# Qualitative Analysis of the Impacts of Social Structure on Social Ethics of the Iranian

**Zahra Khatibi[1]**
*M.A. in Social Sciences, West Tehran Branch, Islamic Azad University, Tehran, Iran*
**Mahdi AsleZaeem[2]**
*Ph.D. in Sociology and Social Researcher, West Tehran Branch, Islamic Azad University, Tehran, Iran*
**Mohammad Hadi Mansour Lakooraj[3]**
*Assistant Professor, Department of Anthropology, Central Tehran Branch, Islamic Azad University, Tehran, Iran*

***Abstract:*** *Present research is intended to make a sociological study of social ethics in the Iranian society with a focus on the structures; the theoretical model of which analysis is based on the theories of Parsons, Homans and Goffman. This study is a qualitative research based on content analysis of the responses given by 35 citizens of Tehran to the semi-structured interview questions. Results of this research indicate that social structures within economic, political, social and cultural subsystem effect on social moral values. Research data in this survey reveals that 85 percent of the participants believe that moral values are currently declining, while 71 percent consider that social ethics in our today's society center on profitability and still 57 percent of the participants refer to prevalence of aggressive behavior among people which has taken a growing trend due to adoption of inappropriate policies and institutionalized corruption. In addition, 42 percent of the participants touch on the weakness of professional code of conduct at all levels of the society and the other 28 percent have considered moral standing in the Iranian society to be tantamount to a the society without identity.*

***Keywords:*** *Social ethics, Social structure, Parsons, Homans and Goffman.*

## Introduction

Regardless of the ideo-political controversies prevailing in the Iran today, issue of moral values and emotional interactions among members of the Iranian community constitute one of the concerns of socio-cultural thinkers. This may lay in the fact that observation of ethics and moral relations constitute one of the pillars of social life, peace and order. In fact, it is the public notion that no society can continue to survive without moral order. Disregard of the order based on ethics, not only will adversely affect human evolution, but also hurdles economic and social development thus leading to a large extent to the deterioration of the quality of life. This is why ethical issues are considered to be of great importance in the Iranian society. This necessity becomes more vital when there is a major interpretation of ethical issues in Iran today, believing that this country is being exposed to a very crucial situation drawing it to the brink of disruption, collapse and" out of hand". (Hajiani*, 2014, 11-12).*

Ethical issues and its survey can be regarded in the light of important motives targeted for addressing national development. In addition, the important question is that how it is possible to reach a level of positive growth of social ethics along with enjoyment of economic and social development as well as benefitting from the latest achievements in tangible presence of the indices of social ethics, social values and norms, so that we may not face with a situation of anomie in the period of transition. The idea to conduct a sociological survey of ethics with focus on social structure within the Iranian society which seeks to study ethics as the axis of social system and a regulatory source of behavior has been steadily

---

[1] Email: khatibizahra353@yahoo.com

[2] Email: mahdizaeem@yahoo.com (Corresponding Author)

[3] Email: mansori_hadi@yahoo.com

pursued by sociologists. The collection of surveys made in this arena has led to the formation of independent identity of such studies under the title of sociology of ethics.

Historically, orientation with the traits of Iranian dates back to the time when tourists from foreign countries visited Iran and published report of their travels in the form of travelogue wherein one can find some images of highly negative and positive traits of Iranian which served as characteristic features of Iran and Iranians in later centuries. Casting a perfectionist and supercilious look at the West, such travelogues mostly compare Iranian behavioral aspects with that of Western communities in a generally negative description. Study of specific moral issues of the society such as lying, hypocrisy, evasion of the law, idleness etc., by social researchers further reveals importance of ethics and behavior of the people of Iran in facing social structure. Research made concerning above mentioned issues seeks to answer the questions relating to ethics whether our social ethics is on the brink of collapse? Does the Iranian society has tendency to wicked behavior and moral virtues are on the brink of collapse? What changes have taken place in the values and notion of the Iranian? What are the structural elements which may affect this situation? Outcome of such studies indicate it is naivety to have a "holistic" look into the Iranian traits.

The present research also attempts to conduct a sociological survey of the social ethics with due respect to social structure in the city of Tehran. Study of the structural elements affecting rise or decline of social ethics of the Iranian society and illumination of the probable share of either one specifies the necessity of this research.

