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<b>Title:</b>	<i>IDENTIFICATION AND PRIORITIZING THE COMPONENTS OF CITIZENSHIP CULTURE IN METROPOLISES OF IRAN</i>
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## IDENTIFICATION AND PRIORITIZING THE COMPONENTS OF CITIZENSHIP CULTURE IN METROPOLISES OF IRAN

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### **ABSTRACT:**

*NOWADAYS, THE NEED FOR AN INDIGENOUS MODEL OF CITIZENSHIP CULTURE IN THE WORLD'S METROPOLISES IS INEVITABLE AND MANDATORY. THE PURPOSE OF THIS ARTICLE IS TO STUDY AND PRIORITIZE THE COMPONENTS OF CITIZENSHIP CULTURE IN THE METROPOLISES OF THE ISLAMIC REPUBLIC OF IRAN. THE RESEARCH METHOD IS LIBRARY AND FIELD. DATA COLLECTION TOOLS INCLUDED IN-DEPTH LIBRARY STUDIES AND EXPERT QUESTIONNAIRES. THE MODEL INCLUDES THREE LEGAL, FUNCTIONAL AND VALUE DIMENSIONS OF CITIZENSHIP CULTURE AND ALSO INCLUDES 13 MAIN COMPONENTS. DUE TO THE HIERARCHICAL STRUCTURE OF THE CONCEPTUAL FRAMEWORK OF THE RESEARCH MODEL, THE METHOD OF HIERARCHICAL ANALYSIS PROCESS BASED ON THE AGGREGATION OF EXPERT OPINIONS AND BASED ON (GRAYNUMBER THEORY) TO EXAMINE AND PRIORITIZE EACH OF THE DIMENSIONS AND COMPONENTS OF THE CITIZENSHIP CULTURE MODEL OF THE ISLAMIC REPUBLIC OF IRAN. THEREFORE, IN GENERAL, IT CAN BE SAID THAT THE PRESENT STUDY IS A MIXED TYPE THAT EMPHASIZES QUALITATIVE-QUANTITATIVE DATA. HENCE, THE THEORETICAL-PHILOSOPHICAL PARADIGM ON WHICH THIS RESEARCH IS BASED IS A KIND OF INTERPRETIVE-POSITIVIST MIX. THE RESULTS OBTAINED FROM THIS ARTICLE INDICATE THAT AMONG THE DIMENSIONS OF CITIZENSHIP CULTURE, THE VALUE DIMENSION OF CITIZENSHIP CULTURE HAS MORE PRIORITY THAN OTHER DIMENSIONS ACCORDING TO EXPERTS. AT THE SAME TIME, THE LEGAL AND DUTY ASPECTS HAVE ALSO BEEN OF GREAT IMPORTANCE.*

**KEY WORDS:** CULTURE, METROPOLISES, MULTI-CRITERIA DECISION MAKING TECHNIQUES, INTERPRETIVE-POSITIVIST MIX, CITIZENSHIP CULTURE

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## **Introduction**

One of the important issues of the world metropolises is the rapid growth of cities population. For this issue remains no opportunity for the growth and consolidation of indigenous culture. In contemporary times, the idea of citizenship is our problem because on the one hand it is detached from the reference frameworks of its place of birth and on the other hand it needs cultural foundations and religious reference frameworks to be able to live in our intellectual climate. Therefore, the main question is what is the appropriate model of citizenship culture in the Islamic Republic of Iran? According to the historical and theoretical course, citizenship culture should be considered as a set of social laws and customs that residents and executives in cities should implement it for coordination and a stress-free life, and for the comprehensive and sustainable development of the city. To provide a kind of transition from the current unfavorable situation to the appropriate situation with a slow growth for future generations. Now, considering this historical course, what are the most important concepts in the field of citizenship culture with emphasis on its theories and offering appropriate solutions in Iranian society? From the perspective of the globalization of citizenship culture resulting from the progress and development and the simplicity of people's interactions with the social world, and on the other hand, the acceptance of rich patterns of citizenship culture has an effect on the formation of citizenship globalization, which is mainly discussed through the issue of education.[1] In addition, international organizations such as UNESCO and UNICEF have paid attention to this matter and have followed and implemented programs in this field in different countries.[2]

This enriched model has arisen due to the expansion of communication industry technologies, this issue is mandatory, necessary and uncontrollable in the present era and has taken on a transnational dimension that can be helped through civil participation and its classic dimensions. including knowledge, skills and values to contribute to world peace, our planet and its inhabitants.[3]

The concept of globalization of citizenship is associated with the expansion of information and fundamental changes in all areas of citizenship, including economic, social, political, security, etc., and weakens local and national citizenship processes and strengthens the westernization or Americanization of citizenship culture.[4]As a global citizen, critics of globalization see it as a threat to national sovereignty, traditions, and local cultures. A number of environmentalists claim that uncontrolled globalization leads to unimaginable environmental consequences.[5]Global citizen training as a global education process has recently been used by many educational systems in order to train people to prepare and participate in the global community.[6]Today in Iran, the phenomenon of citizenship in our scientific studies is influenced by civil society (the West), and in the evolution of our citizenship culture, we refer to the regulation of affairs based on Western culture and believe that the approaches and values of Iranian citizenship culture are old. And we rely on the patterns and values of Western society. We must formulate the basis of plans and strategies for the development and expansion of our citizenship culture by emphasizing the principles and criteria of the national, regional and local model, and while having a national identity, from the experiences of other societies using the criteria of culture. National citizenship, the ability to lead society and avoid the blind accessories of Western models. Thus, identifying the goals that define Iranian culture and worldview for citizenship culture; It is one of the first steps that must be done in order to formulate and legislate laws that require the survival and permanence of the culture of citizenship of society.[7] One of the most important factors in the issue of Iranian-Islamic citizenship culture is the lack of a clear and coherent model at present[8], which is one of the main efforts to develop skills, values and attitudes that enable citizens to live healthy and

vibrant lives, make informed decisions and respond to local and global challenges.[9] Although the Constitution specifically addresses the rights and duties of citizenship, as well as the Charter of Citizenship, which has only recently emerged, a coherent and inclusive model has not been found that covers all aspects of citizenship. In most internal studies, a review of the Citizenship Culture Index based on the Hamilton model, which is only rooted in citizenship duties, was observed. On the other hand, in different theories, different aspects of citizenship have never been fully studied and analyzed together. Because in the model.[8]

