentage between two coders} = \frac{\text{Number of agreements x 2}}{\text{Total codes}} \text{ X } 100$$

We selected three interviews, and the research associate coded them in order to calculate the reliability percentage between two coders (Table 1).

Table 1. Calculation of the reliability between two coders

Row	Title of interview	Total number of codes	Number of agreements	Number of disagreements	Reliability between two coders (percentage)
1	Int2	87	32	7	73.56
2	Int5	73	27	5	73.97
3	Int7	81	29	6	71.6
Total		241	88	18	73.02

As we can see in Table 1, the reliability between the two coders for the interviews in this study is 73.02%. So, considering that the reliability rate is more than 60%, we can confirm the reliability of the coding.

3. RESULTS

In the initial stage of open coding, we obtained 192 codes and categorized them into 57 titles. After merging them and comparing common codes in the second stage, which is axial coding, we extracted the following codes (Table 2).

Table 2. Axial codes and their frequency

Axial codes	Frequency
Definition of discrimination/gender justice	2
Perception of gender discrimination in both sexes	3
Gender discrimination in the organization toward women	15
Causes and motives of women's employment	7
Organization's approach to women's biological differences	31
Gender justice in recruiting and hiring	16
Gender justice in salaries and wages	11
Gender justice in incentives and rewards	5
Gender justice in the amount and type of work	9
Gender justice in job promotion	21
Gender justice in career rotation	6
Gender justice in organizational consultations	9
Gender justice in manager's honest behavior	5
Gender justice in job security	13
Solutions for gender injustice	17
Miscellaneous codes	22

Following Khatami's (2016) classification of gender justice in the organization, which he divides into three dimensions: distributive justice, procedural justice and interactive justice, we classified the central codes in the conducted interviews in the form of these three dimensions (Table 3).

Table 3. Extracted sub-themes and main themes

Sub-themes	Main themes
Variety of job duties	
Workload	
Work time interval	Distributive justice
Salary level	
Encouragement and reward	
Making job decisions in an unbiased way by the manager	
Retaining employees based on performance and merit	
Employee retention is based on his/her ability in the organization	
Career advancement in the organization based on qualifications	Procedural justice
Fair application of job rotation of employees in the organization	
Collection of correct and complete information by the manager in order to make job decisions for employees	
Applying employment decisions to eligible employees equally	
The kindness of the manager regarding the career decisions of the employees	
Respect and competence of the manager's behavior regarding employees' career decisions	
Sensitivity of the manager to the personal needs of the employees regarding the career decisions of the employees	
Manager's honest treatment of employees' career decisions	Interactive justice
Consideration of employee rights by the manager regarding employee career decisions	
Manager's clear explanation to employees about employee career decisions	
Absence of sexual harassment for employees in the organization	

