International Academic Institute for Science and Technology

International Academic Journal of Science and Engineering
Vol. 5, No. 1, 2018, pp. 12-24.

ISSN 2454-3896

International Academic Journal of Science and Engineering

www.iaiest.com

The role of cultural taboos on strengthening urban anomalies in Tehran

Fatemeh Azizabady Farahani[a*], Hamidreza Heydari Riseh[b], Ali Nori Kermani[c]

[a*] *Assistant professor of Urban Management, Islamic Azad University, Tehran, Iran*

[b] *Assistant professor of Urban Management, Islamic Azad University of Tehran, Iran.*

[c] *Master of Urban Management, Islamic Azad University of Tehran, Iran.*

Abstract

The development of Tehran's metropolis, annexes, marginalization and the informal settlement surrounding it, most of which arose as a result of the recent migration of recent decades, has led to problems and abnormalities in this metropolis with cultural roots. In the meantime, some of the city abnormalities that are considered as a subset of social anomalies, such as prostitution, alone, etc., are subject to certain intellectual prohibitions, in other words, cultural taboos. In this research, the purpose of investigating the role of cultural taboos on the anomalies of prostitution and unwillingness is to divide the dangerous cultural taboos into two categories: 1- Taboos (Names of Taboos and 2 types of Prostitution and Propagation Abnormalities); 2. Taboos Indirect (taboo created in the minds of Tehran's urban managers preventing their entry into the domain of the two abnormalities) and the role of each of them has been investigated on the strengthening of two maladaptive prostitution and neglecting and based on these two types of division, Research hypotheses have been presented to measure the independent variable of cultural taboos (direct and indirect) from Pearson correlation coefficient And the regression test has been used. The corresponding coefficient, which expresses the intensity and direction of the relationship between the independent and dependent variables, is, for the statistical sample, equivalent to 384 Tehranian citizens, and for the first hypothesis, is +0,070, and the same coefficient for the second hypothesis is 154 / 0 + Also, the significance of the regression, which was calculated by Fisher's test, was 95% for the first hypothesis (sig: 0/171) and for the second hypothesis (sig: 0/002). The mentioned results and the statistical analyzes done on the questionnaires indicate that direct cultural taboos do not affect the amplification of prostitution and individual anomalies, and indirect cadastral taboos increase the anomalies of prostitution and neglect. It is also concluded from the results that the taboo of the issue of prostitution in respondents' opinion is higher than that of begging. According to the results of the averages of the three questionnaires of the three statistical samples, it can be said that the statistical sample of the professors influences the role of cultural taboos on the reinforcement.

Keywords: cultural taboos, strengthening urban anomalies, Tehran

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Introduction:

The urban community, with all its diversity of issues, is full of issues and problems whose cultural and social roots seem to be more vibrant and stronger than other dimensions, and the high density of population in the cities helps them to disappear (Mohseni, 2009). : 30). In the meantime, it is believed that some areas of social anomalies, the location of their occurrence in the metropolis of Tehran, has been severely allowed to emerge and has become a problem for urban management, has been affected by certain prohibitions or prohibitions. They also emphasize the color and the smell of taboo. Untidying informal prostitution, various forms of homosexuality and ... are among the urban problems that always make Tehran's metropolis's face ugly, risky and away from the claims of ideology and identity on the one hand and distort and harm it. On the other hand, the city's other organic activities make it dynamic. Of course, first of all, it should be noted that although taboos differ from culture to culture in terms of quantity, quantity, and quality, they are universal in scope and include a wide range of thoughts, objects, practices and food, and different views As well as in promoting or breaking taboos and directly or indirectly acting on the norms of societies. Taboo definitions and conceptualizations are almost identical in social and urban sociology studies. For example, he can be considered by Hamid Aldanlvashar, who believes that taboo means a powerful social norm that prohibits certain acts and believes that those committing such acts are guilty of group membership or Society, supernatural forces, or magical forces are punished (Ardanlou, 2007: 46). The intention is to explain in this regard, given that some areas of abnormalities that are present in metropolises such as Tehran are objective and unwittingly addressed in urban management challenges and on the other hand are taboo culturally. How are the ban (taboo) affected? In other words, what is the role of the direct taboos of begging and prostitution in strengthening these abnormalities, and how is the failure to enter and seriously address Tehran's urban management under the pretext of subjective taboos (with emphasis on begging and prostitution) affecting them?

Theoretical basis of research:

Definitions and concepts

Taboo: The taboo word in English was taken in the late 18th century by the tabu word. According to Radcliffe, "In" in the Polynesian languages, this term was meant to be forbidden and forbidden, and could have been used for any type of prohibition. Any moral law, any order issued by a superior boss Everyone who was given to interfere with the children in the affairs of the elder would have been taboo all and said with the word tabu "(quoted by Alan and Barich 2006). The Almighty also believes that" in literature Anthropology usually implies the notion of believing in haraam and it is necessary to avoid it. "(Rooholamini, 2006: 73).

Teaching: A single word in the word means that you want this and that, in the couch, the begging, the charity, the joy, the dervish, and the question of the floor. (Dehkhoda, 1372: 46). In the law, sometimes, the word is accompanied by a clichy, and the verse is, contrary to its appearance, a Persian word, and among the people of the word means to make money from people, with perseverance and cleverness, and with a hustle and bustle (Pourhassani, 1370: 335).