The dimensions and components of citizenship culture, including three legal, duty and value dimensions and components of each of the relevant dimensions are presented. It was necessary to prioritize the components of citizenship culture in the metropolises of the Islamic Republic of Iran and to determine the importance of influencing the decisions of senior managers in the field of urban management to develop and provide appropriate solutions based on prioritizing the dimensions and components.

### **Theoretical Foundations**

Citizen means "a person who is part of a city or region or country and is subject to its rules and enjoys its rights".[10] In a simple and basic definition, it can be said that a citizen is an individual who live in a community or country. That is, residents of the city (or country) who enjoy equal rights and benefits[11] and they should understand the nature of society and culture and know the educational functions and use it to meet the current and future needs of society.[12]

Some experts have stated two general meanings for the citizen; First, citizen means human being and the type of human being, whose examples include all human beings of any gender, race, color, country, religion, creed, etc. And other citizen means citizens of a country who are in the territory of that country and under its power.[13] Of course, from a legal point of view, a citizen is not a resident of a city; Rather, he is an individual in relation to a government and at this time is considered a synonym for a citizen.[11] However, some have argued that citizenship should be based solely on residence and should not be tied to cultural unity or ancestral lineage, as national citizenship states. But the same group also considers non-subordinate residents, not as citizens but as quasi-citizens. The difference between a citizen and a quasi-citizen is that the quasi-citizen does not enjoy political rights and does not fully enjoy social rights.[14]

In general, it can be argued that the differences between different perceptions and interpretations of citizenship revolve around four differences:

- 1- On the definition of the components of citizenship (legal, political, identity);
  - 2- On their relative importance
  - 3- On the causal or conceptual relations between them
  - 4- On appropriate normative criteria.[15]
- Jafari, [2], found that 7 themes; Education of an ethical citizen, education of a citizen committed to civic participation and responsibility, education of a citizen committed to peace and peaceful pursuit, education of a citizen committed to the environment, education of a citizen with global identity, education of a citizen with global competence, education of a citizen with scientific-practical ability It is one of the main components of citizenship culture.
  - Poursalim,[16] , in his research has identified 9 general categories including: necessity and need, goals, content, teaching-learning methods, the role of the instructor, evaluation, materials and resources, space and time as important elements in citizenship culture.

- Ivek[5] examines the transnational model of citizenship and the contemporary challenges of transnational citizenship in the age of globalization, the nature of which has two opposing aspects and includes parts that include the concept of transnational citizenship based on the recognition of multiple identities. Of course, it does not necessarily imply a postmodern definition of citizenship, because if it did, it would have to be based on the postmodern idea of incorrect subjects (far removed from the subject matter), or the subjects themselves. Unlike postmodern citizenship, transnational citizenship is probably thought to include different identities, but each must be considered homogeneous. The economic and political dimensions of globalization and Europeanization are associated with the revival of nationalism. The understanding of the paradox of nationalism in the world age is greatly enhanced by its European context, as the EU is expected to cope with nationalist discourses.
- Sklawitz[17] examined EU citizenship. He intends to examine the path to EU citizenship under pressure from forces inside and outside the EU. The focus of the discussion is on three issues:
  - Autonomy of national citizenship laws over EU citizenship;
  - Consequences of citizenship;
  - And the choices and actions taken by individuals and groups that may affect the future of EU citizenship.

This discussion is driven by an early exploration of the challenges and complexities of EU citizenship and the relationship between citizenship and the concepts of integration and Europeanization.

- Olti[18] examined the concepts of citizenship in Western and Eastern Europe. According to him, the classical meaning of citizenship represents a mother country with a specific territory for its citizens, in which national identity and sovereignty play a key role. Global developments challenge the traditional national government and open a new stage in the history of citizenship. Transnational citizenship, including dual and multiple citizenship, is becoming more and more accepted in Europe. Numerous researchers predict the subsequent development in which the national government will no longer play a key role. While scientific research tended to focus on progress in Western Europe, dynamism developed in Eastern Europe after the collapse of communism.
- James[19] examined citizenship and its modified civic education. Global migration has complicated the efforts of various groups for equality and the rise of nationalism, the development of citizenship education and citizenship in nations around the world. Many racial, ethnic, cultural, linguistic and religious groups are barred from entering their structure in their own country. As a result, they do not fully internalize the values and symbols of the national government, do not share a strong identity with it, or do not achieve political efficiency. They focus primarily on the needs and goals of specific groups, not on the key goals of the national government.
- Khan Mohammadi Hazaveh and Homayi Latif[20] conducted an analysis of citizenship culture in the metropolis of Arak. Based on Hamilton's model, they have measured the indicators of citizenship culture in the metropolis of Arak. To solve urban problems, urban crises and improve the behavior of citizens, it is necessary to have a proper culture of citizenship and urbanization, which are part of the basic foundations of urban continuity and all components of an urban life must take into account the role of culture in relationships. City social, urban facilities, transportation system, city body and urban

applications try to create the necessary balance. Therefore, it can be said that the main function of citizenship is to govern a society based on respect for the rights of others and commitment to perform duties in order to maintain institutions that maintain these rights and ethics and rights in this study to examine the dimensions of citizenship culture development, three dimensions of citizen participation, citizen legitimacy and responsibility were examined and analyzed.