In the last stage, according to the selective coding process, we extracted 2 codes of the examples of gender justice and working procedures for eliminating discrimination. After identifying and collecting the factors, we drew a hierarchical tree, as shown in Figure 1.
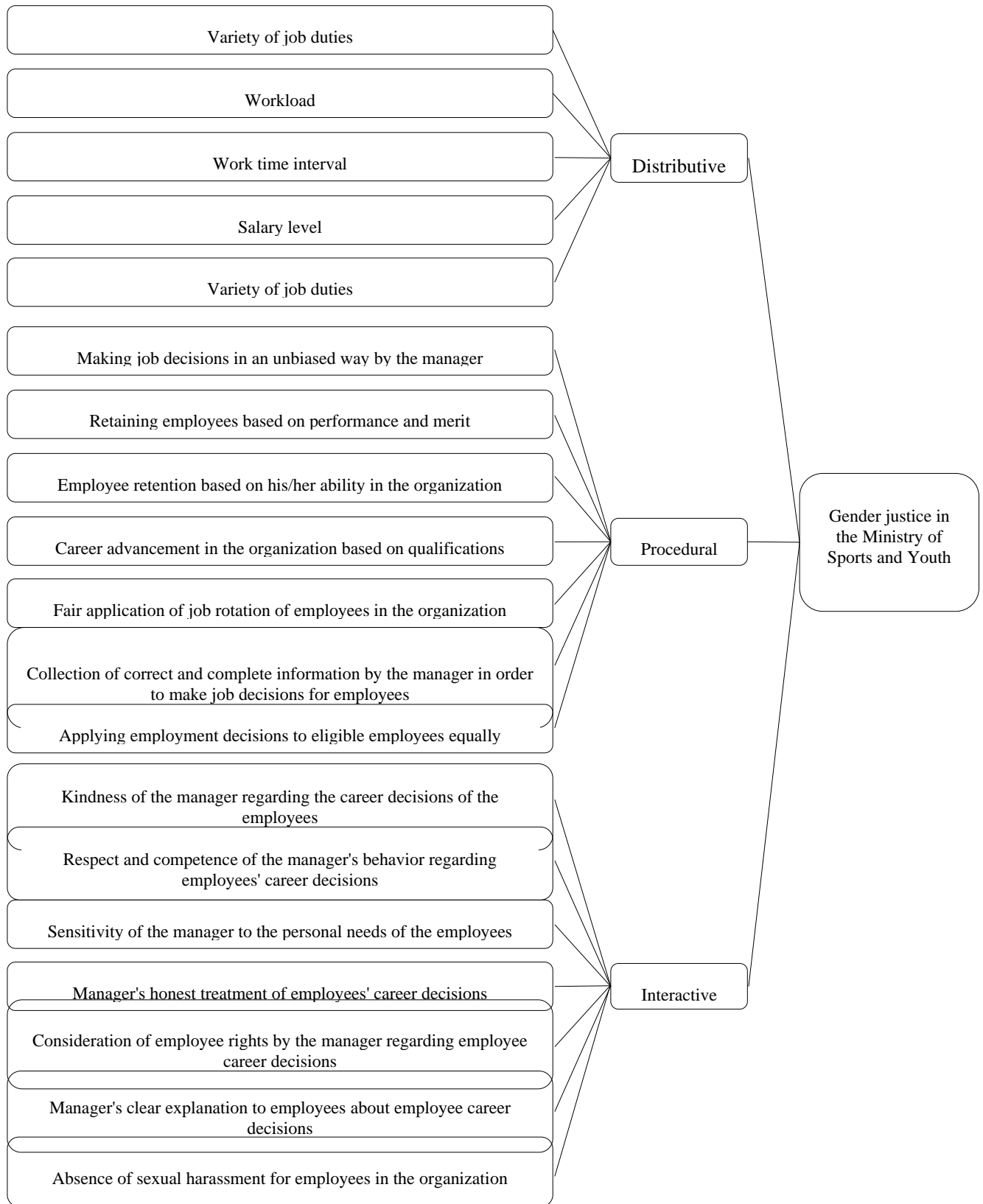
Figure 1. Paradigmatic model of the perception of employees of the Ministry of Sports and Youth about gender justice

4. DISCUSSION

Definition and conception of gender discrimination/justice

In the discussion of justice and the conception of gender discrimination, the interviewees believed in a unity of definition and conception. They believed that they did not agree with feminist movements and gender equality, and they considered the basis of gender justice to be the placement of people in job positions based on organizational competencies.

"We have to consider that our discussion of gender justice is not just about equality. We do not believe in the equality of all duties and views between men and women because some feminists have this view. The subject is about the merits and equal positions. Gender injustice affects people's performance by having a job and a series of fixed tasks simply because of a type of gender" (M 2).

Perception of gender discrimination in both sexes

The interviewees of both sexes believed in gender discrimination both sexes in the organization, but the extent and kind of it are different according to the individuals' perspectives. Some considered this gender discrimination in some ways and instances to the detriment of men and some to the detriment of women.

"I saw both approaches in the organization, but it seems that the organization looks much more merciful towards women than men" (M 6).

"Now it is very interesting that you can see this gender discrimination in both sexes, that is, men and women are unhappy equally. The reason is that the very humanity is not paid attention to. Our laws are not based on human rights; our laws are based on interests" (M 3).

"For all of us, gender injustice is an obvious presupposition, and this presupposition exists for both sexes ... To some extent, both sexes have accepted this inequality, as if it exists in the whole world and we have accepted it. We cannot remove it, and besides, it's more than the tolerance threshold of people's understanding" (M 2).