**A Review of Research Literature**
Historical record regarding the Iranian traits dates back to 24 centuries ago when tourists and foreigners visited Iran and published report of their travels. A number of leading characters who visited Iran include: "*Herodotus*" the Greek Historian, "*Xenophon*", "*Ammien Marcellin*" *(4*th century), "*Grant Watson*" and "*James Morier*" ( during Qajar Dynasty) in two books and travelogues, "*Chardin*" and "*Alexey Saltykov*" ( *150* years ago) *Gobino, Sir John Macdonald, Vicent Monti*, and travelogue of *Arminuius Wemmberi* which introduce illustrations of highly negative and positive nature of the Iranian traits which was the mirror image of Iran and Iranian for later centuries. The travelogues mostly compared Iranian behavior with Western Societies in a perfectionist and supercilious notion toward the West. In addition, in a research by *"Mahmoudian" (1995)* he focused on the role of ethics and its rules in the individual and social life.

Apart from this, *Fouladvand (1997),* in translation of the Article by Bertrand Russell centers on relations between individual and social ethics and does not consider social ethics to be responsible for social obligation, rather he believes one can reach social ethics if thought and feelings are given their due weight. *Ghazian (2008)* in his survey of the issue of social ethics, asks this question whether the Iranian society has faced with the crisis of ethical identity? *Chitsaz (2009)* makes a review of erosion of social ethics as a social issue accommodated in sociology in that 87 percent predict outbreak of the qualities of negative ethics in the future of the society. "Katouzian*" (2007)* makes a survey of ethics in the limbo between individuality and society and considers as ethics what majority of people support. *Sabbagh* " and others *(2010)* examine the analysis of civil ethics in the modern work which is associated with problems and crisis in the life of human being and attaches importance to rationality. "*Alavi" (2011)* addresses the views of "*Hannah Arendt*"and "*Morris Rosenberg*" in the domain of public ethics and the experience of shame as social ethics.

"*Behravan" (2011)* has addressed the relationship of critical rationality with social ethics in view of *Popper* and considers rational interactions to be based on criticism and the scientific humbleness to respect others' views." *Hajiani*" *(2014)* focuses on certain casual or structural variables in shaping moral situation as propulsion variables and touches on certain disruptive process of social ethics within the traditional system, which, inter alia, considers interaction with global culture and culture of modernity to guarantee creation of an ethical system. "*Mofateh" (2005)* considers privacy as an outstanding manifestation of social ethics and the most significant issues of citizenship rights within the domain of

social ethics." *Fathi*" (2005) addresses impact of various factors on observation of ethics of citizenship among citizen of Tehran. *"Mirsepasi*" *(2005)* has addressed the relation between government and political elites with social ethics which may lead to creation of a more democratic and ethical system in political domain. "Farasatkhah" *(2005)* has made a historical and social scrutiny of the Iranian traits and examined domestic and foreign factors affecting the traits from academician perspectives. Furthermore, he has studied social ethics with a systematic view and regarded ethics tantamount to respect to self, others and social environment, and absence the casual thought to be a threat to ethics." *Naraqi*" *(2006)* has studied changing process of social ethics of Iranian in the light of samples of ethical characteristics of Iranian. "Javadi *Yeganeh*" (2007) considers historical causes and grounds to be of great importance in the study of social ethics of the Iranian.

## Theoretical Framework of the Research

The present research considers three theoretical visions from three sociological notions in order to elucidate situation of social ethics in the Iranian society; *Parson's structure-functionalism theory, Homans' Exchange Theory and Goffman's Dramaturgical Theory,* in order to give a comprehensive analysis of the ethical situation of the Iranians.

### Talcott Parsons

Parsons believes that there are four functional obligations which are necessary for all the Action Systems (Social) and every system should have these four function for its survival.

1. Adaptation: Every system should adapt itself with its environment and makes the environment to adapt with its needs.
2. Goal Attainment: A system should specify its principal objectives and achieve them.
3. Integration: Every system should regulate reciprocal relation of its components and refresh the relation between its four-fold functional obligations.
4. Latency, or latent pattern maintenance: Every system should create individual motivations, and cultural patterns which create, maintain and recreate such motivations.

These four functions are tied, in their most general level, with four action systems which include biological organism, personality system, social system and ultimately cultural system. (*Salasi, 2013, 131*)

### George Homans

Homans tries to elucidate behavior with a different approach. He touches on an intricate social behavior and addresses variety of cases which tend to form the basis of his exchange theory about social behavior. Homans' various cases are as follows:

1. Success proposition: Concerning all actions that people do, it is usually in such a way that any action done by a person, if rewarded, that action may be repeated by that person several times.
2. Stimulus proposition: If certain past stimuli associated with a series of motivations, has caused a person to be rewarded for his/her action, then, the more present and future stimuli are similar to the past stimulus, there is more likely that person shows that very action or the one similar to it in the face of such stimuli.
3. Value Proposition: The more feedback of an action is valuable for a person; it is more likely that he/she repeat the same action.
4. Deprivation–satiation proposition: A person who has received certain rewards more in the near past, the same reward becomes less valuable in future.

