The Role of Sense of Security and Social Cohesion in Adherence to Social Moral Values

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Abstract

Introduction: This research aims to investigate the role of the sense of security and social cohesion on adherence to social moral values from the perspective of Tehran citizens.

Material & Methods: The current research was applied, which was carried out by survey method and correlation method. The statistical population of this research includes all citizens over 15 years of age living in Tehran, which according to the statistics center in 2015 was equal to 10,585,086 people. Among the target population, 388 people were selected as a sample by multi-stage cluster sampling method. The data were collected using a questionnaire and finally analyzed using the Pearson correlation test with SPSS software.

Results: The results of the research indicate that there is a significant relationship between adherence to social values and a sense of social security (r=0.434) and social cohesion (r=0.587) and also between a sense of security and social cohesion (r=0.263) there is a positive relationship.

Conclusion: The present research showed that with the increase of social cohesion (popular participation and activity in the community, normative acceptance and legalism, local belonging and interest in the environment) and the feeling of security both subjectively and objectively and conditions, the level of adherence and respect It increases the values of social ethics, including commitment, honesty and adherence to family relationships.

Keywords: *Social cohesion, Sense of security, Social moral values*

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INTRODUCTION

Ethical values, as a sociological concept, are said to be common and similar demands, in other words, moral values are accepted right opinions and expected standards of society [1]. The value of social ethics is a concept that represents a set of normative tendencies of a person in social situations. In fact, the values of social ethics are abstract ideals, which are maintained by individuals or human groups about what is desirable, appropriate, good or bad. Moral values show the key aspects of cultures and adherence to these values is affected by the specific culture in which people live [2]. Values, criteria and standards of behavior and foundation are the elements of any social system and the factor of social convergence and integration, and the continuity of any society depends on the continuity of its basic values. Values give identity to the social system, form the foundation of the cultural system of the society and are the basic criterion of the society's dos and don'ts and the factor of cultural stability and crisis [3]. Values are the link between the culture of each nation and the future generation, and neglecting this importance can lead societies to face an identity crisis. Values are so important, that Inglehart says in this regard, if you want to destroy the moral values in a country without

making noise, destroy the moral values in that society. If the values suffer a shock or crisis, the society will face a cultural crisis in a short distance, especially in the public sector, and the stability of the society will be endangered [4]. As some experts believe: "Man grows under the influence of a value system and chooses his perceptions according to such a system, refers to his conscience and prevents inappropriate behavior, suppresses the string of incompatible habits and it creates habits in harmony with its commitment and guarantees the stability of the society" [5]. Every society needs moral values and cultural structure for its durability and stability, based on which it can regulate its behavior and maintain its existence, because the health and peace of the society depends on the culture. The culture of any society is in accordance with the taste, belief and thought, history and belief of the citizens of that society, which is the basic factor of socialization, intellectual cohesion and reduction of social tensions and deviations [6].

Social ethics is one of the most important parts of Islamic ethics. Human being necessarily needs to live in society and is dependent on the help of other humans and helping others. It seems very necessary to be familiar with and observe the issues of this kind of life. Many bad qualities and sins arise from this community and connection, and many good qualities, rewards and virtues are from this part. The values of social ethics are desirable tools for cohesion and order in the society and are a systematic reflection of the ethical dimensions of social structures, systems, issues and societies. Social ethics can be considered as a branch of "applied ethics" and the application of moral reasoning to social problems [7].

The level of adherence to social moral values is affected by several factors. Coherence (participation, local belonging, legality) and sense of security are among the important factors, which strengthen the possibility of compatibility and conformity and acceptance of norms and values of social ethics. The form of participation and cooperation and the sense of responsibility and the extent to which people follow norms and rules make social behavior. Normalization and law-abiding people guarantee unity and weaken deviations and social transformation. Civil participation and the feeling of belonging to the society, the acceptance of laws from the society by the general public, leads to the creation of order at different levels of the society and leads to a sense of responsibility towards the society and the internalization of social moral values.