Prostitution: A prostitute in the word means a wicked woman and a prostitute. "(Moin, 1375: 1689)." The prostitute is actually the abbreviation for the prostitute, who refers to Russian women and women as "teasing and ridicule." Prostitution can be defined as having sex in exchange for receiving money. The term prostitute was popular in the late eighteenth century "(Falahati, 1382: 11). According to the definition of prostitution, it includes men and children (boys and girls), but the prostitution of women in the history of the person has become more tangible.

Urban abnormalities: Urban abnormalities are the anomalies that cause urban damages (eg, neglect, etc.), urban deviations (prostitution, etc.), and behaviors. "When it comes to urban social damage, it's about the damage inherently affected by the expansion of the city and, in the sense of the most important reason and

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

the underlying cause, is the development of urban spaces, and because of urbanization, these problems and problems can be met." "(Daghkeleh and Kalhor, 1389: 18).
Culture: According to Edward Taylor's comprehensive definition of culture, culture is "a complex set of arts, beliefs, arts, industries, techniques, ethics, laws, traditions, and, finally, all the habits and behaviors that are A person as a member of the community learns from his own society and has duties and obligations against the community "(Spirituality 1394: 17).
Here are two points to point out. "First, the general characteristic of taboo is that it is dependent on culture, and two are that taboos are not absolute" (Sharifi Vardchinian 2009: 128). It is also noted that "the norms of every society are defined according to the customs, traditions, customs and rules governing the same society, therefore, it may be considered as a social phenomenon in a normative society, but exactly the same phenomenon in society The other is considered to be abnormal, so comparing these values in two societies with two different and possibly conflicting thoughts is inappropriate "(Falahati 2008: 18).

Research methodology

The population, sample and sampling

Since the purpose of this study is to identify the role of cultural taboos on the authenticity of urban anomalies (norms), it seems reasonable that the research methodology should be descriptive-analytic through scrolling, in order to analyze this role. In this research, three methods for collecting information are used:

A) Documentary and Library Studies: At the beginning of the study, a comprehensive review of documents, documents, library resources such as books, student dissertations, project reports, journals and scientific and research journals were conducted to consolidate The theoretical basis of the research should be used from the results of the studies carried out in relation to the research subject.

B) Electronic resources: This approach involves achieving research results and research findings, scientific articles and exchanging information and resources through the Internet. This method is due to the novelty of research in the country and the lack of adequate research findings within the country and the urgent need to know the findings of studies conducted in other countries in advancing this research, especially in the process of reviewing the sources and formulating the theoretical framework in the form of Effective was used.

C) Field study: In this section, in order to obtain the required information, experts and experts were interviewed and the necessary information was obtained from which this information was obtained, especially in the stage of narrative and modifying and compiling the questionnaire.

Research Findings

Explaining and summarizing the statistical results of the citizens of Tehran

In the descriptive statistics, the sample of the mentioned population, which was 384, was used according to the level of measurements of variables, gender, age, level of education and employment status, from the index of fashion or face instead of the mean, and standard deviations or standard deviations Not used.
Accordingly, of the total number of respondents (384 people), 100%, 117 men are men, 30.5%, and 267 women, 69.5%. Of these, 12 were under the age of 20, 3.1%, 87, 21-31, 22.7%, 144, 32- 42, 37.5%, 133, 43-53, 34.6% , 8 people are 54 years old and make up 2.1%. In other words, the average age group is 32 to 42 years old.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Six questionnaires, a sub-diploma, 1.6%, 15 students, a diploma, 3.9%, 25 people, an undergraduate degree, 6.5%, 193 people, an expert, 50.3%, 145 people, a graduate student, and a higher education, equivalent to 37.8 %, And the average grade of education represents a masters or higher.

The variable employment status of respondents (384 people) in a separate, free, worker, employee, housewife, unemployed, student or student, soldier, retired, others, shows 35 people are free, 9.1%, 0, workers, equals 0%, 310 employees, 80.7%, 7%, housewife, 1.8%, 0 people, 0% unemployed, 20 people, students or students, 5.2%, 0 people, soldiers 0%, 0% 0 people, retired, 0%, 12 people, others, 3.1%. The mode or the status of employment status is 3, which indicates option 3, ie employee.

Also, the statistical sample was questioned by a questionnaire of 32 questions for analysis. The statistical results related to the 3-1 questions related to the taboos indicate that although the dominant belief is the statistical sample in accepting an idea and Or a theory without a review, as in Question 1, is a low option with an average of 2 (based on very low: 1, low: 2, some: 3, high: 4, and very high: 5) , But there are taboos in all of the social domains (mode 5 based on, 1 cultural, social, 2 religious, 3 cluster, 4 economic and 5 all) and more in ordinary and general Q, 1 ordinary people and society, 2 religious missionaries, 3 politicians, 4 intellectuals, 5 educated people, 6 all cases) are felt and observed.

