

## Exploring the concept of cultural capital and its role in Promoting the citizenship culture

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### Article history:

Received date: 3 April 2018

Review date: 20 May 2018

Accepted date: 18 July 2018

Printed on line: 25 December 2018

### Keywords:

Cultural capital, embodied cultural capitalism, Objective cultural capital, Citizenship culture

### Abstract

**Purpose:** one of the requirements for solving problems affecting citizens and modifying their behavior is the existence of an appropriate citizenship culture, known to be one of the fundamental and permanent grounds for citizenship. The aim of the present study was to scrutinize the issue of analyzing the concept of cultural capital and its role in promoting the citizenship culture.

**Methodology:** The methodology is applied based on the purpose and, in terms of data collection is, of documentary-library and surveying. The tool for collecting data is a questionnaire that was randomly distributed among 70 lecturers, staff and students of the Farhangian University of Hamedan. **Findings:** The findings of the research indicated that the variables of the embodied capital on the citizenship culture ( $\beta = 0/05$ ,  $P=0/75$ ) and the objectified capital on citizenship culture. **Discussion:** In the present age, the citizenship culture is considered to be a necessity, forming various meanings in the society as multidimensional constructs, caused by the socioeconomic, political, and cultural contexts of the society, along with the diversity of cultures. There has been made much attempt to examine the relationship between cultural capital and citizenship culture by reviewing concepts and views and having extracted the indicators, to present the most important determinants.

**Please cite this article as:** Zare B, Roghanian Z. (2018). Exploring the concept of cultural capital and its role in Promoting the citizenship culture, *Iranian journal of educational Sociology*. 1(10), 50-64.

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## 1. Introduction

In the present age, the culture of citizenship is doomed to be a necessity, which forms various meanings in the society as multidimensional structures, induced by the socio-economic, political, and cultural contexts of the society, along with the diversity of cultures. Basically, one of the requirements for solving problems affecting citizens and modifying their behavior is the existence of an appropriate citizenship culture, known to be one of the fundamental and permanent grounds for citizenship. Therefore, the basic point that should be mentioned in explaining the citizenship culture is that citizenship cannot be merely investigated from the perspective of law and rule, or simply from the view point of the relationship between the citizen and the government. As Falx points out, "citizenship is a dynamic concept", which must be developed beyond the state to be realized and culture must be re-examined in its context (Fazeli, 2007: 32).

On the other hand, one of the most fundamental prerequisites for an ideal society is to have an ideal culture, and this issue cannot be achieved except by observing the principles, laws and regulations of citizens' lives so that the non-observance of these principles by some people makes the citizen out of the nature of route. Undoubtedly, in order to understand the concept of citizenship in today's world situation, it is necessary to correctly understand the social context of today's society in order to determine the place and meaning of citizenship hidden in it. "The development of new social conflicts, networks, risk and risk cultures, globalization and commodification have transformed citizenship. Citizenship must, therefore, be understood and defined in the context of new developments (Stevenson, 2003: 33).

Regarding the above mentioned, citizenship is a phenomenon that is associated with cultural capital and is referred to as one of the important indicators that can serve many functions for societies that are facing social, political, cultural and economic problems, trying to reach a stage of development. What stands to be of the most interest is that the transformation of the phenomenon of citizenship in the recent decades makes this issue so crucial, referred to as a citizen of communication or an age of citizenship. In a brief nutshell, citizenship can be claimed to include all those who are members of a political community who enjoy rights, benefits, privileges. Today, the use of cultural capitals as valuable assets around the world has been acknowledged, and strategies used by cultural capital, with a focus on promoting the culture of citizens, are argued to be capable of solving many social, cultural, economic problems to prepare the community for entry into development and active and efficient citizens. Also, it is evident that the growth and consolidation of cultural capital imply tendencies, behaviors and dispositions important and necessary for the establishment of civil society institutions and moral orientations. The growth of cultural capital and civil culture, based on tolerance, justice and balance between rights and obligations, will be effective in promoting the order and social obligations of citizens. More importantly, the accumulation of cultural capital and, consequently, the promotion of consumption of cultural goods stimulate the growth of other altruistic and voluntary behaviors of citizenship in civil society and expansion of the public realm. Society and culture are interwoven with each other. Changes in culture have cause society to find different representations and change in society also brings about certain cultural changes. Accordingly, any dynamic society requires the presence of citizens who, in addition to knowledge of citizenship rights, are committed and aware of their duties and responsibilities in relation to the social environment where they live (Conover, 1997).

The issue proposed in this research is that the culture of citizenship in society faces a controversial situation. Despite the role and importance of cultural capital in promoting the citizens' culture, today,

unfortunately, we are witnessing awful facts about the erosion of this capital in the management of cities, the lack of which, on the one hand, increase the anomalies, social damages and involve society with problems such as increasing corruption, bribery, law escaping, responsibility, social indifference, inequality in the distribution of resources and cultural facilities, lack of solidarity, street conflict and confrontation, the emergence of society has somehow become an egoism. To support this claim, we can draw the attention to the statistics of social anomalies, street violence, clashes and scuffles, environmental pollution, law-escaping, and lack of adherence to laws and high death toll rates in driving, all of which indicate that people are not aware of the duties and responsibilities, while in the industrialized countries from 1968 to 1985 there was seen to be an accident reduction rate of 0.25%. Also, about 95% of accidents are shown to come from human misconduct and violation (Behrouzi, 1995). In this regard, 70% of contamination in the community caused by vehicles is resulted from the lack of knowledge and training of people about their duties in the environment, through which thousands of people are endangered by pollution. Also, the amount of waste produced in Iran is close to 40 thousand tons per day, 7 thousand and 700 tons of which is in Tehran. Less than four percent of this waste is recycled and the rest is buried in the landfills. According to the estimate of Tehran municipality, each citizen produces 750 grams of waste and each rural dweller 350 grams of waste. This amount of waste results in pollution of water, soil and air, generates greenhouse gases and causes the problems of global warming, which today is believed to be one of the main concerns of the world (Hamshahri, 1391).