Gender discrimination of the organization toward women

The perception and experience of the interviewees are generally oriented to the fact that gender justice has no place in government organizations and gender discrimination and injustice occur against women. This has led to women's dissatisfaction with the organization:

"One of my friends who works in the physical education office in Arak and is also a woman, always says that I will get out of this office the first chance I get. They discriminate against me. I go to the same course, I do the same work, I work twice as much, but my salary is always lower ... Women are not seen at all in the administrative system, and I don't know why the structure, in general, does not like to see them" (M 7).

"Because of the personality and psychological characteristics the women have, others may consider this gender discrimination for fear of their popularity. Because they feel that if a woman is placed in a ministry and organization situation, she might gain popularity due to her activities and behaviors and her positive views, and we cannot accept this issue" (M 3).

"Managers want their work to be done as their priority. That this woman can't do it now, it's her own problem. The best thing he can do is to tell you to go out, but not to make her flexible so that she can do this and that. Women's needs are usually a noise for the system, and the system is so that the employee can focus on work fully, and therefore a good employee is an active man. A woman who should have other things to focus on is completely disruptive, and they leave her aside. The characteristics of work in Iranian society are disorderly, the division of work is vague, and the conditions are ambiguous; that is why women can't do many things. Not because she is a woman but because these working conditions are poorly defined. You expect 18 hours of work from your manager; a woman can't have a new mission at 12 at night. The position is defined wrongly, but whether you like it or not, that's it" (M 5).

Instances of gender justice

This part of the findings directly focuses on the purpose of the research. Since this treatise seeks to enumerate instances of gender justice/discrimination in government organizations, the researcher has examined and analyzed the dimensions of this concept, and the following chart shows them in general.

Figure 2. Instances of gender justice

Gender justice in organizational recruiting and hiring

Among the instances of gender justice, we can mention the employment of both sexes in organizations. There are three views in this case. Lack of gender discrimination in recruitment, gender justice, injustice towards women in recruitment and injustice in recruitment toward men are among the views in this case.

"If the organization wants to hire an official force that has its own rules, there is a difference in the needs and the target population. Regardless of gender differences, I didn't see any legal or structural difference about it... In some organizations, the gender difference is definitely important in proportionate to their target population. But if we want to say that regardless of education and some medical fields, there is no gender difference and injustice" (M 6).

"To sum up, the managers of jobs that require more precision and sensitivity and a high level of concentration, maybe put women in these positions and they choose them for working behind the computer. For other things, they use men more. In terms of classification, we have sensitive and less sensitive jobs. We give men the jobs of physical and intellectual activities in combination, and usually, the jobs that are more delicate and precise, maybe we assign them to women. We assign conversational positions to women, such as secretarial work, because women speak better. But in general, the diversity of jobs, fields and opportunities will increase for men" (M 4).

"There is a difference, and there should be, because of the real differences that exist. Real differences are the source of legal differences because they are different in terms of gender; authorities have to make laws based on them, but women are given priority in recruitment for the company" (M 6).

"In my opinion, there is injustice in recruitment, but it is less than in the past, and it is different compared to the situation where they want to recruit someone. For example, in recruiting faculty members, the relevant authorities tend to hire men, and gender has been clearly raised in several protests. I believe that depending on the higher status and positions, the type of gender is important" (M 2).

"Considering that the Ministry of Sports operates in the field of men's and women's sports, maybe it has better conditions in terms of gender justice because it needs both of these genders for its affairs. But in fact, if there is a woman and a man in an equal situation, priority is given to that man, even if he is close to the woman in terms of equal merit, performance and conditions" (M 3).

"This thinking exists and is implemented. In equal conditions, it is also mentioned that the officials attract men, and men always win because men are stronger because when it comes to the interview, 90% of men are stronger ... They are definitely given priority, without a doubt, don't doubt

this at all. In hiring, the first step is a need; many times, their male staff is complete, and they have to hire women based on the need, but again, when you look, the percentage is more with men. If the conditions are equal, interviewers prefer a single man" (M 7).