Also, given the answers to questions 10-4 about direct taboos, it is deduced that prostitution and neglect have been taboo in the statistical population. Although the level of prostitution taboo is greater than initialization, the average response of the respondents to question 4: the problem of prostitution (considering all social, economic, family, etc.), to the extent contrary to the acceptability Is your mind? Respondents with an average of 3.74 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5) responded as much as possible. The highest percentage of answers to this question is 34.9% and it is a very large option

Also, in question 5, to what extent do you agree with the following statement: Prostitution in our community is a taboo. Average of 4.2 (based on: very low: 1, low: 2, some: 3, high: 4, and much Too much: 5) and the opportunity has been highly evaluated, and somewhat to some extent about the same question about begging, that is, Question 7, Mean 38/3, and Option. The percentage of the most frequent answers in questions 5 and 7 is 43.2%, the vast majority and 27.1% are high.

Question 8: Trying to find out if the temporary marriage is taboo: To what extent do you agree with this statement? Temporary marriage, although allowed in Islamic holy shrines for various reasons, is not accepted as a way of preventing prostitution. Be Which is an average of 3.47 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5), and it is noted that the average score, the higher and the higher option The highest percentage of answers to this question is 42.2% and it is related to the high option.

Considering begging as a job, Question 9 has an average of 4.5 (negative answer based on very low: 5, low: 4, some: 3, high: 2, and very high: 1). It could have been due to taboo by the questioner. The highest percentage of answers in the answers to this question was about a very low option and 56.3%.

And finally, to what extent do you see the degree of moral collapse in the society, apart from the most important reasons for the propensity of prostitution? With an average of 3.44 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5), the option is somewhat. The highest percentage of responses (31%) is related to the option to some extent, indicating the taboo and the sensitivity of the classes to prostitution and neglect.

Questions 16 to 11 relate to indirect taboos, based on indicators templates, public hearings, news or educational films, articles and materials related to prostitution and education, by custodians and city administrators, rational reporting of the status of prostitution in Tehran city, the status of Tehran's urban management practices is related to abnormalities such as begging, the state of Tehran's urban management practices to malformations such as prostitution, hiding some of the maladministration by urban management, discussing taboos.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

In the above questions, attempts have been made to investigate the serious and public entry of Tehran's urban management into the maladaptation of prostitution and neglect, in other words, the taboo of non-admission into the mentioned areas (indirect taboo) by the relevant apparatus.

Before proceeding, it should be noted that, as previously mentioned in the previous chapters, the taboo may not have been publicly referred to as taboo anywhere, and the researcher seems to be limited to some of the evidence and facts that are similar to questions Below you can find out. Questions 16 through 11 relate to indirect taboo variables.

Question 11: How many public hearings, news or educational films, articles and materials related to prostitution and education have been held by custodians and city administrators? Average answers to this question are 78/1 (based on: very little : 1, low: 2, some: 3, high: 4, and very large: 5), in other words, the answer to the question was a low option. The highest percentage of answers in the answers given to this question is related to the very low option with 46.9. In question 12, to what extent is the rationale of the prostitution situation in Tehran proclaimed by the official authorities (municipality)? ? Is also 1.25 average, which indicates the same result as the 11th question. The highest percentage of the frequency of the answers to question 12, with 63.8%, is related to the very low option.

Questions 13 and 14 relate to the urban management congestion in Tehran regarding the status of prostitution and neglect. The average answer to this question is 2/22 and 2/2 (negative answer is very low: 5, low: 4, Somewhat: 3, high: 2 and very high: 1) and indicates the average agreement of the respondents with a high probability for both. The highest percentage of the passage of passes. Questions 13 and 14 are 33.6%, very high and 42.4% respectively. For the option is high.

In question 15, it is assumed that the concealment of some of the anomalies by Tehran's urban management as a result of a kind of ban on entry into these domains is implicitly concealing the anomalies mentioned by their taboo. The average of 2.44 (negative answer based on very low: 5, low: 4, some: 3, high: 2, and very high: 1) also confirms the response of citizens by confirming the ban on entry in the relevant areas by the city's management in Tehran The option is high. Most of the answers to this question are about 37.5%.

Finally, the question 16 of taboo reveals such abnormalities at a wider level than even urban management and at the level of the scientific and professional circles. Question 16: To what extent do you agree with this statement? In our country, talking about taboo, even in scientific and specialized circles, is a taboo. The average answer to this question is 53.3 (based on: very little: 1 , Low: 2, somewhat: 3, high: 4, and very high: 5) which has the highest average among the 16-11 questions and evaluates the high option. The highest percentage of response frequency in this question is also 3 / 32% and there was a great deal.

Therefore, it should be noted that the citizens of Tehran (according to the statistical sample), according to the statistics, their observations of papers, films, public meetings and ... despite some kind of concealment from the city administration about the abnormalities Many agree and do not see the taboo only in urban management, but also at a much more specialized level.

In urban abnormalities, questions 23-17 of the format of indicators, the formation and intensification of unbelievers in the metropolis of Tehran (prostitution), the weakening of mental patterns and prohibitions, the lack of proper supervision and wrong methods of prostitution, the role of prostitution in the outbreak Sexually transmitted diseases, identification of prostitutes and vocational training, and the creation of normal employment for them, practical measures of urban management regarding prostitution, public disclosure of abnormalities by urban management (prostitution).

