Identifying and Ranking the Effective Factors on Declining Sense of Morality of Citizens of Tehran

Mahshid Salari
MA in Anthropology, Central Tehran branch, Islamic Azad University, Tehran, Iran

Maryam Goudarzi
MA in Women Studies (Woman and Family), Roodehen branch, Islamic Azad University, Tehran, Iran

Hamidreza Rahgozar
MA in Sociology, Central Tehran branch, Islamic Azad University, Tehran, Iran
Email: Rahgozarhamid1349@gmail.com

Abstract

The aim of the present study is to identify and rank the effective factors on decline of moral feeling of citizens of Tehran and to this end, 385 of citizens of Tehran were selected by using simple random sampling method and completed the research questionnaire. Content validity of this questionnaire was confirmed by experts in this field and its reliability was also confirmed by using Cronbach’s alpha test which is equal to 0.85%. In the end, data collected from research was analyzed by using one-sample t-test and in LIZREL and results indicated that from the point of view of the citizens of Tehran, 8 factors of cultural, social, economic, statutory, political, family, personality and demographical factors have a significant effect on declining sense of morality of the citizens of Tehran. Results of Friedman’s test also indicated that among the effective factors on declining sense of morality of the citizens of Tehran there is a significant difference in terms of importance. In this regard, political factors have the highest level of importance and following that, personality, demographical, social, cultural, statutory, family and economic factors have 2nd, 3rd, 4th, 5th, 6th, 7th and 8th ranks of importance, respectively.

Keywords: Ethics, declining sense of morality, citizens of Tehran.
Introduction
Although today concepts of urban morality and citizenship are presented with modern concepts and in a new framework to audiences; however, morality has always been recognized as an important area in social life of every individual and even it might be considered as a regulating means in social relations of humans (Julia et al., 2013). Morality is a necessity in its social form. It can be claimed that the behavior of an individual in society represents the existing Overt and covert relations in that society in a way (Pirooznia, 2014). It is because no matter what humans are affected by their society and society has a responsibly toward humans (Dalak Abadi, 2012). Although, this by no means can be a justification for breaking the law and wrong behaviors from his side with the excuse of being affected by society or revenging it. However, this is undeniable that whenever something immoral is done by someone, he/she will be the first person to be hold accountable for it (Bagheri, 2014).

Morality as the center of gravity of social system has always received attention from sociologists in classical periods and after that and in general studies conducted in this field has led to the formation of an independent identity for these studies under the title of ethics Sociology (Hajiani, 2014). Social ethics and citizenship commitment is a process which should be considered as a fundamental goal and should be generated gradually. It is useless to expect ethics and culture to be generated automatically and the negative outcomes of it is Passivity and abandoning Thought and initiative for creating a certain culture (Erik, 2014). We are living in a country that possesses a several thousand years old culture and civilization and there are abundant sources for working in this area (Ryan, 2010). However, it should be acknowledged that so far little attention has been paid to these sources or otherwise, little attention has been paid to them for extracting practical matters and turning them into useable solutions (Mahdavi Esmi Joshaghani, 2013). The most important usable sources for creating citizenship ethics in our country can be sought out in religion, tradition, Local, ethnic and linguistic diversity, civil ethics and political ethics (Bagheri, 2014).

What is known as ethics or social ethics in sociology is the same as what is known as socialization in the internalization process of beliefs, values, and norms and individual’s unity with culture and society. In general, in the subject of cultural, social ethics are studied as behavior values and rules in society. Hence, these behavior rules are a set of beliefs, values and norms which are considered as external and independent masters with regards to the individual and are internalized in the flow of socialization for that individual and turn into a part of his personality and finally determine the individual’s behavior in the society and are seen as social ethics (Autar, 2015).

From the perspective of sociology and according to Durkheim, “the basis of society’s order (social security) is ethical factor and not political and economic … and order is an Involuntary process which boils spontaneously from within the society… order is maintained by an ethical element”. He strongly believes that sociology is the science of “ethical realities”. Ethics in Durkheim belief is consisted of the following fundamental elements:

Rules: It means that ethics in the end are a system of rules for directing peoples’ activities which are in turn consisted of two major elements:
A) Power: Ethical rules in fact are integrated with a sort of power and people feel responsible toward them and feel they need to follow and conserve them, because these rules are sacred for them.
B) Desirability: Ethical rules determine the desirable goals which direct and absorb peoples’ energy toward them and oversee good and desirable concepts which are distinguished from norms which are solely hedonic.