### Theoretical framework of the research

In general, the model of citizenship culture presented in this study from three general dimensions (legal, duty and value of citizenship culture), 13 components (political citizenship rights, social citizenship rights, economic citizenship rights, civil citizenship rights, electronic citizenship rights, social duties of citizenship Political duties of citizenship, legal duties of citizenship, electronic duties of citizenship, moral and religious duties of citizenship, human and moral values of citizenship, religious values of citizenship and social values of citizenship) and 69 operational indicators.

### Dimensions of citizenship culture

Therefore, the conceptual framework of the research can be considered as follows.

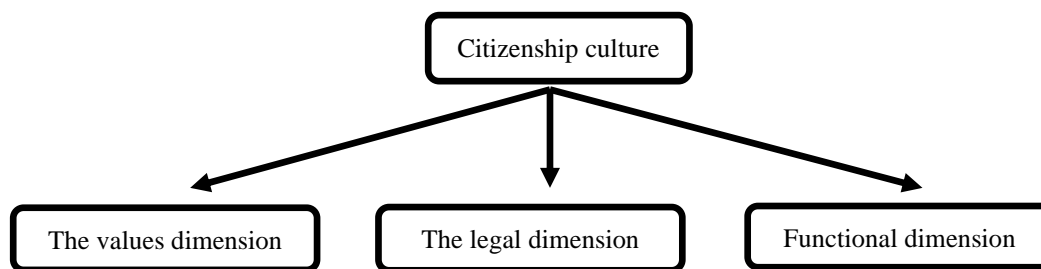


Fig 1. The conceptual framework of the research, Source: Authors

### Research Methodology

In this study, through the ARAS-G method, the content validity and structures of the proposed model of citizenship culture were assessed and the dimensions and components of citizenship culture were prioritized. Therefore, it can be said that the present study is a mixed (qualitative-quantitative) type that emphasizes quantitative data. Hence, the theoretical-philosophical paradigm on which this research is based is of the interpretive-positivist-mixed type.

Statistical population, sampling in research, the capacity and nobility of experts in the country's metropolises has been selected from among experts and experts in the field of urban and cultural management of metropolitan cities. The Secretariat of the Assembly of Metropolises of the country is the highest institution in the structure of municipalities to share issues and make decisions at the macro level and explain the implementation process of the policies of the country's mayors.

The statistical population of the study to determine the degree of importance and rank of each of the dimensions and components of citizenship culture, including the deputies of planning and human capital of metropolitan areas of Iran. This statistical population is of limited type. At the same time, the statistical sample required to participate in filling out the Gray Number Theory questionnaire was selected by purposeful judgmental sampling method and snowball

method from among the planning and human capital deputies of Iran's metropolises. Finally, 15 experts were selected and selected. Questionnaire questions answered.

ARAS-G method is one of the multi-criteria decision making techniques that in order to rank, using an optimization function, the relative efficiency of the options in terms of the relative effectiveness of the criteria weight. This method was designed by Zavadskaz and Torskiz[21] and can be used as one of the newest, most effective and at the same time simplest methods in multi-criteria decision making. This method can also be designed in fuzzy and gray form. This technique is based on the fact that a complex world can be understood using simple comparisons. This technique is a powerful way to provide performance rates and the degree of desirability of different options to the optimal situation and is relatively easy to use. The goal of gray systems theory is to create a bridge between the social sciences and the natural sciences, in which being gray means lack of information and uncertainty. According to the ARAS-G method, an applied function of value is determined so that the relative efficiency of a suitable option is directly proportional to the relative effect of the values and weights of the main indicators in a project. Gray theory produces satisfactory outputs using relatively small amounts of information and high variability in criteria. Gray theory, like fuzzy theory, is an effective mathematical model for solving ambiguous problems. The implementation steps of this method are described in detail below.

### Analysis of ARAS-G method questionnaire to rank the dimensions and components

Based on the model[8] which explains the dimensions and components of citizenship culture and according to the hierarchical structure of the conceptual model mentioned in this study to determine the importance and rank of each of the dimensions and components of the citizenship culture model from the hierarchical analysis process. Based on the aggregation of expert opinions and based on the gray numbers technique based on the criteria of the Islamic Republic of Iran.

In this regard, the special questionnaire of the theory of gray numbers in the 7-point Likert scale, which (from 1 = very low to 7 = very high) has been used and then to analyze the data obtained from the questionnaire of the theory of gray numbers to determine the importance and the rank of each of the dimensions and components of the citizenship culture model based on Islamic-Iranian criteria is discussed.

In general, the dimensions and components extracted from KhanMohammadi Citizenship Culture Model are coded in Table (1), which is then ranked and determined based on their theory of gray numbers.