Citizens on Question 17: To what extent has a large population in the metropolis of Tehran and the anonymity of individuals helped to shape and intensify anomalies such as prostitution? With an average of 3.83 (based on: very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), that is, they agree with the high option. The highest percentage of answers to questions is also with 1 / 39% is allocated to a large opportunity. As previously stated (Chapter 2), one of the factors is the decline in the role of taboos on abnormalities through the anonymity of people in large cities.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Question 18 explains explicitly the role of the weakening of alcoe and taboos (taboos) in increasing prostitution, with an average response of 76.3 (based on: very low: 1, low: 2, somewhat: 3, high 4 and very high: 5), this option is confirmed by the option. The highest frequency is also related to the high availability of 39.1%.

Question 19: The lack of proper supervision and wrong control methods have led to prostitution in the community secretly with an average of 4.14 (based on: very low: 1, low: 2, somewhat: 3, high: 4, and Extremely high: 5) has the role of proper monitoring and incorrect control methods in increasing prostitution, and with a high probability this role is confirmed. The highest percentage of answers to question 19 relates to a very high option and 43.2%.

Question 20: How can prostitution, in addition to social deviation, play a role in the spread of sexually transmitted diseases such as AIDS, hepatitis, etc.? With an average response of 4.36 (based on: very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), the higher the mean among the answers to the anomalies of prostitution, in addition to Confirmation by high-profile questioners indicates citizens' sensitivity to their health, which is directly in line with the legal duty of urban management to prevent the spread of contagious and contagious diseases. "The highest percentage of answers to this question is 5 / 55, and there is a lot of options.

Answers to question 21, which means you can control the dilemma and improve the situation by identifying whores and training and creating a normal job for them? With a mean of 3.39 (based on: very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), that is, the option was high, and the highest percentage of the option related to the option was somewhat of 6 / 34%.

In question 22: In your opinion, how much urban management has applied to citizens in order to make attention and sensitivity to the issue of prostitution? Responses, with an average response of 2/2 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5), are related to the option, and the questioners respond to the applied actions in In order to create sensitivity by urban management in relation to prostitution, they respond with a modest low option, which indicates the lack of such measures for the citizens. The highest percentage of answers to this question is 42.7% and the option is very low.

Also, in question 23, in your opinion, the extent to which this malformation helps to increase the publicity of cases such as the statistics of prostitution in Tehran by urban management? Citizens with an average response of 58.3 (based on: Very Low: 1, Low: 2, Somewhat: 3, High: 4, and High: 5), High Option Have Answered Question. The highest percentage is the high option and 34.9%.

It is therefore clear that citizens believe that the prohibition of malnutrition, on the other hand, is due to the weakening of mental prohibition (direct taboos) caused by anonymity, and on the other hand due to issues such as misconduct and, in particular, lack of sensitivity and presentation The statistics of prostitution and ... (as a result of indirect taboos) are reinforced by citizens.

Also, the concern about the health of the city as a result of this disorder is one of their important concerns. Statistics related to the problems of the uncertainty of 1-31, based on the indicators of the formation and exacerbation of anomalies in the metropolis of Tehran (neglection), the lack of participation in the social production of the monotheists, the socioeconomic and socio-economic conditions and the development of singularism, the creation and Strengthening social harm with singularity, social inequality and the inability of the community to serve and play its role in singularity, identifying and assisting credible charities and non-assisting single-minded people, the failure of urban management to create sensitivities Gray, do not publicize the abnormalities by urban management (beginner)

The first question in this section is the question 24: How much population in the metropolis of Tehran and the anonymity of individuals have helped to shape and exacerbate idiocy like begging? With an average response of 93/3 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5), the high option is approved, and the high option with 49.2% The most common percentage is among the other options.

In relation to other questions, it can be said that the highest average (the rate of responding to the question) is related to the social disorder variable and the inability of the community to serve people who

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

are affected by aging, disability and disability, this can be a major cause for this kind of development The lowest level of average (respondents' rating to the question) is related to the variable. Urban management in Tehran, so far, has not started to create sensitivities for begging among citizens. In fact, the result is that the issue of social inequality and the inability of the community to serve people who are aging, disabled and disadvantaged becomes more relevant to respondents. However, the result of the statistics in this section of the current research suggests that in the case of strengthening the anomalies of untying, the role of urban management in terms of citizens is slightly less than the strengthening of anomalies of prostitution, and other factors such as cultural, social and economic conditions , (Question 26) The inability of the community to intervene in the service of people with aging, disability and disability (question 28), giving direct aid rather than helping charity and professional custodians (question 29) However, the lack of sensitivity by urban management in this regard among citizens (question 30) and the lack of preparation and publication of accurate statistics in this area (Su El 31) is also very much confirmed by the requesters.

In question 25, the mean of answers to the question is: How true is this: the secrecy of the unidirectional people (in the form of the plaintiffs, the Gypsies, and so on), and in the obvious way (drawing people's pity through special techniques ...) into social production, and Use of other people's abilities and are exempted from social responsibility, average answers with 4/2 (based on: very low: 1, low: 2, some: 3, high: 4, and very high: 5) is a great option. And the highest percentage is high and 37.2%.