Researches show that order and observance of social norms is the guarantor of implementing social values, people who belong more to their society and respect social rules and norms, behave more responsibly and put more effort into their activities. They do it collectively and enthusiastically and they have higher sincerity and commitment and they adhere to more moral values and these values help to establish and maintain the standards of the society [8]. Rule of law, responsibility, commitment, sincerity in human relations and people's participation are rooted in moral and social values, and the quality of life and how people behave and relate are among them [9].

According to what was said; The life of any society depends on belonging and adhering to the values of that society, indifference to the moral values of the society will lead to alienation and identitylessness of the society. In fact, the values of social ethics are the golden rule of preserving the life and unity and stability of the society and they are the factor of creating a constructive and dynamic collective vision. In this research, it is meant to adhere to the values of social ethics, moral values, norms and general desirable and undesirable value, which has a clear definition for the members of the society and based on 1- Social obligation: Social obligation is an internal requirement and commitment from the individual for Proper performance of all the activities assigned to him. Social commitment is a person's commitment to the surrounding people, the environment, which originates from within the person, and the sense of responsibility to implement orders, laws, religious regulations and comply with social standards and norms in accordance with religious regulations and common sense [10]. Based on the voluntary observance of the norm, internalization of values, sense of loyalty to the society, self-identification with others, motivational acceptance of membership in the group, commitment to perform the action or leave it, and generally based on the sense of responsibility towards the environment and the people around. 2- Honesty and integrity: Honesty in speech and behavior, intention and action, friendship and relationship with oneself, God and others and in all aspects of life is considered an important moral and

human value, which is in two dimensions 1- Honesty in speech: truth in everything that is induced to others in the capacity of the audience, such as writings and sayings, which varies according to the party of the conversation. Whether the conversation partner is another person, 2- Honesty in action: Matching spoken language with action is one of the examples of honesty in action and 3- Adherence to family relationships: based on the perspective of Tehran citizens on the issue of marriage according to social custom and tradition and the type of relationship has been measured.

Nowadays, due to the rapid changes and developments, the generation gap and people's tendency towards the modern world, it is necessary to maintain and adhere to the values of social ethics for the health and preservation of cultural and national identity, because the key factor in the development and dynamics of a social system is based on the acceptance and observance of these values in the society, which in itself expresses the sense of belonging and solidarity and the social connection of the members of the society, and if the social and cultural values are neglected and weakened, the life of the society's identity will also be endangered and we will face an individualistic and anonymous group that does not have the power to make demands, which can occur in the absence or reduction of the sense of security and social cohesion. For this purpose, the present study examines the relationship between the sense of security (mental and social cohesion) and the adherence of Tehran citizens to the values of social ethics, in order to find out how and to what extent these changes play a role in the adherence or reduction of desire of people to the values of social ethics?

MATERIAL AND METHODS

The research method is quantitative and applied, it is a type of correlational research and was implemented with a survey method. The statistical population of this research includes all citizens over 15 years of age living in Tehran, which according to the statistics center report in 2015 equals 10,585,086 people (5,288,255 women and 5,296,561 men) and with Cochran's formula, the sample size is equal to 384 people. Taking into

account the error rate, the questionnaire was filled with 424 people, it is a multi-stage cluster sampling method. In order to do this, I randomly selected 3rd district from the upper and 17th district from the lower district of Tehran, according to the upper and lower floors of the city. In the 17th region, the two neighborhoods of Zamzam and Ghale Morghi were selected, and from the 3rd region, the two neighborhoods of Gholhak and Vanak were selected and analyzed with 388 questionnaires. The research tool is a questionnaire (questionnaire created by the researcher) and the unit of analysis is micro level. Regarding the reliability and validity of the questionnaire, the validity of the final questionnaire was taken into account with the approval of expert professors in this field, and the validity of the indicators is based on face validity. Using Cronbach's alpha coefficient technique, the reliability of the questionnaire was checked, which is above 70% and is acceptable (social value (0.725), sense of security (0.757) and social cohesion (0.705)). Finally, they were analyzed using Pearson correlation test with SPSS software

RESULTS

Descriptive findings

As can be seen in Table 1, most of the respondents evaluated the sense of security (44.3%) and objective security (47.2%) as moderate, but subjective security (67%) as low. The level of social cohesion (63.9%) and local belonging (60.3%) are more than half of the respondents in the average level and the level of normalization (63.4%) is high and the level of people's willingness to participate (56.9%) is low.