According to the country's forensic statistics, the daily average of 1,600 citizens are referred to a forensic court due to a dispute indicating about 66 people are involved each hour, which causes the conflict. Based on this evidence, it is the aim of this paper seeks to answer how cultural capital can be explained to increase the citizenship culture.

## 2. literature Review

Cultural capital is known to be a sociological term having been widely used since Pierre Bourdieu introduced it in 1973. In Bourdieu's view, capital is what acts as a social relation within a system of interactions, and stretches its scope without any distinction on all the goods, objects and signs that are presented as the rarest and valuable things that are demanded in a specific social structure. Cultural capital serves as a social inter structural relationship of interactions including accumulated cultural knowledge, leading to power and dignity (Harker, 1990, p13).

Bourdieu claims that individuals can promote their social status not only with the possession of economic capital (wealth/welfare), which they possess but by having what he calls cultural capital. In Bourdieu's view, cultural capital implies a set of capabilities, habits and cultural traits including knowledge, language, taste, or lifestyle, and the transfer of economic capital from one generation to another, through inheritance while the transfer of cultural capital is more complicated. The key concept of this process is what Bourdieu calls the schematic habit of a sensibility, aesthetics, and actions (Flora, 2005, p. 8, quoted by Rouhani: 2009). Cultural capital is a concept that refers to the accumulation of meanings and to the shaping of the cultural behaviors and practices of actors in social action spaces. In Throsby's view, cultural capital means the wealth of cultural values inherent in an asset, which, in turn, can lead to the flow of goods and services over time (Throsby, 1997, 6).

Based on Pierre Bourdieu's view, cultural capital takes into account a body of knowledge and cognitive abilities that manifest themselves in the form of cultural goods and tools. The cultural capital is all that we now know as cultural goods which are a form of cultural capital affecting social relationships and building a dynamic and efficient social network. The cultural capital transfers the habits and attitudes of the people of the community. In this sense, cultural capital encompasses tendencies, habits and attitudes that endows individuals the ability to use potential conditions and capabilities to add to their cognitive aspects. All of the skills and predispositions that can be learned in the home and school environment, such as the feeling of being helpful, the ability to express themselves, and comment and other skills, fall in this category (Sharepour and Khoshfar, 2002: 137). Conceptually, cultural capital is taken to be the same as the consumption of goods and cultural services, meaning the acquisition of goods and cultural information having been measured using the three components of cultural capital embodied or realized (subjective), objective cultural capital, and institutionalized cultural capital (Bourdieu Quoted by Noghani, 2007: 78) consisting of both types of conscious entities and a passive legacy of one individual. The point Bourdieu emphasizes is that cultural capital is not self-excitedly transmitted (such as a present), but an achievement that, over time, embodies itself in a person (personality and way of thinking).

As the name implies, objective cultural capital signifies both cultural and media goods that are in fact part of the property and assets as well as the objectified and individualized ability of an individual, such as works of art, writing, and the like. Gaver Luke and Gaver Lewick (2014) consider cultural capital as the driving force behind open patterns in the social environment, referred to as a modernization theory to improve the educational system of the country. Giorgio (2012) also knows cultural capital as a factor for the accumulation of social and human capital. Added to this, Anderson (2012) points to increasing cultural capital in children's educational progress and shows that achieving cultural capital and access to cultural resources as a possible strategy can be effective in reducing this gap. Also, Jaeian (2016) uses Bourdieu's view of the trait and scope, to emphasize cultural capital on interpersonal communication with an emphasis on social tolerance. Zolfali Pham and Aghaee (2014), deal with the effects of cultural capital on the level of social commitment of citizens, and the direct and significant relationship between cultural capital and the level of social commitment of citizens. Monadi (2015) suggests the role and influence of cultural spaces in shaping social behaviors and that the habits of social spaces create and determine the shape of spaces. Then, the shape of spaces creates the habit of humans. And ultimately, the habit of humans determines and directs their everyday behaviors.

Citizenship is considered to be a modern social phenomenon of the pivotal components of democratic political systems and a key indicator of the realization of democracy in a modern society, which has an efficient and dynamic civil society and civil society. In the widespread literature of citizen theory, the common core of the definitions of citizenship can be summarized as follows: a modern social role and base for all members of society; Integrated set of same and equal duties, rights, duties and responsibilities, and social, political, legal, economic, and cultural commitments; feeling of modern social membership and belonging for active and serious participation in society and economic, political, social and cultural spheres; Equitable and fair access for all members of the community to the benefits, resources and social, economic, political, legal and cultural benefits, regardless of class, racial, religious or ethnic belonging (Tavassoli and Hosseini, 2004, cited by McLean, 1996; Turner, 1993).

The citizenship culture is defined in terms of values and norms that represent the way of life and the shaping of human interactions in the new context of collective life and, collectively, acquired capabilities (Fateminiya, 1999). Citizenship culture is a set of values, attitudes, and common fundamental laws including the sense of belonging, commitment and respect to the common heritage, as well as the recognition of the rights and obligations of citizenship. Indeed, value makes a sort of "grading, categorizing, and ranking the phenomenon from good to bad or from positive to negative (Rafi Pour, 2000: 269). In another definition, citizenship culture is the same as activity (active) and citizenship commitment. Citizenship culture refers to learning collective life, including values, attitudes, skills and loyalty to citizenship commitments. In a number of definitions, the citizenship culture is known as a democratic citizen (Citizenship Culture, 2004). In the field of citizenship culture, a set of parameters and variables should be considered that are part of the citizenship culture terminology.

