

The Study of Social-cultural Security in Tehran – Iran

Bagher Saroukhani, PhD

Faculty member at Science and Research Branch
Islamic Azad University
Tehran, Iran

Afsar Afshari Naderi

PhD candidate in cultural management and planning, Science and Research Branch,
Islamic Azad University
Tehran, Iran

Abstract

This article studies the level of social cultural security in Tehran city. The research method is document and survey for analysis. Observation unit includes each individual above 17 in the 22 regions of Tehran over 11000000 people. Given the large number, to determine the number of research sample size, Cochran's formula is used. The study of data suggest that: Tehran is a risk society and many variables affect the decrease of people feeling secure and trusting.

Keywords: security, social security, social support, social capital, cultural capital, cultural security, Tehran.

Introduction

Several social science disciplines have raised ethical concerns about the collection and use of socio-cultural knowledge in a national security environment (American Anthropological Association, 1986). A culturally safe and secure environment is one where our people feel safe and draw strength in their identity, culture and community. Lateral violence on the other hand, undermines and attacks identity, culture and community. There are a variety of words that are used to describe lateral violence. Similarly, there is some debate in the literature around the differing concepts of cultural safety and security. The concepts of cultural safety and cultural security both add something to the way we think about addressing lateral violence. Cultural safety encapsulates the relationships that we need to foster in our communities, as well as the need for cultural renewal and revitalization. Cultural security on the other hand, speaks more to the obligations of those working with aboriginal communities to ensure that there are policies and practices in place so that all interactions adequately meet cultural needs. Whatever words you use, cultural safety and security require the creation of:

- environments of cultural resilience within aboriginal communities
- cultural competency by those who engage with aboriginal communities.

In other words, we need to bullet proof our communities so they are protected from the weaponry of lateral violence. And governments and other third parties need to ensure that our group cohesion does not become collateral damage when they engage with our communities (Social Justice Report, 2011).

The societal security approach has not given rise to empirical studies that deal specifically with state action in the cultural domain. It has instead been largely concerned with migration policies.

The principal impact of the cultural aspects of globalization on political societies is that it generates a fundamental redefinition of the problem of security. Although the growing interpenetration of states in the political, military, economic, and even environmental spheres is giving rise to new forms of external threats, these threats are part of the challenge to state sovereignty-that is, to a government's ability to exercise control over its own territory and institutions. In contrast, cultural interpenetration, whether it takes the form of migration or overriding cultural influence from a dominant culture, engenders threats both real and perceived, not to state sovereignty but to the identity of societies-that is, the sense of belonging or the mode of subjectivization of a society (Bélanger, 1999).

It follows that the threat posed by cultural penetration produces a duality in the way the question of security is tackled-state security versus societal security. Both the advent and form of this duality are dependent in each case on the nature of the threat, but above all the connection or absence of connection between state and societal security depends on the strategic configuration of the actors who will benefit from playing on feelings of insecurity. In this sense, it is clear that both insecurity and security are always subjective constructions used by political actors (Campbell, 1992, 1993). As Waever (1993) put it, "Of course, the rhetoric of security will often be employed in cases where survival, whether of sovereignty or identity, is not actually threatened, but where it is possible to legitimate political action by making reference to such a threat" (p. 26). This process, by which a referent object is admitted to be existentially threatened, will here be referred to as "securization" (Buzan et al., 1998, chapter 2).

What is security?

Security as a condition is the degree of resistance to, or protection from, harm. It applies to any vulnerable and valuable asset, such as a person, dwelling, community, nation, or organization. There is an immense literature on the analysis and categorization of security. Part of the reason for this is that, in most security systems, the "weakest link in the chain" is the most important. The situation is asymmetric since the 'defender' must cover all points of attack while the attacker need only identify a single weak point upon which to concentrate.

Perception of security may be poorly mapped to measureable objective security. For example, the fear of earthquakes has been reported to be more common than the fear of slipping on the bathroom floor although the latter kills many more people than the former (Schneider, 2009).

Perception of security can also increase objective security when it affects or deters malicious behavior, as with visual signs of security protections, such as video surveillance, alarm systems in a home, or an anti-theft system in a car such as a vehicle tracking system or warning sign.