Question 26: In your opinion, is the socioeconomic, socioeconomic, and ... conditions affecting the creation and development of beginnings? The average answer to this question is 18/4, which is a high and high percentage of abundance, with a high probability of 45.3%.

In question 27: How can you, in addition to a social maladaptation, be more effective in creating and reinforcing other social harm, such as: addiction, uncontrolled migration, and so on? The average of responses is 22/4 (based on: very low: 1, low: 2, some: 3, high: 4 and very high: 5), and the option is high, and also the vast option with the maximum of 35.7% It's a hundred percent abundance.

The highest mean in this category of questions, the 28th question, namely, social disorder and the inability of the community to provide services to people with aging, disability and disability, could be a major cause for the emergence of this stratum, and this average was 4.34 (per Basis: very low: 1, low: 2, some: 3, high: 4 and very high: 5), and the option is high. The highest percentage of responses is 44.5%, which is related to the high option.

Question 29: In your opinion, how can it be effective to reduce the number of people who are not helping the citizens to individualists, instead of identifying them and helping them with valid charities? The average of responses is 3.8 (on Basis: very low: 1, low: 2, some: 3, high: 4 and very high: 5), and the option is high, and the highest percentage is 32.3%.

Question 30: It seems that Tehran's urban management has not yet begun to create sensitivities for begging among citizens, the average of the answers received was 3.4 (based on: very low: 1, low: 2, Ranges: 3, High: 4 and Extremely: 5), the option is high and the highest percentage is 31.3%.

Also, in question 31: Do you think the publicity of such cases, such as statistics of stolen in Tehran, by urban management, helps to increase this abnormality? The average of the answers is 57.3 (based on: very low: 1, low : 2, somewhat: 3, high: 4 and very high: 5), ie the high option and the highest frequency percentage is related to the high option with 33.1%.

Therefore, in the field of singing, it should also be said that its reinforcement is under the radius of both direct taboos (with inverse ratio) and under the influence of indirect taboos (with a direct relation).

Finally, the 32nd question was on the suggestions and ... Express the suggestions, strategies and analyzes that are in place to improve the status of cultural taboos and reduce urban anomalies. The respondents often did not answer this question and only 20 responses were made. And these answers do not have a specific suggestion, analyzing, explaining and educating the correct taboos and reforming existing taboos, an educational skill for the general and traditional sections of society. The total number of respondents is

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

20, equal to 100%, of which 17 are not a specific proposition, 85% and 2 are the analysis, explanation and training of correct taboos and taboo correction, 10%, 1 person, The general and traditional sections of society make up 5%. The form or the form of suggestions, strategies, and analyzes that you have for improving the status of cultural taboos and reducing urban anomalies is equal to 1, which indicates option 1, i do not have a specific offer.

Describe and summarize the results of the statistical sample of professors

The statistical sample of this society, which was 20, was questioned in addition to the descriptive questions and a questionnaire of 11 questions. According to the statistical results, the total number of respondents is 20, 100, 100, 18, men, 90%, and 2 women, 10%. The fashion or gender representation is equal to 1, which indicates option 1, that is, male. The age group of respondents, 39-44, 45-50, 51-56, and 57 years old, shows that the lowest age among respondents is 39 and the highest is 63. The total number of respondents is 20, 100%, of which 2, 39 to 44 years, 10%, 5, 45 to 50 years, 25%, 8, 51 to 56 years, 40 %, 5 people, 57 years old and up to 25%. The mean of age groups is 2.80 and is approximately 3, which indicates option 3, 51 to 56 years old. The academic rank variable is categorized as: Assistant Professor, Associate Professor, Respondent. The total number of respondents is 20, 100%, of which 3, assistant professors, 15%, 13, associate professors, 65%, 2, professors, 10%, 2, unanswered, equivalent 10%, make up. The average grade of the scientific grade is 2.75 and almost equal to 3, which indicates option 3, ie, the master. The variable of the field of study is divided into division, management, sociology, rights, urban planning, non-response. The total number of respondents is 20 people, equivalent to 100%, of which 11 are managed, equivalent to 55%, and 3 people are sociology, 15%, 1 person, 5%, 3 people, urban planning , Equivalent to 15%, make up 2 without an answer, equivalent to 10%. The fashion or field of study is equal to 1, which indicates option 1, that is, management.

But checking the answers of the respondents to 11 questions suggests that 50% of the respondents question 1: In your opinion, what taboos do we have in our community in which of the following domains have been raised? Separately, 1- cultural-social, 2- religious, 3- political, 4. economic, 5- all, believed in option 5. In other words, the fashion of these answers is option 5.

In Question 2, do you think that the acceptance of the taboos that exist in our society is in most of the corners of society? Separately, 1-ordinary people and general society, 2 missionaries, 3-politicians, 4 intellectuals, 5-educated people, 6-all cases, fashion or facial responses, option 6.

Questions 10-3 relate to the direct and indirect role of cultural taboos on strengthening urban anomalies. Indicators' templates, the role of taboos in preventing abnormalities, reducing monitoring and social control and its effect on abnormalities, ethical collapse and anomalies, lack of life skills training, and its impact on deflecting abnormalities, taboos and their deterrent factors in abnormalities, formation Specialist working group on anomalies, the amount of urban management concealment about abnormalities, lack of accurate statistics as a result of self-developed taboos, and also the most average of the indicators is related to the high option (ie, the majority of respondents in total questions related to direct and Non m Extremely culturally optimistic about the strengthening of urban anomalies, they have voted for a lot of options).