Table 1. Approved criteria for the dimensions of citizenship culture in metropolitan areas of Iran

ID	Indicator	ID	Component
L	The legal dimension of citizenship culture	C	<b>Citizenship culture</b>
F	The duty dimension of citizenship culture		
V	The value dimension of citizenship culture		
L1	Political rights of citizenship	L	<b>The legal dimension of citizenship culture</b>
L2	Citizenship social rights		
L3	Economic rights of citizenship		

L4	Citizenship Civil Rights		
L5	Electronic citizenship rights		
F1	Social duties of citizenship	F	<b>The duty dimension of citizenship culture</b>
F2	Political duties of citizenship		
F3	Legal duties of citizenship		
F4	Electronic citizenship tasks		
F5	Moral and religious duties of citizenship		
V1	The human and moral values of citizenship		<b>The value dimension of citizenship culture</b>
V2	Religious values of citizenship	V	
V3	<b>Social values of citizenship</b>		

The goal of global citizen education should aim at changing learners and equipping them with the necessary tools to build a better world and turn them into global citizens.[22]

Therefore, the dimensions of citizenship culture according to table (1), which was identified in Khanmohammadi's model through the metacomposite method, include 3 dimensions: the legal dimension of citizenship culture, the duty dimension of citizenship culture, and the value dimension of citizenship culture, which is consistent with a study by Klein & Wikan[23]

Also, the components related to each of these dimensions, a total of 13 sub-indicators; Citizenship Political Rights, Citizenship Social Rights, Citizenship Economic Rights, Citizenship Civil Rights, Electronic Citizenship Laws, Citizenship Social Duties, Citizenship Legal Duties, Electronic Citizenship Duties, Citizenship Moral and Religious Duties, Citizenship Human and Moral Values, Religious Values Citizenship and social values of citizenship were determined.

- Legal dimension of civic culture: The legal dimension of civic culture refers to the framework of laws, regulations, and legal principles that shape and govern the rights and responsibilities of citizens within a society.[24]
- Duty-based dimension of civic culture: The duty-based dimension of civic culture pertains to the set of responsibilities and obligations that citizens are expected to fulfill as active participants in the civic life of a community or nation.[25]
- Value-based dimension of civic culture: The value-based dimension of civic culture encompasses the ethical and moral principles that guide the behavior of citizens, influencing their decision-making and interactions within the societal context.[26]
- Political rights of citizenship: Political rights of citizenship encompass the entitlements and freedoms granted to individuals as citizens, allowing them to participate in the political processes of their nation, including voting and engaging in political activities.[27]
- Social rights of citizenship: Social rights of citizenship involve the entitlements and benefits that citizens receive within the social sphere, such as access to education, healthcare, and social services.[28], [29].



- Economic rights of citizenship: Economic rights of citizenship relate to the financial and economic entitlements afforded to citizens, including property rights, employment opportunities, and economic participation.[30],[31]
- Civil rights of citizenship: Civil rights of citizenship encompass the fundamental rights and liberties that protect individuals from government interference, ensuring their personal freedoms and equality before the law.[32],[33]
- Electronic rights of citizenship: Electronic rights of citizenship refer to the digital and online rights of individuals, encompassing privacy, access to information, and the responsible use of technology in the context of citizenship.[34]
- Social responsibilities of citizenship: Social responsibilities of citizenship involve the duties and obligations citizens have towards the well-being and cohesion of their communities, including active participation in social initiatives and addressing societal issues.[35]
- Political responsibilities of citizenship: Political responsibilities of citizenship entail the duties citizens have to contribute to the democratic processes and political stability of their nation, including informed voting and civic engagement .[36]
- Legal responsibilities of citizenship: Legal responsibilities of citizenship involve adherence to laws and regulations, respecting the legal framework, and fulfilling legal obligations within the societal context.[37]
- Electronic responsibilities of citizenship: Electronic responsibilities of citizenship pertain to the ethical and responsible use of digital platforms, information, and communication technologies by citizens within the digital realm.[38]
- Ethical and religious responsibilities of citizenship: Ethical and religious responsibilities of citizenship involve adhering to moral principles, values, and ethical standards, as well as fulfilling religious duties within the context of citizenship.[39]
- Human values and ethical citizenship: Human values and ethical citizenship encompass the core principles and moral values that guide individuals in their interactions, emphasizing principles such as justice, compassion, and human dignity.[3]
- Religious values of citizenship: Religious values of citizenship involve the moral and ethical principles derived from religious teachings that influence the behavior and conduct of citizens within a societal framework.[40]
- Social values of citizenship: Social values of citizenship encompass the shared norms, behaviors, and cultural principles that contribute to the cohesion and harmony of a society, influencing how citizens interact and collaborate with one another.[41]

In order to determine the weight and importance of each dimension of citizenship culture in the ARAS-G method, the opinions of experts and seven language scales, the gray number of which is given in Table (2), have been used.

Table 2.Linguistic scales and their equivalent gray numbers (Turkish &Zavadska, 2010)

Gray numbers		Linguistic scale
$\alpha$	$\Gamma$	
0.00	0.20	very low
0.10	0.30	low

0.20	0.40	relatively low
0.35	0.65	medium
0.60	0.80	relatively high
0.70	0.90	high
0.80	1.00	very high

To calculate the weight of each dimension, after determining the matrix, the experts' opinions were aggregated based on gray numbers, using EXCEL 2013 software. The decision matrix is shown in Table (3).

Finally, the importance of each dimension of citizenship culture in Table (4) is shown based on the average gray numbers of expert opinions. As it is clear, the highest level of importance is related to the value dimension of citizenship culture. Priority of other dimensions of citizenship culture are: the duty dimension of citizenship culture and the legal dimension of citizenship culture, respectively.