"In many places, in many universities, it is clear that women are prioritized in recruitment. With their own logic, they say that there is positive discrimination, and according to the statistics, there are very few women in academic departments. They legislate as a ratified bill that they consider employment for women, and positive discrimination is done" (M. 5).

Figure 3. Gender justice in recruitment and hiring

Gender justice in salaries and wages

The general approach, in this case, is the lack of gender justice, both in-laws and legal forms and indirectly due to reasons such as overtime, organizational lobbies, bypassing laws and sending men on missions and correspondingly more salaries. Men are paid more than women in the same job rank.

"The difference in rights, which is a matter of family allowance, means that the wife and children's rights, which do not naturally belong to women, can also be justified" (M 6).

"What others say and my experience that yes, shows the difference in rights. Of course, as far as the authority is given to each department in the organization, this is a variable. These are people's personal choices and behaviors, that's why we see differences in rights and benefits" (M 2).

"The laws are based on the view that men, as they are guardians, should get family rights for their children. This is a two-way thing. If we are supposed to grant these rights to a person because of his activity in society, in an organization and in ministry, it can be good for everyone. Because woman's insurance premium is deducted from her, tax is deducted, the fund is deducted, and there is no difference in the deductions, as much as she is actually paying her own right, so she should be paid as well" (M 3).

"In some places, salaries and wages are based on pay slips, which are fixed. They are not manipulated, but in overtime, paid loans, organizational benefits and missions, an amount is paid. Many times women are given a lower status because they are not given this position due to the differences in their roles and their presence in the house" (M 7).

Gender justice in incentives and rewards

Although the general approach in this instance is positive discrimination in favor of women in receiving rewards, the interviewees have also mentioned receiving more encouragement and rewards for men.

"Because it is in accordance with the regulations, there does not seem to be any different. In some places where women work better, they are encouraged, but regarding the encouragement and rewards, the number of jobs is more for men less for women, so men may benefit from the salaries, benefits and rewards that come with them" (M. 4).

"Men are more present in the office, going on missions, going to the airport to follow the athletes, so it is not at all strange that the rewards are higher for men because these tasks are out of time, untimely, and unpredicted; this is itself an inequality. Women may protest that it is not our fault; this is a determined arrangement in the family. For example, there is no problem if the man goes to work at 3 in the morning, but the woman cannot because the family is falling apart; this is inequality in itself ... In this arrangement, women have deprived of these kinds of things: things out of the ordinary, out of time" (M 5).

Gender justice in the workload and type of work

As for the type of work and the workload, the workload and type of work of men are different from that of women due to the biological differences and affairs of women and the limitations in this sector.

"This goes back to before, I give women jobs that require more time and attention, but I don't give women jobs that have more income and are lighter and easier to do. Because women lag behind in the system, both in terms of academic studies, both in terms of education, and in terms of thinking, they cannot be successful in management; it is a vicious cycle because they do not have sufficient experience in this field. If I am a manager, I do not give a job that is sensitive or related to the reputation of the organization to women. Why? Because women can't do it, not because they don't have the ability, because they stayed behind, they had no experience of doing such works" (M 7).

"To sum up, managers understand this, and the jobs that require more attention are sensitive and require high concentration. Maybe women are better in computer work and men more in other affairs ... From the point of view of ranking, we assign more sensitive jobs to men" (M 4).

Gender justice in job promotion

Job promotion is one of the important things that took a lot of time in the interviews. In this dimension of gender justice, the burden of gender discrimination is heavier. The two approaches of this section are oriented to gender equality in career promotion or gender discrimination in the career promotion of women. It is noteworthy that the frequency of this approach in both sexes of the interviewees indicates gender discrimination in this regard.
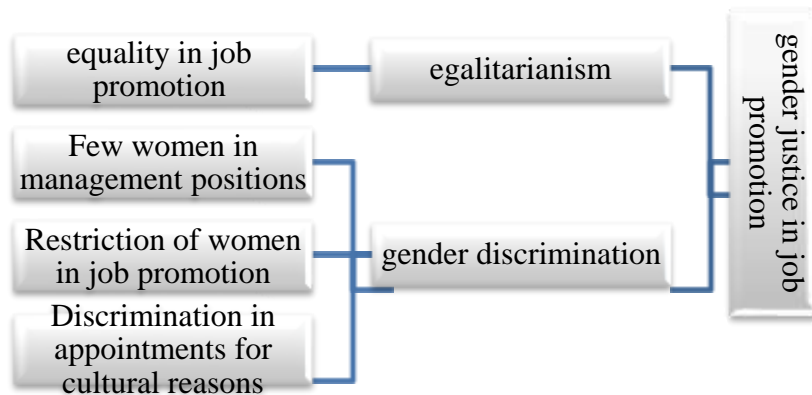
Figure 4. Gender justice in job promotion