According to the results of Table 2, the adherence of most of the respondents to social values is high (55.2%) and most of the respondents have a high commitment to others and those around them (49.5%) and they behave honestly and try to They observe honesty and integrity in speech and behavior (65.5%) and 70.9 adhere to the

traditional principles of marriage and family relations to a moderate extent.

Table 1: Percentage distribution of sense of security and social cohesion

Variable	Mean	Median	Mode	SD	Classes		
					Low	Moderate	High
Objective security	8.09	8	7	2.49	22.3	47.2	30.5
Subjective security	5.57	6	6	2.08	67	30.7	2.3
Sense of security	15.3	15	16	3.38	34.8	44.3	20.9
Local belonging	10.09	10	10	2.56	24.8	60.3	14.9
Normalization	16.79	16	16	3.94	5.4	31.2	63.4
Public cooperation	8.22	8	8	3.79	56.9	30.2	12.9
Social cohesion	35.10	34	31	7.15	9.3	63.9	26.8

Table 2: Percentage distribution of adherence to social value

Variable	Mean	Median	Mode	SD	Classes		
					Low	Moderate	High
Commitment	22.05	21	18	4.66	2.8	47.7	49.5
Honesty	15.70	16	16	2.98	5.4	29.4	65.5
Adherence to family relationships	12.62	12	12	2.40	8.7	70.9	20.4
Social ethical values	50.35	50	55	6.71	-	44.8	55.2

Research hypothesis test

The first hypothesis: based on the results of Pearson's test, there is a relationship between feeling of social security and adherence to social ethics values (r=0.434) and social commitment (r=0.367), honesty and integrity (r=0.250) and adherence to There is a significant relationship with family relationships (r=0.178). In other words, with the increase in the feeling of social security, the level of social commitment, honesty and adherence to family relationships (social value) increases, and the feeling of social security has a greater effect on social commitment.

Second hypothesis: based on the Pearson test results, between social cohesion and adherence to social ethics values (r=0.587) and social commitment (r=0.548), honesty and integrity (r=0.312) and adherence to relationships family (r=0.188) there is a significant relationship. In other words, with the increase of social cohesion, the level of social commitment, honesty and adherence to family relationships (social value) increases, and social cohesion has a greater effect on social commitment.

Table 3: Pearson's test between feeling of security and social cohesion and adherence to social moral values

Variable		Social commitment	Honesty	Adherence to family relationships	Social ethical values
Objective security	r	0.316	0.210	0.180	0.378
	Sig	0.000	0.000	0.000	0.000
Subjective security	r	0.168	0.139	0.027	0.189
	Sig	0.000	0.006	0.590	0.000
Sense of security	r	0.367	0.250	0.178	0.434

	Sig	0.000	0.000	0.000	0.000
Public cooperation	r	0.431	0.293	0.161	0.487
	sig	0.000	0.000	0.001	0.000
Normalization	r	0.443	0.246	0.131	0.465
	sig	0.000	0.000	0.010	0.000
Local belonging	r	0.210	0.059	0.086	0.203
	sig	0.000	0.245	0.092	0.000
Social cohesion	r	0.548	0.312	0.188	0.587
	sig	0.000	0.000	0.000	0.000
Total		388	388	388	388

The third hypothesis: based on the results of Pearson's test, there is a significant relationship between the sense of security and social cohesion (r=0.263) and public participation (r=0.280), normative acceptance (r=0.301) and local belonging (r=0.174). In other words, with the increase in the feeling of social security, the level of public participation, normality and local belonging increases, and the feeling of social security has a greater effect on normality.