In Question 3, do you think taboos (mental restrictions) can play a role in preventing and not committing certain urban anomalies such as prostitution and neglect? The average of responses is 40.3 (based on options, very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), ie the option has been somewhat. The highest percentage of abundance is also a great option. It has a value of 40%.

Question 4: In your opinion, to what extent can taboos (mental prohibition) be involved in preventing and not committing certain urban anomalies such as prostitution and neglect? It has an average of 3.70 (based on options, very low: 1, low: 2, somewhat: 3, high: 4 and very high: 5), that is, the high and the highest percentage of abundance is also 35% and the option to It's a bit.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Question 5: To what extent do you see the moral collapse in society as the most important reason for the propensity to prostitute and start up? The average of responses is 70/3, which is a high option and the highest percentage of the high option is 40%.
Question 6: Do you think the lack of training in life skills, especially for women, by educational institutions and the lack of a suitable model, has been the cause of prostitution and other crimes? The average of answers to the question is 3.95 (based on options, very little: 1, low: 2, some: 3, high: 4, and very high: 5), which represents the average of the responses for the high option. The highest percentage is 55% and related to this option.
Question 7: To what extent do you agree with the role of mental prohibition (taboos) as a thought policeman in preventing and not committing prostitution and neglect? Average answers of the respondents to this question are 75.3 (based on options, very low: 1, low: 2, some: 3, high: 4 and very high: 5), and the option is high and the highest percentage is 40% and There is a lot of options.
Question 8: To what extent do you agree with the formation of a specialized working group consisting of the municipality, the Ministry of Health, the Welfare Organization, the police, education and other relevant organs, in order to make the right decisions and take the right actions and participate in the field of social anomalies? The average of 20.4 (based on options, very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), for responses, we can see the high option. The highest percentage of abundance Also, 60% are related to the high option.
In Question 9: How much do you dislike about any maladaptation, such as prostitution, in your opinion of the urban management system? Average answers are 1.75 (negative answer based on very low option: 5, low: 4, somewhat: 3, high: 2, and much more: 1) and the option is high. Also, the highest percentage of 65% is allocated to a high percentage.
Question 10: How is the lack of accurate statistics in many areas of social and social maladies, as well as the lack of formal and public access to certain areas, is due to a self-made taboo under the pretext of belief, politics, etc.? , Has the highest average numerical value among these categories and its value is 4.50, which expresses the high option. Percentage of abundance is also equal to 50% of the options for a large number.
In question 11: Express the suggestions, strategies and analyzes that will help improve the status of cultural taboos and reduce urban anomalies. Modify or present a variety of suggestions, strategies, and analyzes that will help improve the status of cultural taboos and reduce urban anomalies. Separately, I do not have a specific suggestion, analyzing, explaining and educating the correct taboos and reforming existing taboos, shows the skill of the general and traditional sections of society. The total number of respondents is 20, equal to 100%, of which 17 are not a specific proposition, 85% and 2 are the analysis, explanation and training of correct taboos and taboo correction, 10%, 1 person, The general and traditional sections of society make up 5%. The form or the form of suggestions, strategies, and analyzes that you have for improving the status of cultural taboos and reducing urban anomalies is equal to 1, which indicates option 1, i do not have a specific offer.

Describe and summarize the statistical sample of urban managers

The statistical sample of this society, which was 20, was questioned in addition to the descriptive questions and a questionnaire of 11 questions.
The gender of the respondents in terms of male and female reveals that 13 people, men, 65%, and 7 women constitute 35%. On the other hand, the age group varies from 32 to 37, 38 to 43, 44 to 48, and 49, up from the mean of option 2, from 38 to 43 years. Also, the variable of the status and rank of the job by division, deputy, director and employee shows that of these, 3 persons, the deputy, 15%, 13, the manager, 65%, and 4 employees, are 20% .
The variables of the field of study, division, management, law, art, librarianship, mathematics, literature, theology, show that the highest and lowest numbers are respectively in Option 1, namely, management by 45% and Option 6, theology of 5 % Are included.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

But the survey of respondents' answers to 11 questions suggests that 65% of them responded to question 1, in which of the following are the taboos that exist in our society, in which of the following domains have been raised? Separately, 1- cultural-social, 2- religious, 3- political, 3- economic, 4- all, believing option 4, all have had.

The answer to the second question, in your opinion, is the acceptance of the taboos that exist in our society, in what form of society have they been found ?, in isolation, 1- ordinary people and society, 2- missionaries, 3-politicians , 4) intellectuals, 5) educated people, 6) all items, option 1 with a percentage of 45 percent.