Table 3. Matrix of aggregation of opinions of planning and human resources deputies

Options	Expert 1	Expert 2	Expert 3	Expert 4	Expert 5	Expert 6	Expert 7	Expert 8	Expert 9	Expert 10	Expert 11	Expert 12	Expert 13	Expert 14	Expert 15	Average
C11	0.35	0.1	0.35	0.6	0.35	0.35	0.6	0.2	0.6	0.6	0.35	0.7	0.35	0.2	0.2	0.39
C12	0.8	0.6	0.8	0.7	0.6	0.9	0.7	0.2	0.7	0.8	1	0.7	0.6	0.7	0.9	0.67
C13	0.8	0.35	0.6	0.35	0.6	0.65	0.35	0.35	0.35	0.7	0.8	0.7	0.6	0.35	0.35	0.85
C14	0.8	0.6	0.8	0.6	0.6	0.8	0.6	0.6	0.6	0.7	0.8	0.7	0.6	0.6	0.9	0.67
C15	0.6	0.6	0.35	0.7	0.6	0.7	0.1	0.3	0.1	0.8	0.6	0.6	0.8	0.35	0.9	0.50
C21	0.8	0.7	0.2	0.35	0.7	1	0.2	0.35	0.2	0.8	0.1	0.8	0.8	0.8	0.9	0.77
C22	0.6	0.1	0.2	0.6	0.35	0.65	0.35	0.35	0.35	0.6	0.2	0.7	0.2	0.65	0.1	0.60
C23	0.8	0.7	0.6	0.7	0.8	0.8	0.6	0.35	0.6	0.65	0.6	0.8	0.8	0.6	0.7	0.85
C24	0.6	0.2	0.2	0.35	0.7	0.8	0.2	0.2	0.2	0.8	0.2	0.7	0.2	0.2	0.1	0.59
C25	0.8	0.1	0.35	0.6	0.6	0.8	0.35	0.6	0.35	0.6	0.35	0.7	0.4	0.7	0.3	0.69
C31	0.8	0.8	0.8	0.7	0.9	0.8	0.8	0.6	0.8	0.6	0.8	0.7	0.8	0.8	0.8	0.74
C32	0.8	0.2	0.7	0.7	0.6	0.7	0.8	0.7	0.6	0.7	0.7	0.6	0.7	0.7	0.9	0.64
C33	0.8	0.7	0.8	0.6	0.7	0.8	0.8	0.6	0.7	0.8	0.8	0.7	0.8	0.8	0.8	0.72

Table 4. Matrix of the importance of indicators

Rank	Normalized weight	Significance	Criteria
3	0.31	0.72	The legal dimension of citizenship culture

2	0.32	0.75	The duty dimension of citizenship culture
1	0.36	0.84	The value dimension of citizenship culture

Also, from the experts' point of view, each of the components of the legal dimension of citizenship culture has the following rankings: The legal dimension with the third rank in the main dimensions of citizenship culture includes 5 components; Which came in the form of political citizenship rights, social citizenship rights, economic citizenship rights, civil citizenship rights and electronic citizenship rights. Ranking and prioritization of each of these components was done by ARAS-G method, which is described below.

In the first step, the gray decision matrix is formed, in the second step, the optimal value of each dimension was determined. In the third step, the gray decision matrix became the normal matrix. The third step of ARAS-G method has been determined to determine the degree of importance of the legal dimension of citizenship culture. Finally, the normalized gray decision matrix is converted into a normal weight matrix, and in the next step, the optimal values of each option are determined and the degree of desirability is calculated for the legal components of citizenship culture. In the final step, the rank of each is calculated based on the degree of desirability. It is determined from the components related to the legal dimension of citizenship culture. Table (5) summarizes the steps performed.

Table 5. Determining the degree of desirability of each of the indicators

Row	Option / benchmark	Legal dimension		$\otimes S$		Si	K	Ranking
		A	$\Gamma$	A	$\gamma$			
	The optimal amount	0.113	0.157	0.113	0.157	0.135	1.000	optimal
1	Political rights of citizenship	0.064	0.082	0.064	0.082	0.073	0.539	4
2	Citizenship social rights	0.109	0.113	0.109	0.113	0.111	0.821	2
3	Economic rights of citizenship	0.138	0.097	0.138	0.097	0.117	0.868	1
4	Citizenship Civil Rights	0.109	0.113	0.109	0.113	0.111	0.821	2
5	Electronic citizenship rights	0.081	0.092	0.081	0.092	0.087	0.641	3

The results obtained from the ARAS-G method in EXCEL 2013 show that the economic rights of citizenship with a degree of desirability of 0.868 have the highest level of priority among the components related to the legal dimension of citizenship culture. The rank of other legal components of citizenship culture are: social citizenship rights (0.821), civil citizenship rights

(0.821), electronic citizenship rights (0.641) and political citizenship rights (0.539), respectively.

**Each of the components of the duty dimension of the culture of citizenship in the metropolises of Iran is ranked as follows:**

A task dimension with the second rank in the main dimensions of citizenship culture includes 5 components; Which were explained in the form of social duties of citizenship, political duties of citizenship, legal duties of citizenship, electronic duties of citizenship and moral and religious duties of citizenship. Ranking and prioritization of each of these dimensions was done by ARAS-G method, which is described below.

In the first step, the gray decision matrix is formed, in the second step, the optimal amount of the following components of the duties of the citizenship culture was determined. In the third step, the gray decision matrix became the normal matrix. The third step of ARAS-G method has been determined to determine the degree of importance of the next components of the duties of the culture of citizenship. Finally, the normalized gray decision matrix was converted to a normal weight matrix, and in the next step, the optimal values of each option were determined and the degree of desirability was calculated for the next components of the duties of citizenship culture. Components related to the duty dimension of citizenship culture were determined. Table (6) summarizes the steps performed.

