# An investigation of the role of ethical behavior in the development of social security

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**Abstract:** Today, to achieve success in all fields, one must positively consider a society's expectations and ethics. Having done so, one may, through hard work, achieve a high level of security.
In this regard, the present article first attempts to offer a definition of ethical behavior, ethical responsibility, social security, social capital, and social trust. Then it tries to investigate the impact of ethical behavior on social security development. It also tries to introduce some effective ethical issues and some strategies on how to enhance social security so that the path towards sustainable development in all fields is eliminated, and a society enriched with moral wisdom is established-the moral wisdom trusted by all societies and cultures.

**Keywords:** Ethics, ethical behavior, ethical responsibility, social security, social capital, social trust

## 1. Introduction

Security is a complicated word with a wide range of application from the most internal thoughts and the human Feelings. To the most significant intergovernmental problems, both involve security concept. Security is defined in Oxford dictionary as a freedom or protection from danger or worry, and also conventional measures taken to guarantee the safety of a country, person or thing of value. And Mo'ein dictionary defines it as "to be secure, and fearlessness" The inner side of "Security" topic is a discussion that can be designed and refers to the internal dimension of the security; i.e. Those problems that people confront them in different political, Legal, cultural, and economic areas, and can be studied within the frame work of "social security" discussion (http: //www. ihcs. Ac. ir), and one of the discussions affecting on security and social security that can be designed within the frame work of social problems is ethics and ethical (moral) behaviors.

This claim that ethics are the basis of social security in the society is not an idle one. This element has a significant impact on social relations and the protection of the environment health; and the more ethics observance, the more persistence on the regulation and social relations. This paper attempts to interpret and study this role.

Ethics and ethical behaviors:

Ethics refers to standards that determine some frame works for the decisions relative to behaviors of value. Ethics are beliefs, standards and opinions. Considered as a guide for groups, societies, and communities. Ethics does not involve lack of bribe taking, lack of unjust prices, and so on that there are no rules for them, but it rather involves those cases that a person under the effect of just and unjust virtue and vice, does virtue and refuses vice. Today, ethics are the infrastructure principles of the explanation and justification of spiritual standards for person's behavior. And in an organization, ethics are regarded as obligations and standards that are the guide of spiritual principles in communicating of the organization with its own environment. Ethics in management are those principles that must supervise decision making and activities of the organization's managers. (Rahimi zarchi, 2008).

## 2. Ethical (moral) responsibilities

As it is mentioned, ethics means to observe spiritual principles and values governing person's behavior based upon the fact that which is one is right and which one is wrong. Moral values determine standards based upon the fact that what is good or bad from the point of view of the behavior and decision (648: 2002)

One school of thought is that the subject of moral principles is related to right or wrong standard. Ethics word has two distinguished applications: it sometimes applied as a habituated temper and behavior and sometimes in a form of knowledge that discusses about the goodness and badness of behavior. Among the most significant differences between man and other creatures is his/her responsibility and moral behavior. Man is a self- conscious, empowered and responsible creature. Vice and virtue, prosperity and adversity all depend on man's responsibility. (Qramlky, 2004:5)