Questions 10-3 relate to the direct and indirect role of cultural taboos on strengthening urban anomalies

Based on the template of indicators, the role of taboos in preventing abnormalities, reducing monitoring and social control and its impact on anomalies, concealing the prostitution phenomenon by urban management, uncovering the statistics of stubborn people and its effect on abnormalities, practical measures of urban management To reduce abnormalities, the formation of a specialized team in the field of abnormalities, the lack of accurate statistics as a result of self-made taboos, the introduction of urban managers into the field of abnormalities and exacerbate criticisms of the status quo. The questioners ask Question 3, in your opinion, to what extent taboos (mental prohibition) can play a role in preventing and not committing certain urban anomalies such as prostitution and neglect? With an average of 3.95 (based on options, very low: 1, low: 2, some: 3, high: 4, and very high: 5), that is, they answered a lot. The vast majority of options for answering this question were 45%.

In Question 4: To what extent can social policing and social control in metropolitan areas, such as Tehran be, be a major reason for the formation and strengthening of prostitution, social exclusion and other social anomalies? The average response is 4/10 (based on options, very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), we see the highest average among the questions and the high option. Be The percentage of questions asked to this question is also 40%.

Question 5: Do you think there is a kind of concealment in urban management about the phenomenon of prostitution? Responses mean the average of 2 (negative, based on, very low: 5, low: 4, some: 3, high: 2, and very high: 1) means that the highest percentage of the frequency of the Zia option is 40% is.

Answers to Question 6, ie, how much publicity can be made to reduce the anomaly in Tehran's metropolitan statistics, can also be effective with an average of 1.90 (based on options, very low: 1, low: 2, Somewhat: 3, high: 4 and very high: 5), in other words, it has been low. The highest percentage is also a very low option with 40%.

Question 7 asks: In your opinion, how far have Tehran's urban management performed effective and effective measures to reduce the problem of prostitution and begging? Questioners with an average of 2.65 (based on options, very low: 1, low: 2, somewhat: 3, high: 4, and very high: 5), that is, to some extent, they answer this question, and the highest percentage is the low response rate with 45%.

Question 8 also asked: To what extent, by forming a specialized working group consisting of the municipality, the Ministry of Health, the Welfare Organization, the police, education, and other relevant organs, in order to make the right decisions and to take the right actions and participate in the field of anomalies Do you agree? Questionnaires with an average of 3.75 (based on options, very low: 1, low: 2, some: 3, high: 4, and very high: 5), that is, they respond to this question a lot, and the highest frequency, The answer is approximately 55%.

Question 9, ie: how much the lack of accurate statistics in many areas of social and social maladaptation, as well as the lack of formal and public access to certain areas, results from a self-made taboo under the pretext of religious, political and other issues? , With responses to an average of 3.40 (based on options, very low: 1, low: 2, some: 3, high: 4, and very high: 5), in other words, to some degree, the highest percentage of abundance 55% and the option is somewhat.

Finally, Question 10: To what extent can public officials and public administrators enter the field of social anomalies, especially prostitution and voter turnout, which could be the beginning of an intensification of

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

criticism from the status quo to the socio-cultural institutions of Tehran, with an average of 3.75 (based on the option) Very Low: 1, Low: 2, Somewhat: 3, High: 4 and Extremely: 5), Highly Confirmed. The highest percentage is the high option with 65%.

In question 11, the total number of respondents is 20, 100%, 19, there is no specific proposition, 95% and 1 insist on unrealistic slogans that contradict the realities of society, equivalent to 5%.

It is noticeable that in the assembly of the above questions, the highest average of the index is related to the high option. (Ie, the majority of respondents in general questioned the direct and indirect role of cultural taboos on strengthening urban anomalies).

Examination of hypothesis testing

First of all, for the first hypothesis it means:

Direct and independent cultural taboos affect the urban anomalies in Tehran.

Two assumptions are considered:

The first assumption is that direct and independent cultural taboos do not seem to have any effect on strengthening urban anomalies in Tehran.

And secondly, it seems that direct and independent cultural taboos have an impact on the anomalies of the city of Tehran.

Statistical relationships (Pearson correlation coefficient and regression coefficient on 384 Tehran citizens living in all parts of Tehran and the significance of regression, also calculated by Fisher test), in fact, show that between two variables of cultural (direct) taboos, And strengthening urban anomalies (prostitution and education), there is no meaningful relationship, and it can be concluded that cultural taboos (direct) are not effective in strengthening urban anomalies (prostitution and neglect). Regarding the coefficient of determination, it is possible to say that approximately 0% (percent) of the extent of the strengthening of urban anomalies (prostitution and neglect) is related to the variable of cultural taboos (direct). This rejects the first hypothesis of the research.

Thus, the present research questioned how the role of direct cultural taboos on the strengthening of urban anomalies in Tehran? It replies that the taboos do not lead to the development of abnormalities of their own name (prostitution and neglect).

On the other hand, the statistical results of the research emphasize that the anomalies, especially prostitution, and, to a lesser degree, a taboo, have a mental ban among the citizens of Tehran, and although the taboos do not contribute to them, but in identifying Their role should be to say that taboos are not indifferent to them. And it seems obvious that they are effective in stabilizing or weakening their abnormalities.

But for the second hypothesis it means:

Indirect cultural taboos through urban management have an impact on strengthening urban anomalies in Tehran. There are also two assumptions

There are also two assumptions

First hypothesis: It seems that indirect cultural taboos do not affect the urban anomalies in Tehran.