Table 6. Determining the degree of desirability of each component of the functional dimension of citizenship culture

Row	Option / benchmark	duties dimension		$\otimes S$		Si	K	Ranking
		A	$\Gamma$	A	$\gamma$			
	The optimal amount	0.146	0.174	0.146	0.174	0.160	1.000	optimal
1	Social duties of citizenship	0.115	0.112	0.115	0.112	0.114	0.711	2
2	Political duties of citizenship	0.075	0.088	0.075	0.088	0.081	0.509	4
3	Legal duties of citizenship	0.134	0.125	0.134	0.125	0.129	0.807	1
4	Electronic citizenship tasks	0.076	0.086	0.076	0.086	0.081	0.505	5
5	Moral and religious duties of citizenship	0.097	0.101	0.097	0.101	0.099	0.621	3

The results obtained from the ARAS-G method in the EXCEL 2013 environment show that the legal duties of citizenship with a degree of desirability of 0.807 have the highest level of priority among the components related to the duties dimension of the culture of citizenship. The rank of other components of the duties of citizenship culture are: social duties of citizenship (0.711), moral and religious duties of citizenship (0.621), political duties of citizenship (0.509) and electronic duties of citizenship (0.505), respectively.

## What are the components of the values of citizenship culture in the Islamic Republic of Iran?

Value dimension with the first rank in the main dimensions of citizenship culture includes 3 components; Which were explained in the form of human and moral values of citizenship, religious values of citizenship and social values of citizenship.

Each of the components of the value dimension of citizenship culture is ranked as follows:

In the first step, the gray decision matrix is formed, in the second step, the optimal value of the value dimension components of citizenship culture was determined. In the third step, the gray decision matrix is converted to a normal matrix. The third step of ARAS-G method is shown to determine the degree of importance of the components of the value dimension of citizenship culture. Finally, the normalized gray decision matrix was converted to a normal weight matrix, and in the next step, the optimal values of each option were determined and the degree of desirability was calculated for the components of the value dimension of citizenship culture. The value of citizenship culture was determined from the components related to the value dimension. Table (7) summarizes the steps performed.

Table 7. Determining the degree of desirability of each of the value components of citizenship culture

Row	Option / benchmark	Value dimension		$\otimes S$		Si	K	Ranking
		$\alpha$	$\Gamma$	A	$\Gamma$			
	The optimal amount	0.203	0.245	0.203	0.245	0.224	1.000	optimal
1	The human and moral values of citizenship	0.188	0.190	0.188	0.190	0.189	0.842	1
2	Religious values of citizenship	0.162	0.170	0.162	0.170	0.166	0.740	3
3	Social values of citizenship	0.183	0.186	0.183	0.186	0.184	0.821	2

The results obtained from the ARAS-G method in EXCEL 2013 show that the human and moral values of citizenship with a degree of desirability of 0.842 have the highest priority among the components related to the value dimension of citizenship culture. The rank of other value components of citizenship culture is: social values of citizenship (0.821) and religious values of citizenship with the degree of desirability (0.740), respectively.

Table 8. summarizes the calculated weights for the dimensions of citizenship culture

Component	Indicator	ID	Indicator K
<b>The value dimension of citizenship culture</b>	The human and moral values of citizenship	V1	0.842
	Social values of citizenship	V3	0.821
	Religious values of citizenship	V2	0.740
	Legal duties of citizenship	F3	0.807

<b>The duty dimension of citizenship culture</b>	Social duties of citizenship	F1	0.711
	Moral and religious duties of citizenship	F5	0.621
	Political duties of citizenship	F2	0.509
	Electronic citizenship tasks	F4	0.505
<b>The legal dimension of citizenship culture</b>	Economic rights of citizenship	L3	0.868
	Citizenship social rights	L4	0.821
	Citizenship Civil Rights	L2	0.821
	Electronic citizenship rights	L5	0.641
	Political rights of citizenship	L1	0.539

The results of prioritizing the dimensions and components of citizenship culture are plotted using the ARAS-G method in a hierarchical model of the dimensions and components of citizenship culture.