*"Homans"* proposes two other fundamental concepts which include: cost and reward. Cost in any behavior is specified with rewards which an actor loses within specific intervals between. Reward in social exchange is specified with greater number the rewards received as compared with cost. The two concepts of *Homans* were so formulated that the more one gains more reward against an action, he/she does the same action again.

5. Aggression- Approval proposition: In case a person does not gain the reward expected for his action or exposed to a punishment that does not expect, will get angry. In such circumstances,

it is more likely that he/she sows aggressive behavior. Meanwhile, the outcome such behavior will be more valuable for him/her.

Furthermore, such a case may happen concerning positive actions as well, in that when there is excessive expectation for reward, one may show an agreeable behavior. (Salasi *quotes Homans, 2013: 427-431).*

### Ervin Goffman

Goffman thought that people, at the time of interaction, try to display themselves in such manner that is agreeable to others. But the actors, even in the process of action, know that their audience may be a cause disturbance in the play of their role. For this reason, actors feel a kind of monitoring over the audience, particularly over those who may be a cause of disturbance. Actors hope that the personality they show to the audience would be strong enough that would show themselves in the same character as they themselves want to display. In addition, their performance to be in such a manner that make their audience voluntarily act as they demand. Goffman, pursuing this comparison of performance, speak of the front scene. The front scene is that part of role performance that usually specify the performance and situation for the audience in a fixed and general condition.

Goffman argues that the front of stage has a tendency toward initialization, so that "collective feedback" concerning what should happen in a specific scene, can be sustained. There are many occasions where actors, at the time accepting established roles, prepare specific scenes for playing their roles. He concludes that most of the scenes have selected in advance and generally not created by the actors. This approach, gives a more structural image of what we expect from as many as theoreticians of symbolic interaction. Despite such a structural approach, Goffman states that most of humans try to display an aspiring image of them in the front of stage. Inevitably, they feel that in the course of playing their role, they should hide the things that which would in their favor in this regard. (Salasi, 2013: 292-293).

### Research Methodology

This research is a qualitative study based on an exploratory approach. The means for collection of data is based on deep and semi-structure interview made through target sampling with 35 men and women within age group ranging between 20 to 45 years residing at district 5 of Tehran.

Moreover, this research involves library and documentary method in respect of former studies.

### Research Questions

1. Is there any relation between variable of social ethics of the Iranian society and social structure?
2. How are ethical virtues and vices in the Iranian Society?
3. Does a collection involving the Iranian traits exist essentiality or influenced by structures.
4. Is there a relationship between social ethics of the Iranian and the outcomes of modernity (particularly individualism)?
5. What would be the image of social ethics in the Iranian society in the coming years?

### Research Findings

*Table (1): Categorization of Social Ethics of Iranian Society Status*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | | Iranian Ethical Decay | 30 | 85 |
| 2 | | Jobbery Ethics | 25 | 71 |
| 3 | Social Ethics Component | Aggression Ethics (impatience) | 20 | 57 |
| 4 | | No Professional Ethics | 15 | 42 |
| 5 | | The Crisis of Moral Identity | 10 | 28 |
| Total | | Other | 35 | ----- |

The findings have been obtained through content analysis of the responses given by two groups of male and female citizens of Tehran. In accordance with the findings, the interviewees generally do not give pleasant opinions in the elucidation of social ethics of the Iranian society. Their notions and views are

an indicative of their noticeable concern over this situation. According to table 1, in general, 85 per cent of the interviewees consider ethics has currently taken a downward trend while 71 per cent consider social ethics in today's society to be ethics based on profitability.

In other words, people observe ethics only when they think to be profitable for them, while 57 per cent believe that aggressive ethics is prevailing among people, which is growing due to state ethics, structure imposed policies as wells problems and conflicts among power elites. In addition, 42 per cent of the interviewees believe that weakness of professional ethics among every classes of the society- whether among individuals with lower social dignity or among the educated people. Meantime, 28 per cent of the interviewees have considered the situation in the Iranian society as society without identity and stated that social ethics has been replaced by intuitive morality. Given the research findings based on Question 1 (Is there any relationship between Iranian social ethics and social structure variables?)