## 3. Social capital

According to Zenoomka and Kolman social capital refers to relation choices in political, social, cultural, and economic dimensions for a social issue in the interactional network of the society. (Chalabi, 1997:38). A social issue occupier's relation choices can function as potential capitals which turn into power, wealth, influence and knowledge resources. By social rank we mean the quantity and quantity of the availability of the four aforementioned resources to the social issue. (Chalabi , 1997:38) .generally , emotional relationship choices of social position form the dominant aspect of social capital. Therefore, the individual who holds a higher rank is more influential and respectable. As a result, he can make a greater number of other people do what he wishes through assigning them some responsibilities. (Chalabi , 1997:38) . Hoary believes that authority relations, trust relations, and coordinated allocation of rights which establish norms come into being when individuals try to make best use of their personal resources, and they should not be considered as parts of social structures. They can be regard as resources for individuals. Lori uses social capital to describe these resources. He maintains that social capital is a collection of resources within family relationship and social organization, which prove useful for the cognitive and/ or social growth of children or teenagers. These resources differ from individual to individual and may play a significant role in the development of their human capital (heidarizadeh, 2009:42) authority, trust relations, and norms form different kinds of social capital. Lori found the concept of social capital beneficial for the identification of social resources and introduced it to economy to develop human capital (kolman, 1999:459). Kolman believes that the relationship among people creates a form of capital called social capital. Social capital inventory is a potential resource which helps the individual and the family achieves their interests (Boisjoly & Duncan & hofferth, 1995:609). kolman classifies social capital into two types : inside- the – home social capital and outside – home social capital . Inside – the – home social capital refers to the amount of time parents spend with their children. Outside – the – home relationship are considered within a larger society. There are more powerful norms to help family members than those to help others, (ibid: 610). This capital, under specific circumstances turns into economic capital.

## 4. Confidence

As many books and papers recently written about the concept of confidence and its theories indicate, "confidence" cannot be defined easily. The more complex is that many synonyms exist for it: participation, sympathy, tolerance, and brother hood. The purpose of this essay is not to discuss about the meanings of these words. it is possible that relation between confidence and social capital is better described by one of these words, although it is unlikely that a word easier than "confidence" itself can be found for our purpose. Fur there more, the concept of social confidence has the most application in international researches and a lot of information about levels and confidence processes in different countries and its relation with social, political, and economic variables is available. (www. bashgah.net)

## 5. Social confidence

According to the theories of some scientists as Toccovil, j.s.Mill, Dork haim, smell, and cornhusker, many social benefits are obtained from the membership in voluntary formations. Based on these theories, in an individual level, citizen participation in local society and implementation of voluntary activities can teach

sympathetic social behaviors to people. Some of these behaviors are confidence, mutual relation, integration, and cooperation, among which confidence plays a central and perhaps the most significant role.

Above- mentioned topics have often been found in the studies of social capital in recent years, this more follows the social theory of Toccovil and Mill, based upon which, the confidence roots are in the large, compressed and deep network of voluntary communication and intermediate formation that form civil society. Confidence is the most significant structure of social capital and the latter is the most important condition required for social integration, economic efficiency, and democratic stability.

With respect to the present objective, confidence is defined as the existence of this belief in man that others do not hurt him/ her consciously or deliberately in the worst conditions, and perform in favor of him/her in the best conditions. With confidence firm and peaceful social relations may be protected, they in turn are the basis of collaborative behaviors and constructive cooperation. Although confidence is accompanied by risk, it changes the world into a more pleasant, efficient and peaceful for life. Social life without confidence is intolerable and perhaps impossible. Although necessity of confidence in society seems obvious, its natures, its relation with social capital is confusing and very complicated.

Here, four aspects of the problem are important for us: The meaning of confidence, the interpretation of research questions about confidence, the relation of confidence with voluntary formations and different roots of social and political confidence (the same).

## 6. Security

Security is among complicated concepts that providing a unique definition of it is not simply possible.(hosini far ,2004) Security is an emotional and perceptual phenomenon before being a topic that can be defined; I-e this confidence should be made in the mind of the masses, policy makers, and decision makers that security is necessary for continuity of life without disturbance.

The lexical definition of security is "protection from danger, feeling of safety, and get rid of doubt and uncertainty" (Boozan, 1999, page 52). Security is defined in dictionaries as "to be safe, and being without fear and dread". For example in Mo'ien dictionary it is defined as "to become secure, and fearless" (Mo'ein dictionary, 1984 :352), in amid dictionary as "safety, peace, and comfort" (Amid dictionary, 1994:233), and in Almanjd dictionary as "confidence and comfort" (Almanjd dictionary, 1994: 18). On the whole, the meaning of security can be defined as "protection from violation, forced and unsatisfactory seizure; and about man, it is defined as lack of fear about legal right and freedoms and not jeopardize them, being safe against threat, death danger, poverty, unexpected events and every factor that disturbs man's peace. (Wyne Jones, 1999: 102-4)

## 7. Social security

The inner side of "security" topic is a discussion that can be designed and refers to the internal dimension of security; i.e. those problems that people confront in different legal, cultural, political, and economic areas and may be studied within the frame work of "social security" discussion.