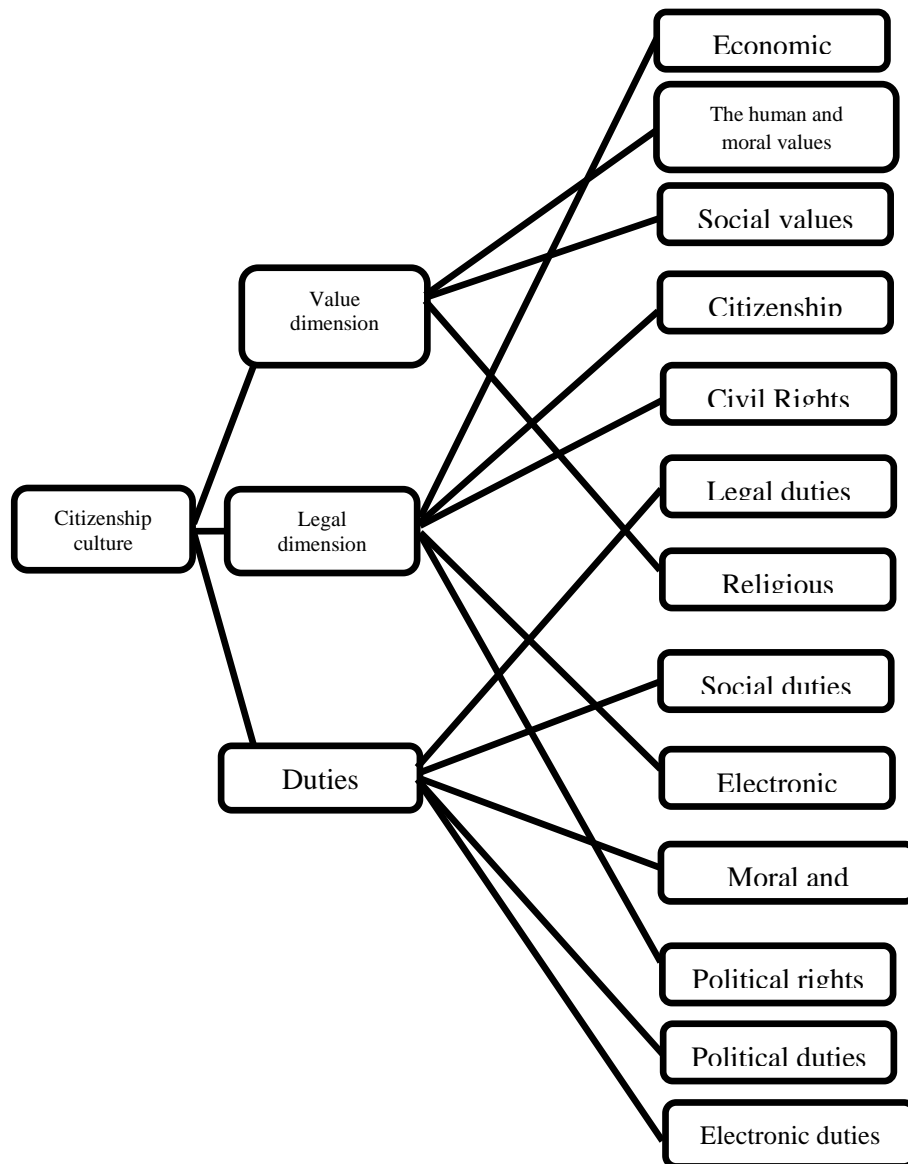


Fig 2. Hierarchical ranking model of dimensions and components of citizenship culture, Source: Authors

### Discussion

In general, the model of citizenship culture (KhanMohammadi, 2018) presented by the method of combining three general dimensions (legal dimension, duties and values of citizenship culture), 13 components (political citizenship law, social citizenship law, economic citizenship law, civil citizenship law, electronic law Citizenship, social duties of citizenship, political duties of citizenship, legal duties of citizenship, electronic duties of citizenship, moral and religious duties of citizenship, human and moral values of citizenship, religious values of citizenship and social values of citizenship) and 69 operational indicators.



In this regard, based on the findings of Table (1), the value dimension of citizenship culture includes components (human and moral values of citizenship, social values of citizenship and religious values of citizenship) and the legal dimension of citizenship culture includes components (political citizenship rights, social citizenship rights, economic rights Citizenship, civil rights of citizenship, electronic citizenship rights), and the dimensions of citizenship culture duties include components (social duties of citizenship, political duties of citizenship, legal duties of citizenship, electronic duties of citizenship, moral and religious duties of citizenship).

The results of the Gray Numbers Theory Questionnaire based on experts' opinions made it clear that among the dimensions of citizenship culture, the value dimension is more important than the duty and legal dimensions. The research findings have also been confirmed in various studies, which are summarized in terms of values in accordance with the results of Rashidi.[42] Regarding the legal dimension according to the results of the research of Sklarwitz[43]At the same time, the results of ARAS-G method in this section showed that, according to experts in the field of citizenship culture, the component of economic citizenship rights is more important than other components of citizenship culture and has the highest importance. Economic rights of a citizen of the Islamic Republic include; A sense of distributive equality is the right to basic necessities of life, the right to own property, the right to conduct economic activities, and economic justice. The results are also consistent with research,Harshman.[44]Based on his sociological model of citizenship culture and its formation, Turner points to four main sources. "These four sources include: identity, economic law, cultural law and political law." Every citizen has rights; Economic rights relate to basic needs, to food and health, for which the social system must provide. Cultural rights relate to the possibility of public access to welfare and education by the government, and ultimately to political rights, to the ordinary freedoms and rights of expression of citizens.

However, the components of human and moral values of citizenship and the components of social values of citizenship are of second and third importance among other components of citizenship culture, respectively. Some of the human and moral values of the culture of citizenship of the Islamic Republic of Iran include; Honesty, good character and altruism, peace and tranquility, self-esteem and humility, human dignity and respect for human rights, loyalty, forgiveness, trustworthiness, reason and insight.

Also, the social values considered by the citizenship culture of the Islamic Republic of Iran include; Social trust, a sense of belonging and social participation, a tendency to follow the law, hope for the future and a motivation for progress, the preference of collective interests over individual interests, criticism, and the unity of tradition and modernity.

The components of social rights and civil law are also of fourth and fifth importance for experts. Social rights of a citizen of the Islamic Republic of Iran include; The sense of social equality is the sense of individual identity, the possibility of continuous and comprehensive growth, social security and the principle of gender equality. Civil rights, citizen of the Islamic Republic of Iran, including; The principle of participatory equality is a sense of collective identity, the right to a fair trial and access to justice, party freedoms and freedom of thought.

Also, according to experts, the component of legal duties of citizenship is more important than other components of duties of citizenship culture and is ranked sixth. Legal duties of a citizen of the Islamic Republic of Iran include; Respect for the law and the rights of others, maintaining security and not disturbing public order, not harming individual or public interests, paying taxes and legal duties, and protecting the environment and cultural heritage.

According to experts, the components of religious values of citizenship are also of seventh importance in other components of citizenship culture. Religious values of the citizenship

culture of the Islamic Republic of Iran include; It becomes trust, piety, self-sacrifice, religiosity and godliness, and self-knowledge.