*Table (2): Categorization of effective structural mechanisms on Iranian Social Ethics Status*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | Political Structure | Instability and distrusting of people about future | 30 | 85 |
| 2 | | Lack of Meritocracy and Good Governance | 20 | 57 |
| 3 | | Present unique prescription for all of problems and guiding them by the government | 10 | 28 |
| 4 | | Be governmental Religion and Pessimistic of people about religion | 10 | 28 |
| 5 | | Wrong policy making of any governmental courses | 8 | 22 |
| Total | | Digression of Shiite from Safavid and disputes of Clergymen | 3 | 8.5 |
| 1 | Social Structure | Incorrect , dominant and Uncertainty education System | 2 | 57 |
| 2 | | No accurate upbringing of family and fading out of family role | 15 | 42 |
| 3 | | No happy sprit in people and weakness of social tolerance | 10 | 28 |
| 4 | | No support of government from elderlies and full-time occupation of them and no transferring the past cultural values | 3 | 8.5 |
| 1 | Cultural Structure | Negative effect of foreign films and medias, aggression and negative penetration of the west culture | 25 | 71 |
| 2 | | Preparing the Cultural Context | 15 | 42 |
| 3 | | Elites' disputes and representing wrong factors for society | 8 | 22 |
| 4 | | Book reading and watching good movie | 5 | 14 |
| 1 | Economic Structure | Economic Problems and Poverty | 30 | 85 |
| 2 | | Unequal distribution of properties and disciplined corruption of economic | 25 | 71 |
| Total | | Other | 35 | ------- |

Table 2 shows a significant relationship between social ethics and social structures, indicating the impact of political, social, cultural and economic structure of Iranian society on social ethics in Iranian society.

**Political Structure**: The interviewees' perception of political structure is such that 57 per cent of them blame the lack of meritocracy, mismanagement and nepotism in Iran's administrative system, 28 percent blame the theocracy and the religious values' compliance with state law, imposing an obligation on every member of the society to work for reserving a place in Heaven, 22 present blame tough and erroneous policymaking by the government over the past four months, 5.8 percent lay the blame on disagreements between supreme authorities on religious matters and less than 2 percent take to task the spread of Shiaism in Iran since the Safavid era as the causes of instability in the society, people's profound mistrust of and uncertainty about future and the absence of ethics in everyday life.

**Social Structure:** The data provided in Table 2 show that 57 percent or more than half, of the research population see the lack of a well-established education system, ambiguous and theory-based education system in Iran as well as authoritarian methods in the education system as the outstanding feature of social structure, which affect social ethics. Forty-two percent of the interviewees highlight incorrect family training and undermined family role as other social structure parameters affecting ethics. Furthermore, 28 per cent refer to the lack of spirit of joy among people and weak social tolerance and spread of causal culture, and 5.8 per cent of respondents enumerated government's lack of support for the elderly and their full-time employment even after retirement and non-transition of past cultural values as other features of social structure.

**Cultural Structure:** For the interviewees, cultural structure is affected by numerous parameters: 71 per cent refer to the negative impact of satellite channels, foreign media, cultural onslaught and the infiltration of Western culture, 42 per cent lay the blame on lack of cultural preparations and cultural lag, 22 per cent point the finger at elites' infighting and presentation of wrong factors to society and 14 per cent refer to reading books and watching films as cultural structure parameters affecting ethics,

**Economic Structure**: The interviewees believe that economic structure features affect the social ethics of Iranians. Eighty-five percent of respondents highlight economic woes and poverty as an important factor affecting ethics in Iranian society while 71 per cent lay the blame on unequal wealth distribution, rent-dominated economy and systematic corruption in Iran as other factors discouraging people from everyday activity.

The research findings based on Question 2 (Where do moral virtues and vices stand in Iranian society?) are as follows:

In order to study Iranians' social ethics as well as related concepts and resources, we will cite experimental data obtained from national surveys including in the second and third waves of value and attitudes of the Iranians and social capital asset survey, showing that social ethics has declined among citizens (particularly among those aged 20 to 45). This point is highlighted in the national survey of values and attitudes of Iranians conducted in 2003 and 2015.