These key concepts are urban responsibility, citizen's legitimacy and the normality of urbanization patterns (Sharbatian, 2008). In this regard, Hashemian Far and Ganji (2009), Hemati (2012), Fathi and Sabeti (2012) studying citizenship culture, propose the components of participation, the conduct of civil behavior, populism, and altruism. Safarpour (2008) also refers to the relationship between attitude to citizenship rights with social participation, social solidarity and access to resources. UNESCO's definition of citizenship culture is the general style of human interaction originated from the values and norms that are rooted in culture. Man-made and collective structures that bring requirements in the form of values and norms to the human's life; values and norms that express the lifestyle and shape human interactions in the new context of collective life and, in general, acquired capabilities (UNESCO, 2010, 25).

### 3. Methodology

In this research, the methodology is applied in terms of the purpose and in survey form in the collecting information as well as documentary-library type. The tool for collecting data is a questionnaire that was randomly distributed among 70 lecturers, staff and students of the Farhangian University of Hamedan. In order to investigate the validity and reliability of the questionnaire, in a 30-subject sample, the questionnaires were completed in a preliminary and experimental way and the validity of the questions was measured. One of the most reliable methods for measuring the reliability of statistical questionnaires is the determination of the Cronbach's alpha coefficient for the items used. As the alpha value higher than 0.7 in the research shows the reliability of the items or parameters, the Cronbach's alpha coefficient (0.838) indicates that the validity of most questions is desirable indicating the coherence and internal consistency of the parameters. Therefore, they are used to measure the variable.

The variables in this research include three parts of the underlying variables including gender, ethnicity, marital status, occupation, education, and income; cultural capital as an independent research variable consisting of two dimensions: realized cultural capital, objectified cultural capital. Based on conceptual definition, and theoretical grounds, the parameters taken for the realized capital are: Interests, skills and knowledge in the field of cultural activities (writing, playing various types of musical instruments (classical, modern) painting, calligraphy, photography, computer, familiarity with art, poetry, literature, music and famous artists, visiting museums or art, cultural and social exhibitions, fluency in foreign languages (English, French, German) non-curricular text book study, going to the cinema and theater, music concert). These 8

parameters are measured in closed questionnaires and in the form of the Likert spectrum. Given the concept of objective cultural capital, this variable can be measured through the following 7 parameters in closed questions and in the form of Likert spectrum. The amount of consumption and access to cultural goods (reading books, newspapers, magazines, publications), personal library and having non-curricular books at home, using computers, Internet, satellite, musical instruments, sports equipment and devices, watching cultural and social films. These seven parameters are measured in closed questionnaires and in the form of Likert spectrum.

The dependent variable in this study is citizenship culture, evaluated with 4 components (awareness of citizenship rights, awareness of citizenship duties, the preference of collective benefits for individual interests, admission of others as citizens) According to the definitions presented, the parameters of each dimension are as follows and are measured in the form of Likert spectrum and closed questions. Parameters of awareness of citizenship rights in civil, political, cultural, judicial, and social dimensions, include the enjoyment of equal rights by all persons, the prohibition of prejudice against individuals, the prohibition of inquisition, the freedom to form meetings and marches, the freedom of the press, the right to teach ethnic and local languages, free education provided by the state, the development of university education, the equal enjoyment of the right of petition and complaints, the prohibition of any torture of the accused to obtain confessions, the prohibition of any offending the person arrested by the law, providing job opportunities for individuals, providing adequate housing rights by the need of each person, provision of social security rights for all individuals by the government and affiliated organizations.

Efforts to make the environment clean and healthy, avoiding obstruction of pedestrians, and creating a barrier, protecting and maintaining public property such as parks, buses, telephone booths, streets, traffic rules (passing pedestrian lines and pedestrian bridge, and stopping behind red lights and not overtaking for drivers) participating in elections, paying taxes and tolls to the municipality, respect for the honor and dignity of others and avoiding any abuses and beatings. All people are required to work to build their city, city officials have a duty to help people without any help, and each person will need to actively intervene in the affairs of the city for progress and development of society. the enjoyment of all citizens (Muslims and other religions, Persian and non-Persians) from the same facilities, employing men for more competence than women in executive affairs, meeting with the citizens of the same ethnic group for the ethnic prejudices, the right of the rich to benefit from better facilities for paying more taxes, the enjoyment of equal rights by Hamedani citizens, the enjoyment of rural migrants from the rights and facilities of the city against other citizens, willing to participate in sectors that do not benefit the individual, ignoring the interests of individuals to achieve their own interests, voluntary membership in mobilization groups, Red Crescent organizations and sacrificing to achieve group goals., joining the NGO for the advancement of society despite the lack of material salaries and benefits.