Connectivity: Ethical rules are the connecting factor which integrate individuals in a group or society and create and strengthen the sense of belonging, responsibilty and commitment of individulas toward the society and hence, separate and prevent people from self-centeredness and Rebellion in society (Mirzabeigi, 2010).

Authority: societies should be set in a way to create a kind of awareness in people indicating that if they are to set free their Unlimited desires and extreme individualism, it will develop a pathologically abnormal conditions which leads to disorder and perversions in the society which in turn threatens the ethical security of the society. Hence, in a normal and balanced society, individuals voluntarily accept ethical restrictions and limitations. Based on this, Moral strength as the social order basis requires the strength of rules, values, norms; and its elements that is, power, sacredness and desirability, improving human and social ties, existence of freedom together with awareness for voluntary participation of people are subjected to following values (Kouhestaninejad, 2013).

Considering the diversity of social systems on one hand and on the other hand, in spite of the fact that morality in a way contains the subject of globalization or integration as well, there is no unique ethical program at international level (Wang et al., 2010).

Ethical instructions in various countries open their ways into international arena and necessarily these methods are not consistent and uniform, because, ethical programs have their roots in cultures and values which differ from one society to another. Regardless of these differences, human values to a great extent are similar in various societies. All humans become upset from the murder of other humans. In all societies, violence and murder is wrong. For understanding deviancy in a society we should be familiar with it and its social norms and it should be considered that due to difference among groups and sub-cultures, social and cultural reality is not similar in all the sections of a society. From another perspective it can be said that the phenomenon of "deviant behavior" (and Incompatible with ethics) in its sociological concept is consisted of deviation from social values and norms which includes any abnormal behavior and sometimes even contains mental illness and “crime” refers to violation of law. Therefore, in spite of the difference of a sociologist with a Criminologist or lawyer, criminology and sociology of deviations have so many common grounds with one another (Erhardt, 2014). Deviant behavior refers to a behavior which is incompatible in some ways with behavioral common beliefs of a certain group and is considered as wrong by the members of that society. Hence, a person who acts against these criteria and insists on their ways, in a way which causes moral and social insecurity, is considered as derivative behavior by society and his behavior is considered as “social deviation” in sociology and addiction, prostitution, sexual deviations, theft, smuggling, Running away from home, suicide and … are among some of these deviations (Hiu et al., 2012).

Social norms, even in a society are not similar based on the level of value, importance and acceptance among the people in the society, in a way, that Sumner, one of the founders of sociology, divides them into the following types:

Folkways refer to usual norms in daily life. These norms are not established by an individual or individuals, but have been originated spontaneously and gradually from normal events of life and as a part of Folklore culture don’t have any origin except the whole society. Violation
of these norms is not faced with severe reaction. Behaviors such as saying hello and complimenting, welcoming a guest and being punctual for meetings are among these norms. Following these norms are not due to avoiding being fined or going to prison but are due to fear, Shame or disgrace (Louis et al., 2012).

Morals are strong norms based on valuable beliefs which are important for people morally and violating them are followed by severe reactions. For example, addiction to drugs, having an illegitimate child, theft or any kind of behavior which disrupts order and balance. There is this belief among people that morals are of fundamental importance for maintaining order and purity in a society and the offender might be criticized severely, be bodily punished, be poisoned or sent to a mental hospital or even be executed. A taboo refers to a Ethnic social belief indicating that a certain action or behavior is absolutely disgusting which Sometimes makes it impossible to violate morals such as the strong taboo against cannibalism (Jing, 2015).

Durkheim has distinguished between morals rules and other behavioral rules (such as arts). In this regard, he refers to “compulsion” and “Palatability” of morals rules; while, Kant only refers to the characteristic of “compulsion”. From this duality of morals rules, he concludes the concept of “sacred” and “good perfection” and says that “Sacredness” is both Prevention/compulsion and lovable and pleasant and that perfection is in harmony and empathy with others. He believes that ethics begin where attachment to a group starts; and if a moral exists, it is the only goal and aim of the society (John, 2014).

In Durkheim’s view, whenever the bindings of social orders are broken and monitoring influence of the society increases on individual inclinations of social system, the level of self-centeredness increase in the system. The clash between role and role ambiguity are among the characteristics of an anomic society, the results of which is reduced sense of social commitment. Munch believes that sense of responsibility toward ethics rules is rooted in community in its particular sense. This component of ethics (i.e. sense of responsibility) is known as ethics permissiveness, which means that ethics rule belongs to the culture of a society and that sense of commitment (responsibility) is unique to a society community. The extent to which we feel committed to ethics rules depends on the level of our or community’s strength. In other words, community’s strength or “us” is subjected to the fact that to what extent a society’s members see themselves as a part of “us”, because, this creates a since of collective identity in them which is granted by society to them (Rahimi et al., 2009).