*Table (3): the reply percent of ethical status of people on the base of values and attitude Survey*

| Ethical Status | | Percent in 2003 Second wave of values | Percent in 2015 Third wave of values |
|---|---|---|---|
| Social Ethics Factors | Will be increased | 88.5 | 68.2 |
| | Will be reduced | 5.3 | 8.1 |
| | Will not be changed | 6.1 | 9.7 |
| | Valid reply | ----- | 86 |
| | No response | ------ | 14 |
| Improving the positive ethics in the next 5 years | Will be increased | 12 | 11.4 |
| | Will be reduced | 73.2 | 59.9 |
| | Will not be changed | 13.19 | 13.1 |
| | Valid reply | ------ | 84.4 |
| | No response | ------ | 15.6 |
| | Total | 100 | 100 |

As seen in Table 3, the survey of values and attitudes of Iranians shows that 85 per cent of respondents believe that negative moral qualities would spread over the coming five years (beginning in 2003) while the survey of the third wave of values and attitudes (2015) show that 68.2 per cent of respondents think that negative moral qualities would spread over the coming five years. The findings of these two surveys show that 73.2 per cent of respondents in the second wave survey and 59.5 per cent of respondents in the third wave maintain that positive moral qualities would be on the decline over the next five years.

*Table (4): Categorization of Evils and Virtues of Ethics*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | Ethical Evils | Preoccupation of west culture's and luxury-oriented | 30 | 85 |
| 2 | | types of lying | 25 | 71 |
| 3 | | No professional ethic in any level and role in life | 15 | 42 |
| 4 | | Impossible to criticize | 15 | 42 |
| 5 | | Hypocrisy, trick, slur, gossip, bribery | 15 | 42 |
| 6 | | Improving Nudity culture and sexual variety | 12 | 34 |
| 7 | | Narcissism | 10 | 28 |
| 8 | | No commitment in working | 10 | 28 |
| 9 | | Propagation of rubbery among people | 10 | 28 |
| 10 | | Team working weakness | 5 | 14 |
| 11 | | Bad driving of Iranian | 5 | 14 |
| 12 | | Obliquity of Iranian in all of affairs | 5 | 14 |
| 13 | | Obtaining rights with interaction against each other and government | 5 | 14 |
| 14 | | No respect on adults | 5 | 14 |
| 15 | | Interest on white collar jobs | 4 | 11 |
| 16 | | Vilification in Cyberspace | 3 | 8.5 |
| 1 | Ethical Virtues | Humanism sense in natural disaster | 30 | 85 |
| 2 | | Situational Kindness | 20 | 57 |
| 3 | | Obtaining good affairs due to scoffing | 10 | 28 |
| 4 | | Commitment to religious ceremonies | 5 | 14 |
| Total | | Other | 35 | ------ |

Table 4 lists virtues and vices striking Iranian society. The data contained in this table show the following assessment by respondents of the negative conduct of Iranians: 85 per cent highlight luxury life, 71 per cent lying, 42 per cent non-openness to criticism and non-tolerance of opponents, 42 per cent non-professional ethics in each and every everyday activity and at any time, 42 per cent hypocrisy, deceitfulness, gossiping and bribery, 34 per cent the spread of culture of nudity and sexual hedonism, 28 per cent lack of professional commitment, 28 per cent normalization of public theft, 28 percent narcissism, 14 per cent weakness in teamwork, 14 per cent restoration of rights by resorting to violence, 14 per cent the Iranians' influence by both positive and negative events, 14 per cent disrespect of the elderly, 11 per cent sedentary jobs, 8.5 per cent bad language in cyberspace. As far as good conduct is concerned, the results are as follows: 85 per cent refer to humanitarianism during natural disasters, 57 per cent kindness under special circumstances, 28 per cent encouragement by others to embrace positive activities and 14 per cent adherence to religious rituals.

*Table (5): Essential or under effect of Structural Basis Categorization of Iranian Morals*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | Congenital Ethics | Congenital Behavior (good doings) | 16 | 45 |
| 2 | The moral affected from social factors | Society Rules Oriented | 2 | 57 |
| 3 | | Family Education | 1 | 28 |
| 4 | | Figurative Space and West Culture | 5 | 14 |
| 5 | | Religious Beliefs | 2 | 8.5 |
| 6 | The moral affected from economic factors | Rigid system of government and systematic corrupt structure | 12 | 34 |
| 7 | Morals affected from natural factors | Geographical and environmental structure | 12 | 34 |
| Total | | Other | 35 | ------ |

The findings for Question 3 (Do Iranian moral principles exist essentially or are they affected by the aforesaid structures?), as seen in Table 5, show that 45 per cent of respondents maintain that behavior

is a natural element in the virtues, 34 per cent attitude it to the geographical and environmental structure of individuals and the impact of "When in Rome, Do as Romans Do" saying. Furthermore, 34 per cent of interviewees view ethics to be under the impact of government's rigid system and systematically corrupt structure. Meantime, 57 per cent of interviewed highlight the rule of law, 14 per cent family training, 14 per cent Western culture and cyberspace and 8.5 per cent religious beliefs as influential social factors.