Table 4: Pearson's test between social cohesion and sense of security

Variable		Objective security	Subjective security	Sense of security
Public cooperation	r	0.216	0.153	0.280
	sig	0.000	0.003	0.000
Normalization	r	0.261	0.211	0.301
	sig	0.000	0.000	0.000
Local belonging	r	0.164	0.50	0.174
	sig	0.001	0.0329	0.001
Social cohesion	r	0.147	0.249	0.263
	sig	0.004	0.000	0.000
Total		388	388	388

DISCUSSION

The values of social ethics are the main foundation and key to preserve the survival of the national identity of the society, and adherence to it is affected by several factors, including the sense of security and social cohesion. According to the findings of the research, there is a significant relationship between the sense of security and the adherence of Tehran citizens to the values of social ethics (r=0.434), which is consistent with the results of some researches [11, 12]. According to this research, the relationship between security and adherence to social moral values is two-way, and when people feel safe, they act more on social moral values, otherwise they have no desire to comply with moral and social values. And they prioritize their personal interests and comfort, which increases the number of deviations and mistrust. In explaining the issue, it should be said that the feeling of security is directly related to the mentality and understanding of people about security, and it is believed that security has the capacity and power to protect cultural values and elements and national identity, and coherence and adherence to the values of social ethics. in the society, it is a condition for maintaining security and survival and continuity of the society, in fact, the feeling of security is manifested in a safe environment in the interaction and participation in the society, and also the feeling of security provides the basis for the social participation of the people and in this way, it paves the way for development. Based on this, welfare and solidarity in the society is having objective and subjective security, people can be present in a safe

environment and away from deviations and harm and have right and valuable behavior. A society that cannot provide the necessary psychological and environmental security for its citizens cannot be a good promoter of social values, and people will not want to implement them. Although a significant part of the social value is intertwined with the culture and moral values of Iranians, not having one's security is the background of mistrust and a decrease in the feeling of belonging to the society and the promoter of abnormality, which people willingly or unwillingly engage in abnormal behavior. Lawlessness and behavior and individual value tend to be found. Attendance and participation and acceptance of society's norms and expectation of honesty and respect for the rights of others can only be done in a safe and mentally calm environment. As we found in the study of adherence to family values and the type of communication between boys and girls, that a significant part of young people does not believe in the type of traditional communication and relationships between couples, which is certainly not only rooted in the modern world and values, but youth. Today, he does not find his personal interests in the social values of the past, and the atmosphere of the society does not create enough security for him, and he is constantly faced with different mental concerns, and he cannot follow only a series of dictated values. Therefore, security and more than that, the feeling of security is the guarantee of cohesion and adherence to social values.

Also, the results of the research indicate that there is a significant relationship between social cohesion and the adherence of Tehran citizens to the values of social ethics (r=0.587), which is consistent with the results of some researches [13-18]. In this research, the researchers believe that the values of social ethics in Iranian society, due to the ethnic and cultural diversity, can only be continued through participation and cause unity and cohesion in the society, and the participation of people in voluntary activities causes adherence to the values of social ethics. In explaining this issue, it should be said that according to Durkheim, the reduction of social ties and social trust causes people to participate less in social relations, as a result of which, social disorders and injuries will increase. Durkheim considers cohesion and solidarity to be the main factor in accepting and adhering to the

values of social ethics and believes that with the increase of collective bonds, people feel more responsible and empathetic towards each other, and transcendental values such as respect and honesty becomes a common value, in this case people act on it not based on external pressure but on the basis of collective conscience. The circle and friendship group and supports and the degree of belonging to them determine the degree of adherence and action to the norms of the society, and ideology determine the correctness or incorrectness of a value or behavior, and a person by being a member of the group acts on the basis of collective belief, and the individual produces and reproduces common values in collective behaviors. If the educational and accepted values are positive, these values will be reproduced in the unity and collective activities, and people will achieve more social values through the pattern of taking and social acceptance in line with individual and collective interests. According to Durkheim, cohesion is the pulling and binding force of society members, and in the case of cohesion, acceptance of laws and norms, adherence to social values becomes meaningful for individuals.