### 4. Findings

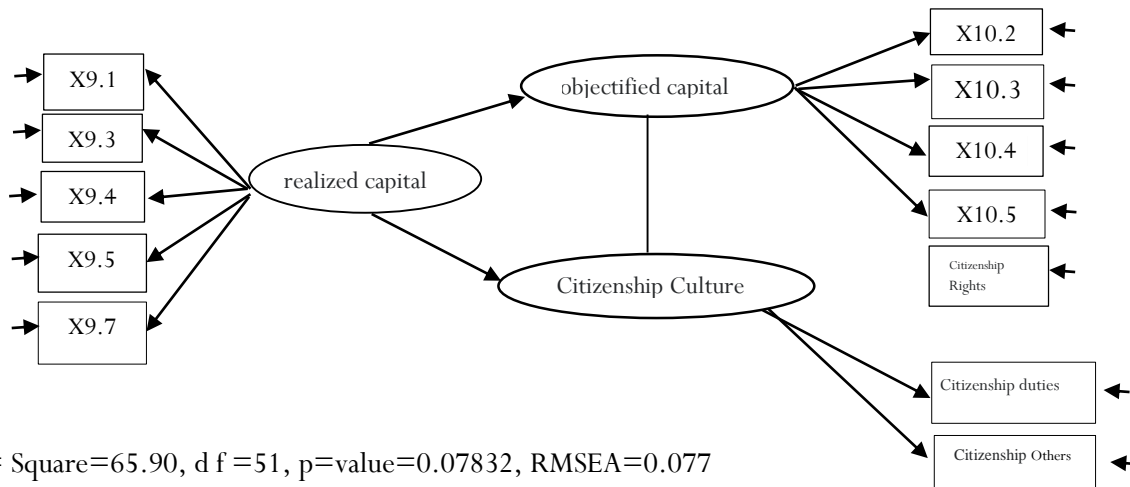
Before regression models were examined, correlation between research variables was investigated using Pearson correlation coefficient. This test shows whether the researcher is allowed to perform regression and which variables can enter in regression model. Independent variables are allowed to enter a regression model whose correlation with the dependent variable, i.e., the culture of citizenship, was significant.

**Table 1.** Investigating the relationship between research variables

	X9.1	X 9.3	X 9.4	X 9.5	X9.7	X10.1	X10.2	X10.3	X10.7	Citizenship Cultural
X9.1	1									
X9.3	0/60**	1								
X9.4	./64**	0/67**	1							
X9.5	./43**	0/36*	0/37**	1						
X9.7	./39**	0/40**	0/39**	0/54**	1					
X10.1	./18	0/23	0/15	0/21	0/24	1				
X10.2	./18	0/22	0/21	0/38**	0/27	0/57**	1			
X10.3	./21	0/27	0/15	0/17	0/40**	0/72**	0/63**	1		
X10.7	./31*	0/35*	0/29*	0/48**	0/48**	0/47**	0/60**	0/66**	1	
citizenship culture	0/54**	0/39**	0/34*	0/37**	0/41**	0/43**	0/42**	0/36**	0/49**	1

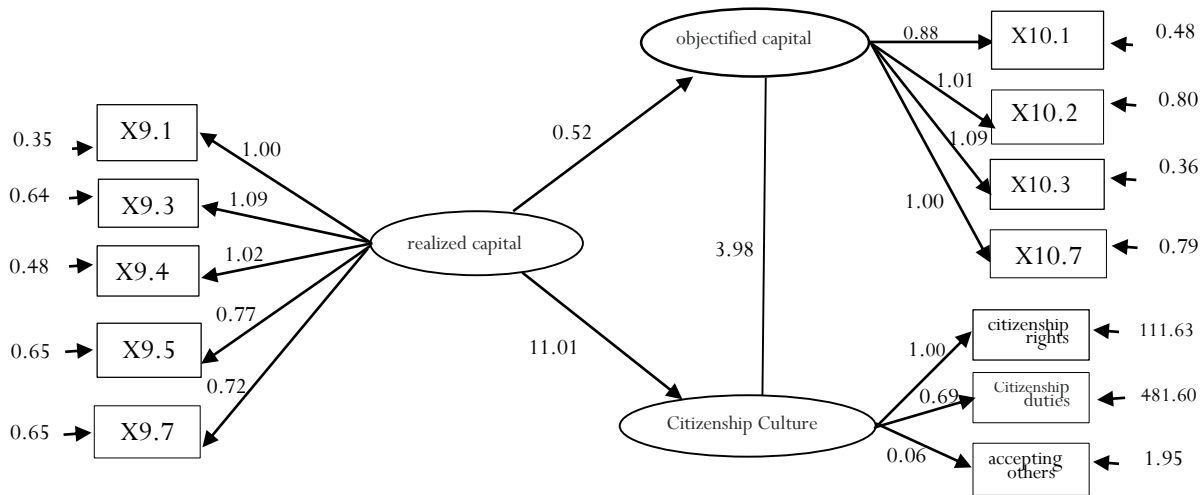
\*\*Significant correlation at the level of 0.01 and significant correlation At the level of 0/05

The results of Table 1 show that the citizenship culture is correlated with the realized capital of writing (X9.1), painting, calligraphy, computer (X9.3), familiarity with art, poetry, literature, music (X9.4) visiting the museum, art, cultural and social exhibitions (X9.5), reading noncurricular books (X9.7) and objectified capital variables for reading books, newspapers and magazines and publications (X10.1), personal libraries and having non-curricular books at home (X10.2), computers and the Internet (X10.3), watching, arts, cultural and social films (X10.7). These correlations are all significant at least at a level of 5% error. Therefore, the researcher can enter all of these variables in a structural equation model. The model of the citizenship culture based on the realized and objectified capital The Structural Equation Modeling (LISREL) and Amos Graphics Software (ML) were used to develop a model of citizenship culture based on realized and objectified capital. The structural equations model is shown in Figures 1 to 6.