Durkheim thinking feature is clearly seen in these phrases; a thinking that from this perspective can be seen as a consolidated perception based on collective conscience concept adopted from Hobbes’ anthropological ideas and Kant's concept of duty. Commands of a strong collective conscience are a restriction on never ending development of human’s desires. An individual through attachment of group understands the necessity of both sacrifice and order (Siti et al., 2012).

Durkheim emphasizes on dual nature of connection of an individual to society which contains both obligation and positive commitment toward ideals. In his view, the main necessities of a society shape an individual in a way to be selfless. If human wants to be a moral being, he/she should consider significant things to other rather than to him and should feel united with his society. Sense of obligation and altruism, similar to ethics force, restricts self-centered behavior of people, constitutes the principles of social solidarity. Humans possess mutual sacrifices and cannot level with one another without connecting themselves to others through strong bonds. Paying attention to human soul and its need to be controlled by
collective ethics leaves us with no doubt that Durkheim is interested in internalization of this social ethics through education and in general, through socialization. In a similar way, Talcott Parsons believes that the most important survival factor of society’s stability and Solidarity resides inside pattern of maintenance or its institutionalization. From another angle, ethics is a set of values and norms which have depicted the way of living in a good way and which determine value and norms Dos and Don'ts dominating human behavior. In fact, ethics associates a sort of “commitment” for performing a certain work in certain situation to a certain individual (Louis et al., 2016).

Richard Rorty believes that ethics refers to expanding the boundaries of “us” to the extent to involve all other beings which is realized thought adding to our sensitivities toward pain details and Contempt for other and those we don’t’ know them (Fokohi, 2009). Urbanization speed is so high in Iran; therefore, there hasn’t been the opportunity of achieving appropriate mentalities of “citizenship life” (Goudarzi, 2011). Therefore, we are rather facing urbanized villages rather that cities in their appropriate shape. This trend to some extent is inevitable and in most of the third world countries we are witnessing it. In our country, urban pilot planning from three decades before to an extent have managed to prevent The massive explosion cities and they have helped to distribute the population all around the country specially with creating a few Metropolis instead of one metropolis (Tehran); but still, this also hasn’t managed to affect the promotion of citizenship culture and ethics (Sheikhani, 2003). Hence, if we want to have peaceful city, we should be able to create content in which individuals, that is, the constituting units of the society can and be inclined to internalize their rights and obligations. This internalization enables us to minimize the costs of implementation of urban rights and obligation; because, otherwise, these costs will increase constantly and drags us into situation in which we are force to constantly increase social control (Nikoomaram et al., 2011). Among Cynical approaches to ethics – cultural and value changes in Iran’s society during the post-war years, Dr. Rafipour (1997) believes that in post-war years, a quiet revolution has taken place on values change (Rafipour, 1997) and this process has been created through creating pressure or normative space for display of wealth and creating need the outcome of which has been luxury-orientation, hypocrisy, distortions, social decay, normalization of illegal work and craving promotions (Rahimi et al., 2009). Concerns about public ethics in society has been raised and fueled by other cultural – social and political forces (Hassanpour et al., 2011). For example, numerous film directors have sought to picture this problem and believe that the biggest event of these years has been Luxury, hypocrisy, distortions, social decay, normalization of illegal work and cravin upgrade ethics from daily life and activities of people. The biggest concern of today is the ethics concern (Hajiani, 2014). However, some other damages and cultural – social problems in Tehran such as Traffic problems, some social deviations and … somehow are beyond the international standards in this regard and this not only has caused problems for citizens in short-term, but also can have a negative effect on general development trend and macro-economic, social and political policies of our country and to create pathogenic cycles which can even lead to very undesirable situations such as open unrest and social tensions, occurrence of sustainable deviations and complicated problems that fighting them and coping them might be very difficult (Avaz, 2010) and hence, this requires us to establish some strategic programs for improving the situation (Hassanpour et al., 2011).
To this end, the aim of the present study is to identify and rank the effective factors on declining sense of morality of citizens of Tehran and for this purpose, in the following section, research conceptual model and research hypotheses are presented and next, research method, findings and conclusions will be discussed:

**Figure 1:** Research conceptual model

Therefore, research variables are presented as follows:
1. Cultural factors have a significant effect on declining sense of morality of Tehran citizens.
2. Social factors have a significant effect on declining sense of morality of Tehran citizens.
3. Economic factors have a significant effect on declining sense of morality of Tehran citizens.
4. Statutory factors have a significant effect on declining sense of morality of Tehran citizens.
5. Social factors have a significant effect on declining sense of morality of Tehran citizens.
6. Personality factors have a significant effect on declining sense of morality of Tehran citizens.
7. Statutory factors have a significant effect on declining sense of morality of Tehran citizens.
8. Demographic characteristics (level of income, level of education, age) have a significant effect on declining sense of morality of Tehran citizens.
Research method
The present study is an applied study in terms of aim of study and in terms of data collection method it is a descriptive study (non-empirical) and a field study and since, in this study researchers seeks to identify and rank the effective factors on declining sense of morality of Tehran citizens, this study is an exploratory study in terms of research method which is conducted by using survey method, the most important advantage of which is the possibility of generalizing the obtained results.

Research variables
In this study, declining sense of morality of Tehran citizens was taken as dependent variable and the eight factors of cultural factors, social factors, economic factors, statutory factors, political factors, family factors, personality factors and demographic characteristics were taken as independent research variables.

Statistical population and sample
Statistical population of the present study is consisted of all citizens of Tehran and due to the fact that the number of them is unknown, for selecting the number of research sample individuals, simple random sampling method for a population with unknown number of members was used and sample volume of this study was considered as 385 individuals by using this sampling method. Next, 450 questionnaires were distributed among citizens of Tehran and after eliminating incomplete questionnaires, 385 questionnaires were analyzed. Questionnaire return rate in this study is 85% which indicated that most of Tehran citizens have cooperated properly with the researcher. Respondents’ demographic characteristics are presented in the following table:

<table>
<thead>
<tr>
<th>Responder's characteristics</th>
<th>Gender</th>
<th>Education</th>
<th>Age</th>
<th>Service tenure</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td></td>
<td>268</td>
<td>117</td>
<td>153</td>
<td>59</td>
</tr>
<tr>
<td></td>
<td>69.6</td>
<td>30.4</td>
<td>24.9</td>
<td>16.5</td>
</tr>
<tr>
<td></td>
<td>117</td>
<td>30.4</td>
<td>8.1</td>
<td>2.6</td>
</tr>
<tr>
<td></td>
<td>20.8</td>
<td>69.6</td>
<td>24.9</td>
<td>8.1</td>
</tr>
<tr>
<td></td>
<td>24.9</td>
<td>20.8</td>
<td>8.1</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>15.3</td>
<td>24.9</td>
<td>8.1</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>15.3</td>
<td>8.1</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>81</td>
<td>21</td>
<td>8.1</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>5.5</td>
<td>21</td>
<td>3.6</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>81</td>
<td>3.6</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>5.5</td>
<td>21</td>
<td>3.6</td>
<td>3.6</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>81</td>
<td>3.6</td>
<td>3.6</td>
</tr>
</tbody>
</table>

Data collection
For collecting the required data for this study, a questionnaire adopted from research theoretical background was used. This questionnaire is consisted of 30 questions which are based on five-point Likert’s scale (very low to very high). Content validity of this questionnaire was confirmed by experts in this field and its reliability was also calculated and confirmed by Cronbach’s alpha test which is equal to 0.85% which indicated that questionnaire has an appropriate reliability.

Data analysis and Research findings
After confirming normality of research variables by using Kolmogorov-Smirnov test, effective factors on declining sense of morality of Tehran citizens were measured by one-
sample t test in LISREL. Also, Friedman’s test was used for ranking the effective factors on declining sense of morality of Tehran citizens. Results of these analyses are presented in the following section briefly:

**Research hypothesis One**
Considering the obtained significance level for t-student test of cultural factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in cultural factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=3.2009) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that cultural factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one. On the other hand, results of LISREL software presented in table (3) indicated that cultural factors with impact factor of 0.22 and the value of T=34.90 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 1 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of cultural factors, we witness 0.22 unit of effect on sense of morality of Tehran citizens.

**Research hypothesis Two**
Considering the obtained significance level for t-student test of social factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in social factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=3.2009) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that social factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one. On the other hand, results of LISREL software presented in table (3) indicated that social factors with impact factor of 0.16 and the value of T=54.28 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 2 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of cultural factors, we witness 0.16 unit of effect on sense of morality of Tehran citizens.