The values of social ethics cause integration and cohesion, and participation and local belonging and activity in the society prevent people's indifference to social events and issues and isolation. A dynamic society needs collective activity and unity, it is necessary to demand and preserve the national identity of the society, collective awakening and unity and integration. Considering the ethnic and cultural diversity, the city of Tehran, like any metropolis, needs a citizen who is aware of the citizenship rights and responsible and active, in order to be able to maintain its social and urban life, because in the case of the unity and belonging of people to their living environment, which They respect each other, try to pay attention to moral and human values in their behavior and speech, and feel responsible for the society and its members (social values) and adhere to family principles and relationships. Was. Another finding of the research is the relationship between cohesion and sense of security (r=0.263), which is consistent with the results of some researches [16 ,15]. From the point of view of this research, with the increase of belongingness, respect for rights and participation and civil activity of

people in the society, the commitment and sense of responsibility of people towards each other, which also improves safety and cohesion. In explaining this issue, it can be said; Intellectually, cohesion affects the cognitive and emotional aspects, i.e., norms and values, and practically, it affects the relationships and connections and the quality of people's lives, and cooperation, participation, and the sense of belonging increase the sense of security. According to Durkheim, the cohesion of the members of the society is the way of agreement and harmony that paves the way to reach the goal and destination and creates a kind of mental security and peace for the members of the society. People feel relaxed in a group and a collective attitude is a factor in people's mental security. In fact, due to collective cohesion and unity, adherence to value and subjective security is formed, and in case of participation and cooperation and monitoring of collective demands, objective security will also be provided. According to the researchers, the sense of security increases the amount of belonging, dependence, and social connection, and studies have shown that the relationship between cohesion and the sense of security is a two-way relationship, and each one is a prelude to the stability of the other, and social cohesion is based on mental security. As long as people are not receptive to common thoughts and values in terms of mind and attitude, cohesion and unity will not take place, and it is also with unity and participation and belonging to the society that people feel safe in the society.

CONCLUSION

In most of the researches carried out in the field of values, they have not done detailed research on the category of social moral values, and they have considered individual or material and metamaterial values, and a coherent definition of social moral values has not been presented in the assessment and not much research has been done in the field of the relationship between cohesion and security with value, even in general. While the values of social ethics are deeply rooted and deep feelings, which the members of the society share, these values determine the actions and behavior of the society, every society observes for family life rights and respect require adherence to social and moral values. Not transferring

and internalizing social values and norms in the personality structure, lack of sensitivity towards meeting collective expectations, weak belonging to one's own culture, lack of restraint and irresponsibility in compliance with social rules, lack of motivation in performing harmonious actions, laziness in respecting privacy and committing crimes and deviations are rooted in the reduction of adherence to moral and social values, and with the reduction of the communication network and the breakdown of cohesion and circles. Context communication becomes more favorable for abnormal behaviors. Altruism, respect for other ethnic groups, etc. are among the values of social ethics, which lead to a kind of integration and cohesion, and social cohesion is a mechanism used to make its members adapt and prevent incompatibility. It increases the sense of belonging and social participation. Belonging to the environment and local conditions creates a sense of obligation and responsibility in the individual towards the society and increases participation. People's participation in society increases people's decision-making and self-determination and demands, which increases adherence to society's values. The present research showed that with the increase of social cohesion (participation and popular activity in the community, normative acceptance and legalism, local belonging and interest in the environment-life) and the feeling of security both subjectively and objectively and conditions, the level of adherence and respect for the value social ethics such as commitment, honesty and adherence to family relationships increase.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy, etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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