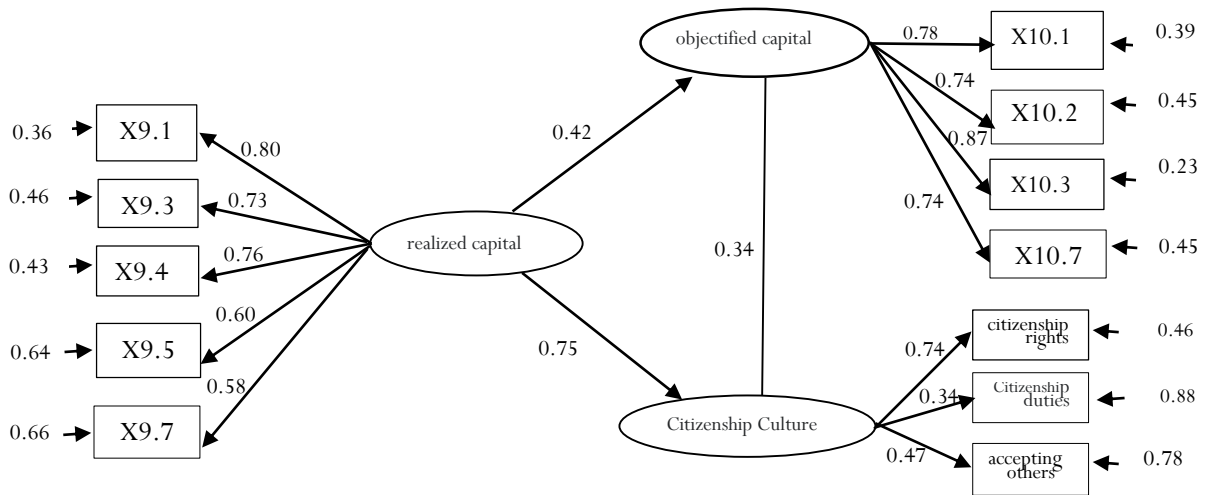
Chi= Square=65.90, d f=51, p=value=0.07832, RMSEA=0.077

**Fig 1.** The Conceptual Model of Structural Equations of Citizenship Culture Based on realized and objectified capitals.



Chi= Square=65.90, d f=51, p=value=0.07832, RMSEA=0.077

Fig. 2. Estimated values of the Structural Equation Modeling of Citizenship Culture Based on realized and objectified capitals



Chi= Square=65.90, d f=51, p=value=0.07832, RMSEA=0.077

Fig 3. Estimated values of the structural equation model of the citizenship culture based on realized and objectified capital



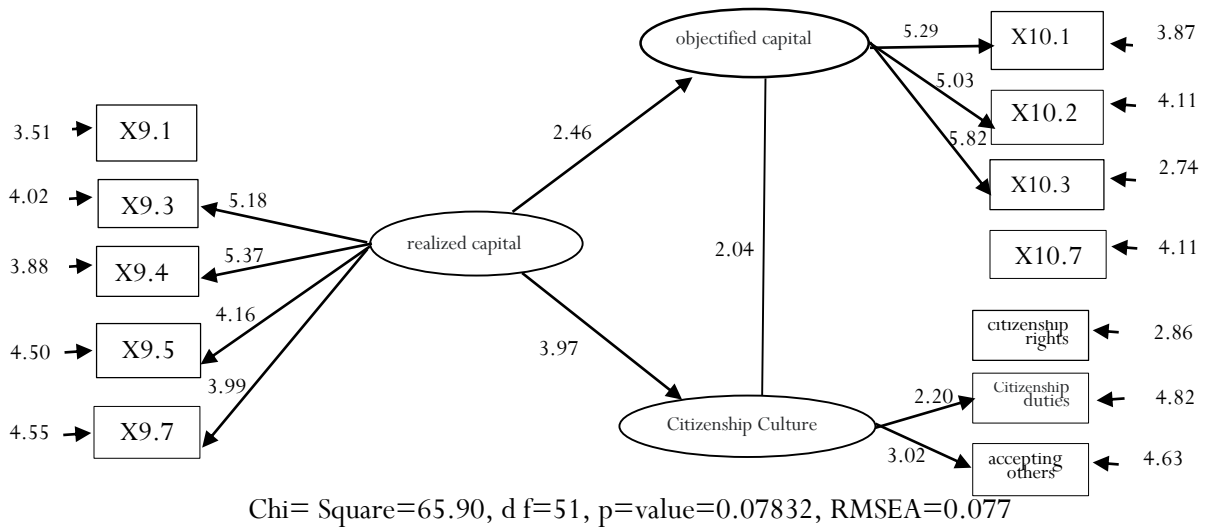


Fig 4. Values t of the model of the structural equations of the citizenship culture based on realized and objectified capital

Figures (1-4) show the relationship between the realized capital and the codes (X9.7, X6.5, X9.4, X9.3, X91), respectively, including the knowledge, skills and capabilities of citizens in the field of painting, calligraphy, computer, familiarity with art, poetry, literature, as well as visiting the museum, art, cultural and social exhibitions. Also, the objectified capital coded (X10.5, X10.4, X10.3, X10.2, X10.1), which include assets and consumption of goods and cultural activities, for studying books, newspapers, access to computers, the Internet, watching films of art, culture, and society, which, as a cultural capital, shows the relation of this capital to the citizenship culture.