"In terms of positions, we see fortunately that this decade we have many officials in the field of women in the championship sports, that is, women have positions parallel to men. Besides a federation, there is a women's association too. Even in all disciplines and Paralympic disciplines, we see a female athlete who gets medals, so equality is observable to some extent ... In my opinion, now in the current period, it is usually not a place of the challenge. If there is a possibility for promotion, there is for two genders equally. Depending on how the superior manager evaluates this woman and man, many times we have seen that the woman occupies the position, but this is the prevailing culture that men occupy the position that requires sensitive decisions" (M 4).

"This is a vicious circle. To get a management position, you have to go gradually, but these lower steps are not given to women, and they want to be a manager of a collection at once, but they don't know what to do. To get acquainted with the spirit of the environment and to overcome the looks of men, the time has passed from her hand" (M 7).

"The reality is that this is more difficult in the Ministry of Sports because, in my opinion, gender justice is less important in the Ministry of Sports. I mean, looking at it now, we haven't seen any women at the top levels of the organization in the last few years ... Now, this glass ceiling really exists regarding women; why? Because the men's view is that if someone grows, it is because of those basic needs, but the women's view is that they go to that level with the same conditions because they need something else. You are seen in this society, but I am be seen if I do not come" (M 3).

"The ruling culture is whether this position requires sensitive decisions or not, and at the highest levels of the organization, the organization's desire is to promote men in this sector" (M 4).

"Usually, men occupy the high levels of management activities, which also has a reason! The reason is that there is a need to spend a lot of time at high management levels. For example, suppose that they travel until 11 or 12 at night or for a long time, and in fact, this is almost not possible for women. Because the family center falls apart when there is no woman, if a man goes on a trip, the woman will take care of the home, but if the woman goes on a trip, the man usually cannot take care of the home. Therefore, women are deprived of these managerial responsibilities ... Again, a part of this subject comes back to these gender stereotypes; for example, when a woman opposes a man, there are these fears ... In general, her husband tells her that you should not be a manager, what If you get into trouble. Because of all these restrictions, the women themselves deliberately stay away and try not to be in the middle of the field. Especially in Iranian organizations that have a thousand layers, a thousand types of mafias, unofficial groups and extra-organizational lobbies, they try not to be in trouble" (M 5).

"When women are in a management position, which is very difficult, there really is a glass ceiling. When they are in such a position, their view of gender justice is much better" (M 3).

Gender justice in career rotation

In this aspect, as in the previous cases, there are two approaches: the approach to gender equality and the approach to gender discrimination. In this section, we mentioned discrimination against women.

"No, it makes no difference in job rotation. First, the top managers in the organizations have a purpose for job rotation. Some people do job rotation to make a person more capable and prepare him for high positions; that is, in fact, they follow the system of manager and succession. Sometimes this job rotation is for the person himself. Suppose the person is tired in his job, the managers move him, so that maybe the next environment be new for him and he shows more motivation to perform

activities. Depending on this goal, the upper manager has to decide what the career rotation should be for their target person" (M 4).

"I don't see any difference in job rotation" (M 5).

"No, I don't think any difference be there. It depends on people's performance; for example, I joined the group because of my chosen type of work and my specialty, which was research" (M 2).

"Women usually have the same job in the office for 20 years. Men move very easily, very easily. Women with high abilities usually fear doing this because they are not ready to be with a bunch of men again. They are just finding their place here; men are just accepting them, showing themselves to men, and women are not ready for this job rotation. If they want it, they usually try to be more stable and are not willing to fight again. Because she has to go somewhere else to prove herself again, that's why women themselves are not very interested in career rotation and career advancement. It is so that a system is created for more challenges" (M 7).