Since some intruders will decide not to attempt to break into such areas or vehicles, there can actually be less damage to windows in addition to protection of valuable objects inside. Without such advertisement, a thief might, for example, approach a car, break the window, and then flee in response to an alarm being triggered. Either way, perhaps the car itself and the objects inside aren't stolen, but with *perceived security* even the windows of the car have a lower chance of being damaged, increasing the financial security of its owner(s).

However, the non-profit, security research group, ISECOM, has determined that such signs may actually increase the violence, daring, and desperation of an intruder (Wiki.answers, 2009). This claim shows that perceived security works mostly on the provider and is not security at all.

Operations Security (OPSEC) is a complement to other "traditional" security measures that evaluates the organization from an adversarial perspective (OSPA, 2012).

In the corporate world, various aspects of security were historically addressed separately - notably by distinct and often noncommunicating departments for IT security, physical security, and fraud prevention. Today there is a greater recognition of the interconnected nature of security requirements (Dell.com, 2012), an approach variously known as holistic security, "all hazards" management, and other terms.

Social Security

Social security is a concept enshrined in Article 22 of the Universal Declaration of Human Rights which states that *Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality*. In simple terms, this means that the signatories agree that society in which a person lives should help them to develop and to make the most of all the advantages (culture, work, social welfare) which are offered to them in the country (Universal Declaration of Human Rights, 2012).

Cultural security

Cultural security directly links understandings and actions. Policies and procedures create processes that are automatically applied from the time when Aboriginal people first seek health care (Coffin, 2007).

Farrelly and Lumby note how this model extends cultural competency well beyond simple cultural awareness into behavioral, attitudinal and structural change:

Cultural Security is built from the acknowledgement that theoretical ‘awareness’ of culturally appropriate service provision is not enough. It shifts the emphasis from attitudes to behavior, focusing directly on practice, skills and efficacy. It is about incorporating cultural values into the design, delivery and evaluation of services. Cultural Security recognizes that this is not an optional strategy, nor solely the responsibility of individuals, but rather involves society and system levels of involvement. Cultural Security is proposed to effect change in all elements of the health system workforce development, workforce reform, purchasing of health services, monitoring and accountability, and public engagement (Farrelly and Lumby, 2009).

A culturally secure environment cannot exist where external forces define and control cultural identities. The role for government and other third parties in creating cultural safety is ensuring that our voices are heard and respected in relation to our community challenges, aspirations and identities (Dodson, 1994, 2011). In this way cultural security is about government and third parties working with us to create an environment for a community to ‘exert ownership of ourselves’ (Dodson, 1994, 2011).

Theoretical framework: Structural functionalism

Structural functionalism assumes that society is a system of interdependent parts that is equilibrium or balance (Neuman, 2003). Parsons called his Theoretical framework “Structural functionalism”. Structural functionalism states that social structures involve interactions and relationships among “actors” and is characterized by a functional imperative. This is to say that a defining attribute of a social system is its function in the larger social environment (Brandell, 2010). This article given to its subject of study, focuses on Parsons’ theory of structural functionalism.

Research hypotheses

1. Crime represents social instability, lack of social organization and weakness of social order. So an increase in social disorganization decreases social security and vice versa.
2. Structural stresses and pressure conformity reduce the participation of individuals and groups in the community, mistrust causes the relation cut and leads to reduced social capital and the reduction of social cultural security.
3. Disruption in educational competitions and cognitive opportunities reduces cultural capital and the marginalization of status, posts and cognitions represent and social-cultural system irregularities.
4. Stresses in social support, including physical, emotional, cognitive and status reduce the feeling of security.

Research Methodology

In this research, document and survey methods were used for analysis. Observation unit in this study is each individual above 17. The statistical population includes all the households residing in the 22 regions of Tehran over 11000000 people. Given the large number, to determine the number of research sample size, Cochran's formula is used.