Sometimes, the status of individual security may be questioned against social one. Individual security is an ease and comfort that man provides for himself/ her regardless of the possibilities of the government and society. But social security is an ease and comfort that a society and political system provides for its own members. (sarves tani, Bita, page 116). On the whole, social security is related to those areas of limit's protection of man associated with other people of the society, and related to government and social system. These areas include: language, race, nationality, honour and credit, social role, job, income, welfare, political participation, freedom, belief … (http://www. isu. ac.ir)

## 8. Ethics and security

This claim that ethics is the basis of internal and social security in society is not idle. Ethics is a significant and determinant element in social relations and making them healthy. The more persistence in ethical principles, the less conflict and discordance will exist in social communication, In new studies,

sociology also emphasizes on the element of confidence as the main basis of social capital. In fact, the observance of ethical principles in each society is the best way for increasing confidence level in that society.

The impact of ethics on security can be studied in personal, social, and national levels, In fact, in personal level, the more persistence of a man in ethical principles, the more benefit of him/ her is observed in society, and this results in forming a suitable public atmosphere in society.

At the same time, the more persistence of man in ethical principles, the less disturbance of him will threat the society, and the opposite of this case is completely true; that those who disturb social security usually are those that do not believe in ethical principles. This subject has special psychological and sociological roots. But it should mention that in social level, personal persistence in ethics may improve social relations. An ethical community is healthier, and this in turn has more security. In fact, the more social relations get away from ethical health, the more security of people in different levels is exposed to threat. Some of these threats that result from lack of ethical (moral) health of the society are obvious, but others that do not have so much direct relation with this subject, are rooted in this situation. But it should be mentioned that in national level, the dominance of ethical (moral) atmosphere in society, severely decreases many government costs related to providing security, this in turn reduces tasks and interventions of the government, it finally results in the decrease of wickedness and increase of social health.

On the whole, moral atmosphere in society increases public confidence in society, which is mutually dominant between people of the society and between the interaction of people and government. It seems that ethics is a very significant topic in providing security in different levels and the necessity of more paying attention to it seriously felt in society.

Even we can say that ethics is overlooked topics in our society and many of the discordances are resulted from it. In present situations, the mission of intellectual and political selected persons especially government is to reestablish the moral behavior in society. It should be attempted to make people more familiarize with moral principles, the necessity of paying attention to it and making it practical, and its impact in a desirable and peaceful life and this is the task of the government.

## 9. Moral behaviors and the development of social security

As it is mentioned in the relation between ethics and security, there is a direct relation between them. And the more observance and development of ethics and ethical behaviors in the society, the more security will exist. This direct and significant relation leads us toward paying more attention to ethics and ethical behaviors in the field of development of social security; those behaviors that prevent perversions and violation of law. This effective factor results in confidence, and this in turn makes an internal and social control originated from social confidence.

In sociological analysis, social confidence appears in certain behaviors, some of which in clued:

- 1: To have a tendency toward transaction
- 2: 1: To have a tendency toward neighborhood
- 3: To have a tendency toward cooperation
- 4: To have a tendency toward travelling together
- 5: To have a tendency toward marriage
- 6: To have a tendency toward deposit
- 7: To have a tendency toward participation
- 8: To have a tendency toward being a member of a team and unique association.

Both of these behaviors have a close relation with ethics and influenced by it. What is obvious is that an ethical society is a bridge for providing social relations full of confidence that we should attempt to develop social security by increasing ethical behaviors and training it. (Sharifi, 2009:121)

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**Website**

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