*Table (6): what are you doing in such conditions? (The first wave is Iranian values and attitudes)*

| Attitude | Sex | | Age | |
|---|---|---|---|---|
| | M | F | 15-29 | 30-49 |
| Telling fact | 75.1 | 74.3 | 69.9 | 78 |
| Silence | 20.8 | 22.2 | 25.4 | 18.8 |
| Not telling fact | 4.2 | 3.6 | 4.7 | 3.2 |
| Valid number | 16734 | | 16734 | |

(If you were witness of a struggle, and the guilty was one of the member of your family, do you attest against him/her?)

Given the index of Iranians in honesty and lying based on experimental data relying on the national survey of the first wave of values and attitudes of Iranians (Table 6) in response to the question "Will you testify against your family member in case of any wrongdoing on his/her part?", it is understood that 70 per cent of respondents have said they would tell the truth, 25 per cent say they would remain silent while 5 per cent say they will lie. That indicates the level of honesty in this survey.

*Table (7): Categorizing the lying verities*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | lying verities | Difficult reaction against question (considering situation for family) | 28 | 80 |
| 2 | | false witness for death danger | 15 | 43 |
| 3 | | Silence before court | 10 | 29 |
| 4 | | Correct witness for conscience torture | 8 | 22 |
| Total | | Other | 35 | ----- |

(If you were witness of a struggle, and the guilty was one of the member of your family, do you attest against him/her?)

But considering the responses to this research about the same issue, we can observe that according to Table 7 findings, 80 per cent of respondents view this question as difficult, saying they would assess the situation first, 43 per cent say they would opt for perjury in case of any death threat for the family, 29 per cent would remain silent while 22 per cent will tell the truth to avoid any twinge of conscience and not to threaten their profession.

*Table (8): categorization of relation between social ethics and modernity consequences*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | Positive Consequences | Endurance of difficulties of the transition period and making changes, calmness and happiness | 15 | 43 |
| 2 | | Modernity is accompanied with culture making and planning | 13 | 37 |
| 3 | | Independence and proponent (positive individualist) | 10 | 29 |
| 4 | | Removing traditional moral's negative situations and closed society | 10 | 29 |
| 5 | | Not connection of modernity with ethics | 8 | 23 |
| 6 | | Audacity for achieving right and changing the rigid structures by people | 5 | 14 |
| 7 | | Positive effect on traditions | 4 | 11 |
| 1 | Negative Consequences | Making aloneness and depression | 25 | 71 |
| 2 | | Collapsing family foundation due to no kindness | 10 | 29 |
| 3 | | Not importance of values foundation of morality | 5 | 14 |

| 4 | | Negative dependence of families and persons to technology and west advertisements | 5 | 14 |
| 5 | | Extremes of Iranian ethics, no harmony between modernity area and traditional human | 4 | 11 |
| 6 | | Promotion of atheism and materialism | 4 | 11 |
| Total | | Others | 35 | ------ |

In response to Question 4 (Is there any relationship between the Iranians' social ethics and the consequences of modernity?), as Table 8 shows, 43 per cent of respondents see endurance of tough conditions of the period of transition, bringing change, joy and stability to society, as positive effects of modernism while 37 per cent believe that modernism along with culture building and planning would contribute to the progress of Iranians in various aspects of life. Furthermore, 29 per cent see independence and positive argumentation as fruits of modernism and 23 per cent believe in no relationship between modernity and moral elements. Fourteen percent cite the disappearance of negative traditions, i.e. the obligation for humans to comply with patriarchal decision, and overture in the society as positive results of modernism. Apart from that, 14 per cent see modernity to encourage people to obtain their rights and change the rigid structure of the society and 11 per cent see modernism to affect customs and mores.

Meantime, Table 8 and the actors' response to the negative consequences of modernity, 71 per cent refer to negative individualism within the framework of narcissism and 29 per cent of respondents highlight the disintegration of families due to the shortage of affection as negative consequences of modernity and its impacts on social ethics. Moreover, 14 per cent say moral values have lost significance and 14 per cent refer to the families and individuals' negative dependence on Western technology and propaganda as well as the spread of corruption and prostitution in Iranian society as negative consequences of modernity. Also, 11 per cent of respondents blame excess and defect in the behavior of Iranians on modernity and 11 per cent lay the blame on modernity for the spread of atheism and materialism, both affecting moralities.