Second assumption: Indirect cultural taboos seem to affect the urban anomalies in Tehran.

Statistical relations (Pearson correlation coefficient and regression coefficient on 384 Tehran citizens living in all regions of Tehran and the significance of regression, by Fisher test) indicate the rejection of the first hypothesis and the confirmation of the second hypothesis. Indeed, there is a meaningful relationship between the two variables of cultural (indirect) taboos and the development of urban anomalies (prostitution and neglect), and it can be concluded that cultural taboos (indirect) in enhancing urban anomalies (prostitution And trickery) is effective. Regarding the coefficient of determination, it is possible to say that approximately 0.02% (percentage) of the extent of the strengthening of urban anomalies (prostitution and neglect) is related to the variable of cultural (indirect) taboos. This confirms the assertion of the second hypothesis of the research.

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Thus, the present research addresses the question of how the role of indirect cultural taboos on the strengthening of urban anomalies in Tehran? The answer is that these taboos lead to anomalies of prostitution and neglect.

On the other hand, the statistical results of the research on the identification of the role of indirect taboos on the anomalies of prostitution and neglect express this point, preventing the emergence of sensationalism, sense of demand and ... among the citizens of Tehran on the one hand and non-accountability Resources, tasks, and ... by the upstream organizations, play a role in strengthening these abnormalities.

Here, if we take a look at Freud's ideas, we see part of his views on taboos of the elders "... but taboos of great people are often such that they may not be considered merely due to the necessity of protecting and protecting people against them. Here taboo and court ordering (referring to some European Court judges at a timeless time) was another necessity and it was the maintenance of the owners of the points against the possible dangers .... "

As we can see, Freud's belief in taboos is that in the taboos of elders there is some kind of taboo that does not actually exist to protect the community, but to preserve itself elders, tribal chiefs, kings, etc. have been. This understanding of Taboo with the findings of the research and confirmation of the second hypothesis of similarity and close correspondence, which indicates the taboo of the elders in the urban management of Tehran. This taboo has been created by the organization for various reasons and in fact for maintaining and protecting itself.

Conclusion:

During the present essay, we tried to finally recognize the role of cultural taboos on the strengthening of two urban anomalies, called prostitution and rejection, and it was observed that direct taboos do not play a role in amplifying the abnormalities, although their roles clearly reinforce anomalies Prostitution and neglect have been ruled out, but it does not mean that they have no role to play in abnormalities. In fact, the lack of a reinforced role between direct taboo and anonymity of the corresponding name implies the taboos' influence on the attenuation or at least the stabilization of the aforementioned abnormalities. On the other hand, indirect taboos play a role in strengthening them. Here, it can be argued that the mentioned taboo only reinforces the anomalies of prostitution and oppression, and in this regard can not be implied in direct or indirect implications. That theories of scholars also largely confirm the subject. On the other hand, the present study revealed that in the minds of the citizens of Tehran, prostitution is more than taboo. This can be due to differences such as ideological and emotional issues and ... between promiscuity and begging. Therefore, paying attention to them and other forms of cultural issues regarding the elimination of abnormalities is important. In other words, the mere non-cultural look, or the forgetting of this category, can not be solved. Also, the need to create internal paradigms in this field, whether practical or theorizing, is highly felt. The current community of Iranian cities, especially the metropolis of Tehran, which houses a significant part of the population, also requires the aforementioned abnormalities to address other issues with cultural perspectives and obstacles such as taboos on its path.

References:

A Wandersman, P Florin (2008), Handbook of community psychology, Citizen participation and community organizations.

American Economic Journal: Microeconomics (3May 2011): 139–164 http://www.aeaweb.org /articles.php?doi=10.1257/mic.3.2.139

Aramberri, J & Butler, R, (2005), Tourism Development, Great Britain, Cromwell press, UK;

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018

Awang, K & et al, (2009), T ourism Development: A Geographical Perspective, Asian Social Science, vol.5 no.5,pp.67-76,Malaysia

Harry Blai,(2008), Participation and Accountability at the Periphery: Democratic Local Governance in Six Countries, Volume 28, Issue 1, January, Pages 21–39

Jack L. Nasar & David A. Julian, (2004), The Psychological Sense of Community in the Neighborhood., Journal of the American Planning Association, pages 178-184, Issue Stable URL: http://www.jstor.org/stable/i323936

Kevin R. Coxa & Andrew Maira , (2010), Locality and Community in the Politics of Local Economic Development. Association of American www.SID.ir Archive of SID Geographers, Vol. 78, No. 2, Jun., 1988, pages 307-325.published by taylor.

Michael Mayor/Stephen Bullon/Michael Murphy. «A». در Dictionary of English Language and Culture. Della Summers. Third Impression. La Italy/Tipografica: Pearson Education Limited ، 2008 .3

The National Institute ofJustice Office of Justice Programs،U.S. Department of Justice810 Seventh Street، NWWashington، D.C. 20531

Yvonne Rydin & Mark Pennington ,(2010), Public Participation and Local Environmental Planning: The collective action problem and the potential of social capital , pages 153-169,Publishing models and article dates explained: 19 Aug

Received:8 January 2018/Accepted:12 April 2018/Published:1 June 2018