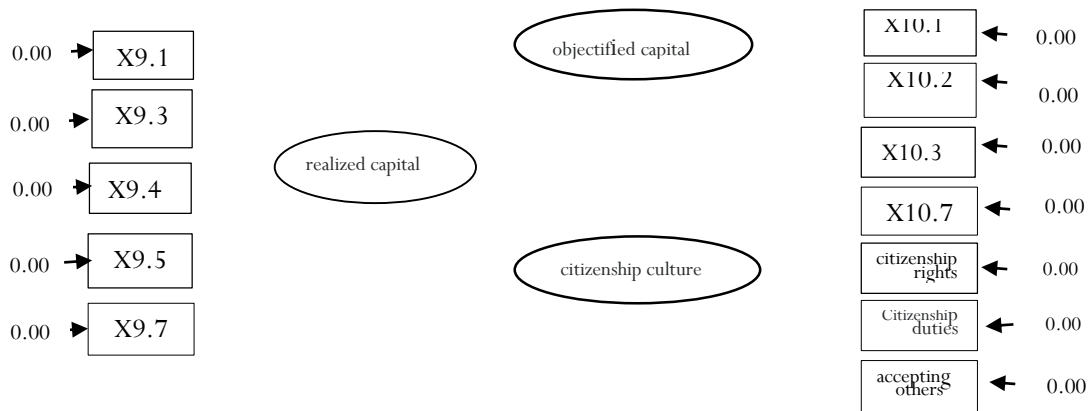


Figure5. The values of indicators for modifying the structural equation model of citizenship culture based on realized and objectified capital

As seen in the model of structural equations of the citizenship culture based on realized and objectified capital, the variables of realized capital and the objectified capital have a significant effect on the citizenship culture in that by increasing knowledge, skills, the ability of citizens to increase their citizenship culture rises. Also, the greater the amount of study, participation in festivals, and exhibitions, the higher the citizenship culture is promoted. The figure of the values of model correction indicators shows that in the

final model of the citizenship culture based on realized and objectified capital, all the paths between variables are examined and the paths that do not indicate the significant effect of variables are removed from the final model and all the paths showing significant differences between variables are considered. Consequently, the parameters of the final path model of the citizenship culture are presented based on the variables of the realized and objectified capital as in Tables 2 to 4.

**Table 2.** The values of direct effect of realized and objectified capital in the model of structural equations of the citizenship culture

Direct effect of variables in the model	Estimated value	Standardized value	standard error	T	P
realized capital on the citizenship culture	11/01	0/75	2/78	3/87	P< 0/05
Objectified capital on the citizenship culture	3/98	0/34	1/95	2/04	P< 0/05

In the final model of structural equations of the citizenship culture based on the variables of the realized capital and the objectified capital variables, the variables of realized capitals have a direct effect on the citizenship culture ( $B=0/75$ ,  $P < 0.05$ ), and the objectified capital on the citizenship culture ( $B=0/34$ ,  $P > 0.05$ ).

But according to the standardized value, it can be said that the direct effect of realized capital of  $\beta = 0.75$  on the citizenship culture is greater than that of the objectified capital ( $\beta = 0.34$ ).

**Table 3.** The Indirect Effects of Variables in the Structural Equation Model of Citizenship Culture Based on realized and Objectified Capital

Indirect effect of variables	Estimate d value	Standardized value	Standard error	T	P
Realized capital on citizenship culture	2/09	0/14	1/18	1/77	P> 0/05

In the model of structural equations of the citizenship culture based on the realized and objectified capital, the variable of realized capital has no significant indirect effect on the citizenship culture ( $B=0/14$ ,  $P > 0.05$ ).

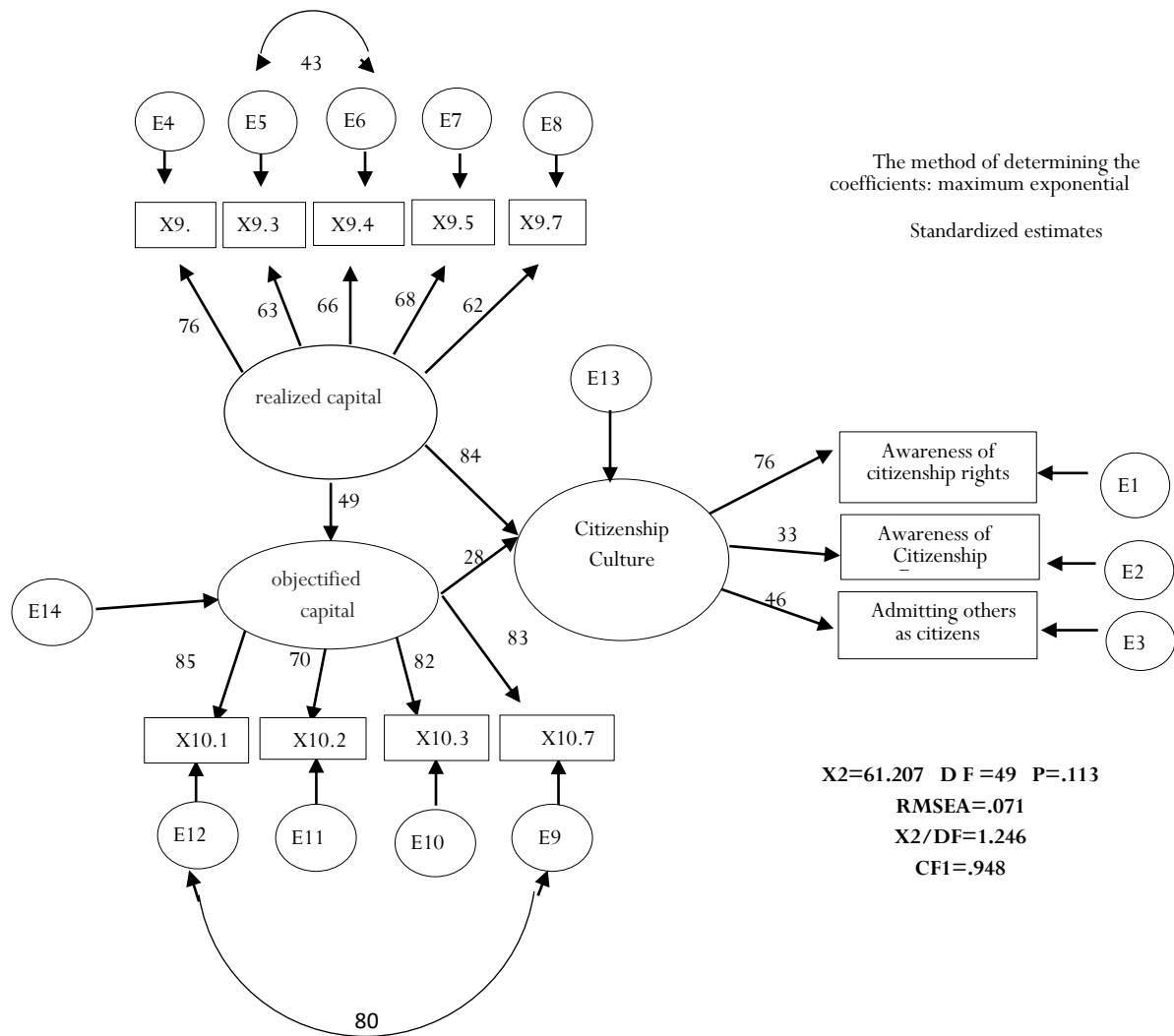
**Table 4:** Values of the overall effect of variables in the model of structural equations of citizenship culture based on realized and objectified capital