*Table (9): categorization the prediction of good and bad ethical operation in the future years*

| R | Cluster Category | Categorization | Frequency | Frequency Percent |
|---|---|---|---|---|
| 1 | | Consideration and accepting ethical problems and sense of responsibility by families and persons | 17 | 49 |
| 2 | | The brittle structure for improving | 10 | 29 |
| 3 | | Training persons (main factor) in the old system of education and functional operation | 10 | 29 |
| 4 | Factors of Positive growth of ethics | Correct planning by the elites and its execution with strong supporting | 10 | 29 |
| 5 | | Releasing of region Gendarmerie and distance of fight with other countries | 5 | 14 |
| 6 | | Preparing field for activity of charisma persons | 5 | 14 |
| 7 | | Preparing a lawful structural space and cultivation by government, especially IRIB | 3 | 9 |
| 8 | | The released and ungovernable society and not planning against west culture | 18 | 51 |
| 9 | | Not confidence due to embezzlement and no correct management | 18 | 51 |
| 10 | Factors of negative growth of ethics | damaging to the group morale | 5 | 51 |
| 11 | | Not kindness of in-charge persons for youth | 5 | 14 |
| 12 | | Luxury of the science goods ( Degree orientation) and accumulation of science | 5 | 14 |
| 13 | | Not obligation of persons, especially teachers | 5 | 14 |
| 14 | | Changing people and not changing structure | 3 | 9 |
| total | | Other | 35 | ------- |

In response to Question 5 (How will be the moral performance of Iranian society in coming years?), as seen in Table 9, the following conclusions are obtained: As far as positive social morality is concerned, 49 per cent refer to people's acknowledgement of moral problems and the feeling of responsibility by families and individuals and their reflection, 29 per cent highlight an improving fragile structure, 29 per cent highlight correct planning by elites and strongly supported implementation, 29 per cent see correct education in the education system, 14 per cent giving up on belligerent attitude vis-à-vis world nations, 14 per cent engaging competent individuals and 9 per cent a law-abiding structure and culture building by the state, particularly media, as causes of growth in the moral virtues of Iranian society in future years. As far as negative performance is concerned, 51per cent of respondents refer to an unbridled and liberalized society as well as no planning by elites and state vis-à-vis Western culture, 51 per cent mistrust due to embezzlement and mismanagement, 14 per cent spread of causal thinking and ideas and harmed collective spirit, 14 per cent non-commitment of teachers, 14 per cent luxurious nature of knowledge, university education and accumulation of science, 14 per cent the officials' sympathy for the younger generation and 9 per cent people's change of mindset and unchanged structure of the society as factors of negative performance and moral vices growth in coming years.

**Discussion and Conclusion**
The research findings within the framework of documentary and field data show that the current state of social ethics is significantly far from ideal to serve as a disciplinary system governing human behaviors and social groups. It may be said for certain that reforming a disciplinary system like ethics would not reach an order with preaching and verbal instructions, and this study aimed to analyze ethics at the two levels of description and explanation. From a functional standpoint, the keyword "need" has to be answered appropriately by humans in their social interactions. The needs could not be ignored and subsystems operating under a social system, as defined by Parsons, are required to function so as to finally meet the acceptable and eligible needs of humans. Should an economic subsystem fail to meet the minimum livelihood requirements due to inefficiency and corruption and should a political subsystem refuse to accept the engagement of other legitimate parties in a society due to authoritarianism and centralization within an individual or group and should the cultural system fail to produce sustainable behavioral patterns and preserve them and should the process of socialization of members of sub-institutions and governing organizations not materialize correctly to make any distinction between official and unofficial norms impossible in the public sector, members of the society could not be expected to neglect themselves and their own needs and requests as well as processes born out of erroneous structures.

Moral recommendations for safeguarding the health of one's self and compliance with the moral principles of humans under inefficient and corrupt structures could not give rise to any obligation for all members of a society to exonerate them from ignoring their own needs and possible responses and instead spend their life under non-straight social structures sagely. Most people are trained under social structures and regulate their behavior with the norms of such structures. However, should the process of socialization be defective, should the social and cultural system promote hypocrisy, sycophancy, stopping reasoning and thinking instead of seeking truth and probity, should the economic system not lend any credence to a clean generative economy and instead wealth generation materializes thanks to rentier, should the political system refuse to recognize the acceptable individual and collective freedoms to facilitate materialization of eligible objectives, a segment of the society will behave following its training. Another segment includes people who wrongly believe the systematic teachings of the structure, but pretend to follow the official structure in order to benefit from the minimum living facilities and mundane blessings. This is exactly at this point that people start interacting with social macro-system and affiliated subsystems and organizations in a bid to gain benefits.