Descriptive model of hypotheses
(Variables affecting the hypotheses)

Hypotheses	Indicators
1. Security & social disorganization	Continuous breaking of norms and rules, break of the social Relationships, Functional distort or decrease in the functions of institutions, Increase in social damage, Unpredictability of duties and non-conforming of roles, Ineffectuality of organized efforts, Ambiguity of organizing and rules bases
2. Security & social capital	Being normative, Network communications, Trust, Partnership, Awareness and correct information giving, Group, Individual and institutional interoperability, Relations diversity
3. Security & cultural capital	The absence of discrimination, exclusions – inequality, Opportunity and correct competition, Considering recommendations, Favoritism, Elites escape, No credit of documents and Academic achievement, Lack of creative freedom in providing cultural goods
4. Security & social support	Institutionalized individualism and no place for counseling, advising, companionship, emotional, financial, services support and intelligence tool support in the society

Findings

Statistical results obtained in relation to the variable of social-cultural security show that in order to measure this variable several functional items need to combine together to assess the indicator of social-cultural security. Items such as air pollution (93%), the probability of job loss (47%), economic problems and the effects on beliefs (72%) effects of economic problems on the sense of security (84%), the amount of public concern about housing (88%), the effects of unemployment on security (83%), concerns about security in illness outbreaks (73%), and lack of medicine and food contamination (53%), lack of freedom that is conducive to creativity as well as in the area of gender discrimination (66%) indicated that the population of Tehran have a strong sense of insecurity about their present and future situation as well as their children future. They have no trust and confidence in the promises of the responsible and they pass their habitual life with an excessive risk-taking and pessimism about the future.

This feeling of course is different in the two areas of north and south of Tehran and the people of northern Tehran have felt more secure than the people of southern Tehran. This implies the existence of a wide social class gap between the two areas, inequality and lack of equal opportunity, which is considered one of the causes of insecurity. It should be noted that despite a lack of other amenities, ethics and human emotion is felt deeper in the south than in northern Tehran which needs to be studied more.

Testing of the 1st hypothesis: "security and social disorganization" with a range of variables of offenses such as high suicide rates, robbery, kidnapping, lots of drugs, murder, betrayal of spouses, girls leaving homes, child abuse, violation of law, street violation, divorce, addiction, ... as well as distrust of social-cultural institutions and organizations measured in Tehran and the high rate of the above-mentioned indicators suggests that the people in Tehran feel threatened.

The correlation between social disorganization and social security ($r = 0.465$) confirmed the 1st hypothesis of this study. That is, the more the crime and disorder increase, social security decreases and vice versa.

Testing the 2nd Hypothesis of the research: "security and social capital" with a range of variables showed that the level of trust between husband and wife and other family members, buyer and seller, friends and acquaintances and cases such as people expectation from officials for honesty, foresight, experience, use of facilities in the public interest, doing their duties, considering critics, corruption, eliminating discrimination,... has not been satisfactory and the 2nd hypothesis of this study has been approved with a relatively strong correlation ($r = 0.536$) between social security and social capital. That means that the more the amount of social capital increase, social security increases and vice versa.

Testing of the 3rd hypothesis: "security and cultural capital" is measured with variables such as the role of money and schooling in success and improve in social status, freedom of thought, speech and writing, how to spend their leisure time, choose of joy, doubt in values, views of gender, school dropout rates, low education, Escape of Elites, Data obtained was very doubtful combined with discontent from the above issues and thus, the correlation between cultural capital and security has been confirmed with certainty ($r = 0.543$). That is, the increase in cultural capital will cause an increase in cultural security and vice versa.

Testing of the 4th hypothesis: "security and social support" with variables like commitment, intimacy, cooperation, companionship, emotional, service, finance, and information support on social networking is being studied. The study of data suggests that the level of these variables is low and not much worried among the citizens of Tehran. The correlation between social security and social protection is weak ($r = 0.087$). That means people in general receive little support from their relatives, friends, neighbors, and other relationships and although it is reduced but not completely eliminated.

Conclusion

This study aimed to study the rate of socio-cultural security in Tehran, Iran. The study of data suggested that: Tehran is a risk society. Because people cannot trust in any legally position and status and cannot rely on social capital in the city, they cannot put their economic capital at risk. That is why the loan does not lead to increased investment; Investment does not lead to the production; Production does not lead to employment. Taxes are reduced, but production will not rise. Barriers to exports are removed, but exports will not increase.

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