**Research hypothesis Three**
Considering the obtained significance level for t-student test of economic factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in social factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=2.855) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that economic factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one. On the other hand, results of LISREL software presented in table (3) indicated that economic factors with impact factor of 0.16 and the value of T=44.11 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 3 is confirmed at 0.05 confidence level, which means, that
for each unit of increase in variable of economic factors, we witness 0.16 unit of effect on sense of morality of Tehran citizens.

**Research hypothesis Four**
Considering the obtained significance level for t-student test of statutory factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in statutory factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=5.356) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that statutory factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one and is of great importance. On the other hand, results of LISREL software presented in table (3) indicated that statutory factors with impact factor of 0.15 and the value of T=64.04 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 4 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of statutory factors, we witness 0.15 unit of effect on sense of morality of Tehran citizens.

**Research hypothesis Five**
Considering the obtained significance level for t-student test of political factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in political factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=10.313) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that political factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one and is of great importance. On the other hand, results of LISREL software presented in table (3) indicated that political factors with impact factor of 0.16 and the value of T=65.32 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 5 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of political factors, we witness 0.16 unit of effect on sense of morality of Tehran citizens.

**Research hypothesis Six**
Considering the obtained significance level for t-student test of family factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in family factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=3.509) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that family factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one and is of great importance. On the other hand, results of LISREL software presented in table (3) indicated that family factors with impact factor of 0.20 and the value of T=33.45 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 6 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of family factors, we witness 0.16 unit of effect on sense of morality of Tehran citizens.
Research hypothesis Seven
Considering the obtained significance level for t-student test of personality factors, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in personality factors is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=10.903) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that personality factors are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one and is of great importance. On the other hand, results of LISREL software presented in table (3) indicated that personality factors with impact factor of 0.15 and the value of T=55.13 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 7 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of personality factors, we witness 0.15 unit of effect on sense of morality of Tehran citizens.

Research hypothesis Eight
Considering the obtained significance level for t-student test of demographic characteristics, it is observed (as per SPSS output mentioned in table 2) that this probability value is smaller than type I error of 0.05 and therefore, it is confirmed that average scores value in demographic characteristics is equal with the assumed value of average of 3 at error level of 0.05. Test values (T=5.214) indicated that average scores value is larger than the average value of 3. Therefore, it can be claimed that demographic characteristics are effective on sense of morality of Tehran citizens at type I error level of 0.05 and that this effect is a significant one and is of great importance. On the other hand, results of LISREL software presented in table (3) indicated that demographic characteristics with impact factor of 0.19 and the value of T=41.62 (p-value = .000) are one of the effective key factors on declining sense of morality of Tehran citizens. Hence, at type I error level of 0.05, null hypothesis of research hypothesis 8 is confirmed at 0.05 confidence level, which means, that for each unit of increase in variable of demographic characteristics, we witness 0.19 unit of effect on sense of morality of Tehran citizens.

Finally, results of Friedman’s test, as are presented in table (4), indicated that the key effective factors on declining sense of morality of Tehran citizens have significant difference in terms of importance and that political factors have the highest importance and personality factors, demographic characteristics, social factors, cultural factors, statutory factors, family factors and economic factors have the next 2nd, 3rd, 4th, 5th, 6th, 7th and 8th ranks, respectively. Results of this analysis are presented in the following table:

Table 2: Results of one sample t-test

<table>
<thead>
<tr>
<th>Variable</th>
<th>DF</th>
<th>average</th>
<th>T</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural factors</td>
<td>384</td>
<td>3.2009</td>
<td>3.889</td>
<td>.000</td>
</tr>
<tr>
<td>Social factors</td>
<td>384</td>
<td>3.2528</td>
<td>6.831</td>
<td>.000</td>
</tr>
<tr>
<td>Economic factors</td>
<td>384</td>
<td>3.1082</td>
<td>2.885</td>
<td>0.005</td>
</tr>
<tr>
<td>Statutory factors</td>
<td>384</td>
<td>3.1887</td>
<td>5.356</td>
<td>.000</td>
</tr>
</tbody>
</table>
Political factors  384  3.3784  10.313  .000  
Family factors  384  3.1706  3.509  0.001  
Personality factors  384  3.3818  10.903  .000  
Demographic characteristics  384  3.2329  5.214  .000  

Figure 2. LISREL software outputs in (1) standard mode and (2) significance model