However, the main goal of developing citizenship culture is to educate efficient human resources for the needs of society whose labor market, institutions and institutions are day by day affected by the changing currents caused by globalization, which depends on the inclusion of skills and expertise. It is necessary to respond logically and optimally to these requirements.[2]Based on the findings, the following strategies have been proposed for the development of citizenship culture in the Islamic Republic of Iran, the implementation of which by the relevant authorities will lead to the successful implementation of the model of citizenship culture in the country.

### **Suggestions and conclusions**

According to the results of research and prioritization of the main dimensions of citizenship culture in order to strengthen and develop the values of citizenship culture and in order to create correct behavioral patterns, it is suggested to transform values into behavior and institutionalize moral, social and religious values through Education and cultural development in the Islamic society of Iran, long-term and medium-term measures should be taken in accordance with the needs of the society. Given the impact of religious beliefs in adhering to civic culture, special attention should be paid to religiosity and religious beliefs of the people, because religion is one of the most important sources of citizenship culture and citizenship teachings should be tailored to the religious, cultural and social needs of each to be offered to the community.

As much as anomic conditions (moral anomalies), loyalty to values impair cultural beliefs, norms, and practices, the opposite is true of moral, social, and religious values, among which are: Social trust, a sense of belonging, a tendency to follow the law, social participation, increase participation, altruism, self-sacrifice and justice, and in a sense, the development of citizenship. Therefore, one of the structural and macro preconditions for adhering to the values and norms of citizenship is stability in the economic, social and political spheres. Since the most effective way in developing the culture of citizenship and its dimensions is comprehensive education and creating the necessary infrastructure for multi-level education in the whole society, it is suggested the necessary planning at the levels of twenty-year vision and five-year strategic plan to achieve this. It is important that it be put on the agenda by public institutions, including municipalities, in the neighborhood hall and the city's cultural centers, in order to create more citizen participation.

In order to have the economic rights of citizenship, one must avoid the social anomie that is inversely related to the culture of citizenship. Anomie, from Durkheim's point of view, means immorality in society, and when morality is worn out, we can not talk about a category called the virtues of citizenship and citizenship culture, so one of the structural and macro preconditions for adhering to the values and norms of citizenship. Is stability in economic, social and political fields. Citizenship culture is actually the result of education and culture building. One of the functions of citizenship culture and its education is to create beliefs in order to increase moral virtues and awareness of citizenship rights and duties, which by creating civilization provides the necessary motivation for individuals to participate in cultural, political, economic and religious fields. Of course, this important can be explained and implemented in cities in the field of municipalities. Strengthening the relationship between citizens and neighborhood leaders and cultural and social centers of municipalities will increase the level of education and citizenship awareness, and the more citizens have the level of citizenship education, the possibility of achieving and achieving development indicators in each economic, cultural, social and environmental sectors. Environmental and ultimately

sustainable urban development increases significantly. Of course, citizenship education should be carefully examined in terms of economic, cultural, social and political talent based on the current situation of the urban context in terms of environmental talent, and the educational package should not be defined and implemented with a single format for all sections of society. Therefore, in order to develop sustainable urban solidarity, it is necessary that a kind of understanding and sense of citizenship be trained and developed by institutions and municipalities.

In order to have the social rights of citizenship, the necessary conditions for free access to information for the public must be provided in accordance with the law on free dissemination of information and in accordance with the electronic rights and social rights of citizens. Citizens both increase the sense of belonging and social trust and increase the sense of public participation with public institutions in society. Also for the revival of social rights that have a great impact on the sense of social equality, social welfare, sense of individual identity, the possibility of continuous and comprehensive growth, the right to social security including educational and health facilities and welfare assistance to people with disabilities, social security And the principle of gender equality is observed, especially in the transparent information of employment capacities and common education and welfare for all citizens. Because the publication of this information clarifies the conditions for allocating budget resources and how to allocate special resources for low-income people and those in need of special assistance from municipalities, as well as public awareness of citizenship education programs and other available capacities such as tenders and auctions and a comprehensive and detailed plan. Explains the city and development plans and micro and macro investment. Comparative study and comparison of regions, different countries and cities in the dimensions of justice and equal share of economic opportunities and social justice can, influential officials in the socio-economic field to make decisions and implement appropriate programs to reduce economic inequality and socially support different regions of cities and countries.

In order to perform the legal duties of citizenship, public education should be provided to explain the impact of citizen participation in providing the necessary resources for urban and national management from tax sources and its impact on the implementation of relevant projects and how to spend these resources for development and welfare. At the national level, which enlightens public opinion on the impact of citizens in the development of the country, to create a sense of precedence of collective interests over personal interests and the preservation of environmental resources and the protection of public property provided from the payment of citizens' tolls.

Vandalism is one of the consequences of non-citizenship in cities. Destruction of public property by the citizen due to lack of sense of citizenship, lack of sense of participation, lack of sense of belonging, economic status of the citizen and sense of injustice in social rights are the main roots of this behavior. However, by educating and creating a sense of citizenship, we should try to increase the level of participation and civic behavior for citizens at different levels, especially adolescents with trainings and related conferences in various dimensions. Undoubtedly, the contribution of municipalities in this issue is very important and effective. Finally, the opposite of urban is the multifaceted word citizen. Whereas the urban dweller, wherever he lives, has only the desire to use and use the available facilities without a sense of responsibility, a sense of belonging, a sense of participation and rule of law, with indifference to the rights of others and their collective interests and environment and Society spends its time. At the same time, the citizen, whether on a global scale or on a smaller scale, wherever he lives, is always synergizing with the environment in all aspects of life and is

making every effort to participate more in increasing welfare and various aspects of development.

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