In the social systems where human beings are not accepted as they really are and human beings plunge into self-alienation, a front stage, as in Goffman's words, appears for those who have the basic knowledge of profiteering to benefit the player on the stage and draw satisfaction from observers, in which case humans will be recognized based on the observation and they will gain more benefits. Assuming that humans are forced to answer their hierarchal needs, distorted social structures, humans'

obligatory interaction with structures and organizations and the necessity of benefiting from numerous masks not for playing legitimate roles but for satisfying owners of power and wealth in return for benefiting from their blessings, should one not expect ethics to be abandoned to its own fate and be limited to books and forms. In every society, there are a few people who are not willing to ignore their power of causality and are keen to introduce themselves as they wish, paying a heavy price for such honorable life. Should everyone be expected to follow suit?

What can be done then? It may be said that for reforming structures and revising the current situation imposed on humans having forgone ethics and good deeds, the following measures must be taken:

- Multiple legitimate life venues, acceptable to individuals and groups, should be recognized and their lifestyle and mindset be taken into consideration in social life.
- Civil entities, including unions, non-governmental organizations and political parties, should be upgraded and expanded with a view to upgrading the public domain of human life and effectively arrange such environment for everyone to adapt to.
- The content of education has to be reconsidered with a view to upgrading mechanisms that would increase and stabilize the creativity of people, politic-ideological systems should be shunned while moral contents shared by humans should be laid emphasis upon.
- A free social atmosphere should be created while members of the society should be encouraged and persuaded to approach their favorable "selves" and further lay bare their "selves".
- The ground must be prepared for constructing social identity while holding a cultural view of the past, and life obligations should be honored under the current political, economic, cultural and social circumstances and also in the future horizons, etc.

## References

1. Alavi, Leyla and Others (2011) An Article on Feeling of Shame as Social Ethics, Historical Sociology,No.1
2. Behravan, Hamid Reza and others (2011), Relationship between Critical rationality and Social Ehics, Rahbord Journal,(issue 59),
3. Bertrand Russell (1997) , Individual and Social Ethics, Ezatollah Fouladvand, Kelk Journal, No. 85 and 86,
4. Chitsaz, Mohammad Javad (2009), Article entitled" An Introduction to Social Ethics of the Iranian, Importance of a Survey of Social Ethics, Research Journal of Social Sciences, No. 48-
5. Farasatkhah, Maghsoud (2015), We, Iranian (Historical and Social survey of Iranian Traits), Tehran, Ney Publication,
6. Farasatkhah, Maghsoud, Review of Social Ethics in Iran with Systematic Focus, Seminars by Cultural Foundation of Engr. Mehdi Bazargan, Rouydad Journal,
7. Fathi,Soroush (2016), Sociological Analysis on Observation of Citizenship Ethics in Urban Region, No.18
8. George Ritzer (2015), Sociological Theories in Contemporary era, Mohsen Salasi, Elmi Publicaiton,
9. Ghazian, Hossein( 2008), An Article on Social Status of Ethics in the Iranian Society, Aeen Journal, No. 13 and 14,
10. Hajiani,Ebrahim (2014), Sociology of Ethics( Analysis of the situation of Social Ethics in the Iranian Society),Tehran, Sociologists,
11. Javadi Yeganeh, Mohammd Reza (2017) Non-Iranian with the most Iranian Features-, Tehran, Culture, Art and Communication Research Center
12. Katouzian, Mohammad Ali and Others (2007), An Article in the Limbo between individuality and society ,an index of Though Reflection, No.92
13. Mirsepasi, Ali (2009), Ethics in Public Section, Tehran, Thales
14. Mofateh Mohammad Hadi( 2014) an Article on Privacy, arena of Social Ethics, No.17

15. Naraqi,Hassan (2016), Our Sociology, Why we are weary?, Tehran, Akhtaran
16. National Plan for Measuring Social Capital of the Country (2015), Institute of Culture, Art and Communications, National Planning Bureau,
17. Plan for Survey of Iranian Values and Attitudes( 2016) Third wave, Institute of Culture, Art and Communications, National Planning Bureau
18. Rafee Mahmoudian, Mohammad (1995), an Article on Ethics and Social Developments, the Journal of Political-Economic Ettelat, Issue 2014,2015,
19. Sabbagh, Samad and Others( 2000), an Article on Analytical Survey of Civil Ethics in Modern World (With focus on views and thoughts of Critical and Post-modern Sociologists), Sociological Studies, No.6.