Table 4: Results related to research variables ranking

<table>
<thead>
<tr>
<th>Variable</th>
<th>Rank average</th>
<th>Conclusion (rank)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural factors</td>
<td>4.38</td>
<td>5</td>
</tr>
<tr>
<td>Social factors</td>
<td>4.48</td>
<td>4</td>
</tr>
<tr>
<td>Economic factors</td>
<td>4.02</td>
<td>8</td>
</tr>
<tr>
<td>Statutory factors</td>
<td>4.32</td>
<td>6</td>
</tr>
<tr>
<td>Political factors</td>
<td>5.032</td>
<td>1</td>
</tr>
<tr>
<td>Family factors</td>
<td>4.26</td>
<td>7</td>
</tr>
<tr>
<td>Personality factors</td>
<td>4.86</td>
<td>2</td>
</tr>
<tr>
<td>Demographic characteristics</td>
<td>4.66</td>
<td>3</td>
</tr>
<tr>
<td>Chi-square</td>
<td>54.012</td>
<td></td>
</tr>
<tr>
<td>Degree of freedom</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>Sig. level</td>
<td>.000</td>
<td></td>
</tr>
</tbody>
</table>
Conclusion and recommendations

Compliance with Ethics and moral is one of the fundamental bases of social life, peace and social order. In fact, the public image is that a society cannot survive without moral order and weak moral order in addition to disrupting human Evolution and perfection, prevents economic and social development and reduces quality of life to a great extent. In other words, moral currently has found an increasing role in relationships in social system. Due to this, the topic of morality status and situation in Iranian society is of great importance (Alvani et al., 2012). The importance of this topic increased since in Iran, today there is a major belief about moral status and situation indicating that it is in a critical situation and that it is Susceptible to decay, destruction and loss (Pirooznia, 2014). From the perspective of theorists, principles of social moral have been shaken in Iran’s society and they are concerned with morality in Iran and therefore, they feel the need of effective public, political and governing institutional intervention (Hajiani, 2014).

In today’s civilized life, citizens are performing their activities generally with various tastes and motivation in urban society. Some of these activities are for the purpose of doing business, some are for filling leisure time and some other are for teaching individual and collective skills and hence, social life is subjected and dependent on existence of statutory and moral relations between people and various groups of society and these relationships should be regulated and ordered, because, otherwise, Force, threats and deception would dominate the relations between people and would eventually lead to disorder and chaos. Hence, governments and public entities have taken on a certain policy for regulating these relations with establishing the necessary rules and regulations (Madahi, 2010).

Today urbanization has turned into dominant and decisive life for humans. Existence of some damages and cultural – social problems in our cities is somehow above the international standards and this not only can cause discomfort for citizens in short-term, but also can negatively affect the general development course and even macro economic, social and political policies of our country. Importance of moral and citizenship rights is to such an extent that it has a close relationship with governance and even some experts believe that if in a society rights and morality of citizens are not institutionalized, peoples’ relations and governance will be shaken. Considering the above arguments, creating and institutionalizing citizenship ethics and rights is a fundamental necessity for us (Bagheri, 2014).

Considering the importance of the topic of social morals in our today’s society, and specially, the necessity of its existence in a metropolis like Tehran, the aim of this study was to identify and rank the effective factors on declining sense of morality in Tehran citizens. To this end, results of this study indicated that from the perspective of Tehran citizens, eight factors of cultural, social, economic, statutory, political, family, personality and demographic characteristics factors are all among the effective factors on declining sense of morality in Tehran citizens. It was also indicated that there is a significant difference among the effective factors on declining sense of morality in Tehran citizens. It was indicated that political factors have the highest importance and next, personality, demographic characteristics, social, cultural, statutory, family and economic factors have 2nd, 3rd, 4th, 5th, 6th, 7th and 8th ranks, respectively. Considering the findings of this study, the following practical recommendations are presented:

- To encourage citizens to have a friendly, intimate and warm relations with each other and to support one another at the time of occurrence of a especially problem for one of them.
- To improve the participation spirit among Tehran citizens and to make use of their perspectives and feedback especially in public decision-makings.
- Establishing participative management methods void of any kind of biased political influence by managers in organizations and entities dealing with public.
- Try to provide necessary encouragement for citizens to increase their obligation toward their society.
- All citizens of Tehran are recommended to create trust in them as much as they can so that gradually social trust is formed at a broad level in society.
- Relevant entities are recommended to try their best to focus on improving cultural factors and with establishing a expert panel try to work toward creating positive attitudes and beliefs among Tehran citizens.
References