The overall effect of variables in the model	Estimated value	Standardized value	Standard error	T	P
Realized capital on Citizenship Culture	13/10	0/90	2/82	4/65	P< 0/05
Objectified capital on Citizenship Culture.	3/98	0/34	1/95	2/04	P< 0/05
Objectified capital on realized capital	0/52	0/42	0/21	2/46	P< 0/05

In the model of structural equations of citizenship culture, based on the realized and objectified capital, the realized capital variables have a significant overall effect on the citizenship culture ( $B=0/90$ ,  $P < 0/05$ ), and objectified capital on the citizenship culture ( $B=0/34$ ,  $P < 0.05$ ) and realized capital on the objectified capital ( $B=0/42$ ,  $P < 0.05$ ).

Therefore, the hypotheses of the research are confirmed and it can be said that the objectified cultural capital and objectified cultural capital have a significant effect on the culture of citizenship. The effect of the objectified cultural capital on the citizenship culture is significant.

To further confirm the developed model, the research data was analyzed using the Amos Graphics software, the results of which are shown in Fig. 6 and comparative Table 5.



**Fig 6.** the standardized values of the structural equation model of the citizenship culture based on the realized and objectified capital

As shown in Fig (6), according to the results obtained from the values of the structural equation model of the citizenship culture based on cultural capital, the effect of the realized capital, ( $X_{9.1} = 76$ ), ( $X_{9.3} = 83$ ), ( $X_{9.4} = 66$ ), ( $X_{9.5} = 68$ ), ( $X_{9.7} = 62$ ), as well as that of the objectified cultural capital, ( $X_{10.1} = 85$ ), ( $X_{10.2} = 70$ ), ( $X_{10.3} = 82$ ), ( $X_{10.7} = 83$ ), has a significant bearing on the citizenship culture.

**Table 5.** Comparison of Structural Equation Modeling of Citizenship Culture Based on realized and Objectified Capital with Two LISREL and AMOS Software

Model drawing	statistics	LISREL	AMOS	Acceptable domain	result
Maximum likelihood	P	0/078	0/113	P > 0/05	Approving model
	DF	51	49	-----	-----
	X2	65/90	61/21	-----	-----
	RMSEA	0/07	0/07	RMSEA < 0/08	Approving model
	DF /	1/29	1/25	DF < 2/X <sup>2</sup>	Approving model

The results of Table 5 show that the model drawn for the citizenship culture based on the realized and objectified capitals with the two LISREL and AMOS software in P statistics is higher in AMOS than in LISREL, but in both applications this statistics more than 0.05 is acceptable. In other statistics, the values obtained in both software are acceptable and almost similar.

## 5. Discussion

Recent outstanding developments in the concept and practice of citizenship have turned this issue into one of the most crucial and diverse debates on the democratic prospective in the international expanding community. Indeed, there is seen to be the greatest interest in the future of citizenship, and according to David Scobey (2001) as a return of citizenship, to political and public debate. Now, according to the research findings, the main question is how cultural capital can be explained by increasing the culture of citizenship. The citizenship culture, as mentioned in the article, has a controversial tendency to create and strengthen a communicative society. Only in modern times is it that the concept of citizenship of educated and elite people spreads to all members of a nation and the general public. One of the factors contributing to the development of citizenship behaviors to maintain cultural citizenship is the need to pay attention to cultural capital because cultural features are an important part of the assets of each society, which, in addition to a distinctive mental and attitudinal image, reinforces cultural behavior leading to cultural development. Therefore, it is necessary to develop knowledge about how to use cultural resources and amenities among the community to prepare the urban community for entry into the realm of citizenship. One of the most appropriate approaches in this area is the creation and revival of a radical model for the public sphere in the heart of the community concerns.

The more sustainable opportunities for dialogue and interaction with each other, the active participation of individuals consciously and freely in the context of social, cultural, and political considerations are factors that are effective in teaching citizenship behavior, and in this way, transformation, upheavals and movement towards transcendental goals can be brought about to, consequently, make the path of development smoother. Therefore, studying this topic is one of the most important social issues that must be addressed in the community's large-scale planning. The results of this research contain significant points that will be discussed further.