Really if the conditions are equal, the men are at the first rank. If a man is not willing it, this will happen to that woman. Even if this woman has superior conditions in terms of performance, but a man is a volunteer, the priority is with that man" (M 3).

Gender justice in organizational consultations

In organizational consultations, gender justice has been overshadowed by the gender of male managers, and women are consulted and asked for opinions less due to cultural, psychological and gender reasons and limitations.

"In applying the opinion, mostly the opinion of men is salient, that is, he may take advice from both sexes, but in applying the opinion, he takes into account the words of men more ... Even if he takes advice from both sexes seemingly, he will take the advice of the man into action" (M 6).

Both because of their abundance and when they want to make a decision ... because their abundance is greater in the society and macrostructure, so men are consulted more" (M 2).

"However, if the manager consults, he is looking for a better result. The manager looks for people he thinks he knows. In general, the analysis is that because men focus on work, more men focus on the organization, are the main actors and analyze, men play more roles in all these things (M 5).

"In my opinion, there is no room for challenge in this field, both sexes are used in this field, and their opinions are sought. However, if you work in an environment where there are ten men and two women, the men may use more consultation in terms of their plurality. But this is not challengeable" (M 4).

"Yes, of course, there is gender conflict and gender discrimination here - organizational consultation" (M 3).

"Now, it is clear how many female consultants the minister have?" Ask the minister how many women he, who has put his pieces together, has put to work until now. Is there a name of a woman, and when he comes, does he take advice from several women" (M 7).

Gender justice in manager's honest behavior

The honesty of the manager with the employees has also been one of the dimensions of gender justice, so we also investigated and analyzed this area. In this area, men experience more of the honest behavior of managers in the organization.

"Yes, and as a rule, because of the same behavioral and demanding questions that I told you about, and it is more common among men, this procedure also exists, that is, because of the fear that men can cause more problems, managers are more honest with them" (M 3).

"Women usually don't need to be honest in his work environment, so it's complicated in the organization, and it's easy to entertain them with different layers" (M 7).

Gender justice in job security

The only area that has been supposed to be the detriment of women by emphasizing discrimination by all interviewees is the women's job and sexual insecurity in the workplace. The lived experience of both male and female employees has confirmed it and has many examples. This, in turn, can create obstacles and limitations in promotion, demand, job rotation, pursuing rights, etc. and even psychological problems for women.

"Men have a very sexy look on women, and it's so horrible that women themselves understand what occurs about them. There is sexual harassment between men, and they encourage and incite sexual harassment and even rape. I saw this sexual harassment in my colleagues towards women when I was in school; it was horrible" (M 7).

"Another thing is to see that women are more vulnerable in terms of security. It is always a limit for them; that is, wherever there is a danger, in any city, any country, any stadium where there is a danger, and the people are violent, women cannot be present there. That is, the places and times that are dangerous for women are much more than for men. For this reason, women cannot do many things in many places due to their performance ... One problem that exists in our organizations is gender relations. It is not only in our organization; it is in all organizations. I have many examples, and it is something that is everywhere in society. Illicit relationships, sexual harassment, and secret

emotional relationships between colleagues and between the boss and subordinates definitely exist (M 5).

"That they exist is a debate, that how widespread they are is another debate. In the very space, we are working in, because there are all kinds of forces, green space force, service force, employees and even faculty members, it exists finally there. Women have less sexual security. In this university, there is no gender security, and some of the exchanges are gender discussions. There are a series of jokes, looks, behavior even more in expressions and requests in all organizations" (M 6).

5. CONCLUSIONS

The perceptions of gender justice include 3 main themes (distributive justice, procedural justice and interactional justice) and 19 sub-themes. The expansion of gender justice in the Ministry of Sports and Youth, as the country's sports policy organization, can seemingly be effective in improving performance. It also has positive social and cultural effects on all sports areas of the country.

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AUTHOR CONTRIBUTIONS

All authors listed have made a substantial, direct and intellectual contribution to the work, and approved it for publication.

CONFLICTS OF INTEREST

The authors declare no conflict of interest.

FUNDING

This research received no external funding.

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