Comparison of research findings with those of other related studies shows the overall similarity of the final achievement; the results of Monad i's research (2006) refer to the impact of cultural areas such as cultural spaces of cities having a cultural burden, which can also be seen to change citizens' attitudes and behavior. The findings of this research also describe the development of the citizenship culture as a cultural capital in the realized and objectified dimensions. ZolfaliFam, Aghaee (1393) has pointed out a significant relationship between cultural capital and social commitment and emphasizes the significant effects of other dimensions of cultural capital on social commitment Gaverluk and Gaverluick (2014) consider cultural capital as the driving force behind an open model in the social environment. Giorgio (201) also considers cultural capital as a factor for the accumulation of social and human capital. Anderson's (2012) results indicate an increasing effect of cultural capital in the educational progress of children and suggests that access to cultural resources as a possible strategy can be effective in reducing the academic problems. Jaeian (1395) also uses the ideas of Bourdieu and the role of the cultural capital on interpersonal communication with an emphasis on social resilience and tolerance and believes that those with high cultural capital are better tolerant and socially compatible with community issues. In fact, its adaptability and social tolerance are of vital importance as a cultural behavior.

On the other hand, findings from the review of theoretical foundations point to the significant relationship between cultural capital and the citizenship culture. There is a significant relationship between the results of the research and the views of Turner and Bourdieu in the theory of access to economic, cultural and political resources. According to Turner's theory, citizen access to welfare, education, basic needs such as food and health, common freedoms and the speech freedom, which grounds the citizenship in all respects, can be achieved through the access of all citizens to the cultural resources and facilities. The right to cultural resources can be formed in cultural capital paradigm. (Turner 1997: 6-7) In Bourdieu's theory, any resource affecting a particular field and allowing an individual to gain a certain profit through participation in competition over it is capital.

Bourdieu then defines capital as forms of knowledge, skills, education, and benefits that a human possesses, and which allow him to gain a higher position in society. Thus, according to Turner and Bourdieu's theory, the access of all citizens to cultural resources and goods and the equal enjoyment of these resources can lead to the growth of the citizens which, in turn, can change the behavior of citizens and promote their culture. Therefore, the enjoyment of individuals from cultural capital can provide the citizens with the information and awareness necessary to increase the citizenship culture. The more knowledge, awareness and skills of a person, the greater his social position will be. Increasing the knowledge and skills can, in turn, also affect the culture and the citizenship behavior. Parsons is another thinker whose research results are consistent with his idea. For Parsons, a good and perfect citizen means that all classes and social groups have the rights and obligations that they must recognize, and others also understand these rights. Therefore, awareness from citizenship rights requires the provision of various types of resources and the creation of appropriate opportunities for the re-production of universal values.

Hence, one of the most important factors in knowledge and understanding of individuals is the level of enjoying cultural capital. With the increase of cultural capital, human's trait and behavior change, and responsible citizenship behaviors are shaped in society, and many social and cultural risks can be met by increasing awareness of cultural capital. Hence, changes created in human capital are expected to lead to a growing culture of citizenship among the community and a step towards the improvement and promotion

of the social and cultural environment. The empirical results of research on cultural capital and its relationship with the four dimensions of citizen's rights, namely, "the acceptance of others as citizens, the preference of collective benefits, awareness of rights and awareness of duties", indicate that the realized and objectified cultural capital has a significant effect on three indicators of awareness of rights, awareness of duties and acceptance of others as citizens. Thus, according to statistical analysis in the model of the final structural equations of citizenship culture based on the variables of realized and objectified capital, the variables of realized and objectified capital on citizenship culture ( $P < 0.05$ ) and objectified capital on citizenship culture ( $P < 0.05$ ),  $\beta = 0/34$  have a direct effect. But according to the standardized value, it can be said that the direct effect of realized capital,  $\beta = 0.75$ , on the citizenship culture is greater than that of the realized capital ( $\beta = 0/34$ ). Therefore, all three hypotheses are confirmed. In other words, the greater the citizen's access to cultural resources and facilities, the greater their awareness of their rights and duties. Also, with the increase of awareness and knowledge of citizens, their level of culture will rise, causing them to respect their rights but also the rights of others; on the other hand, the variable of preferences of the collective benefits on the individual one is not significant.

In fact, the undesirable outcome of this indicator can be as a result of the lack of knowledge and awareness, the inalienability of collective culture due to the lack of suitable spaces for the communication and dialogue of the Hamedani citizens. Cultural capital, as it was emphasized in theoretical foundations and the views of the experts, is realized and objectified in two dimensions, playing a key element in increasing the culture of citizenship. The greater the number of people in civil society having more access to cultural resources and facilities, and more access to their participation, the greater they will be strengthened as much as the culture and conduct of citizenship. Cultural capital as the engine of cultural development can be the most important factor through the mechanism of awareness for the community, for the emergence of responsible citizens' actions to promote the behavior and culture of citizenship. The important point to be paid attention to is the institutionalization of citizenship behavior and the development of the citizenship culture in the community which can be achieved with regard to the existing cultural capabilities of the approach to education, cognition, communication and dialogue in the public domain as, citizenship discourse is presently an elitist discourse which should turn into a public discourse. All citizens in their life world can be free from any discrimination to use equal opportunities. Therefore, in large-scale planning, it is necessary to create the context in which the citizenship culture transfers from the limited scope and domain of enlightenment into the public domain. Development of cultural capitals as assets of a community can be the basis for this ground. Creation of the opportunity for citizens to become more familiar with their living space has provided more belonging sense, resulting in a quality of behavior that plays a fundamental role in creating and improving the citizenship culture.

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