The Role of Cultural Identity in Social Participation of Students at the Faculty of Pharmacy, University of Tehran

Saideh Tork[1]; Zulfaqar Rashidi[2]; Saeed Aghaei[3]

1. *M.A. in Management and Planning of Cultural Affairs, Central Tehran Branch, Islamic Azad University, Tehran, Iran*
2. *Assistant Professor, Department of Educational Management, Roudhen Branch, Roudhen, Iran*
3. *Assistant Professor of Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran*

Abstract: Cultural identity is one of the forms of identity, which reflects individuals' attachment and sense of belonging to their culture. The primary objective of the present study is to investigate the role of cultural identity in social participation among students at the Faculty of Pharmacy, University of Tehran. As for methodology, this research is descriptive in terms of its objective, falls into the category of survey studies in terms of data collection, and is correlational in terms of data analysis. The target population of the study consists of all students at the Faculty of Pharmacy, University of Tehran (n= 2,500). A random sampling method, based on the Morgan table, was used to select a sample of 333 students. The data collection instrument used in this study was the standard Cultural Identity Questionnaire (Zaheri, 2013) and the Cultural Participation Questionnaire (Dorostkar et al., 2020). To investigate and describe the general characteristics of the respondents, descriptive statistical methods such as frequency distribution tables and mean values were employed. Inferential statistical methods used for data analysis are briefly described below. Furthermore, the data analysis was conducted using the software packages SMARTPLS and SPSS. The results revealed that all research hypotheses are confirmed. In other words, the variables of cultural identity, attachment to the homeland, language, traditions and customs were found to have an effect on social participation. In other words, these variables were identified as factors fostering the social participation of students at the Faculty of Pharmacy, University of Tehran.

Keywords: Cultural Identity, Social Participation, Attachment to Homeland, Traditions and Customs.

Introduction

Cultural identity has emerged as one of the primary concerns related to social cohesion and national integrity. Participation, as one of the fundamental concepts in sociology, is seen as one of the key pillars of any democratic system. In fact, the stability and durability of any democratic system depend on the committed and empathetic participation and cooperation of its members. Although this concept, like many other concepts in social and behavioral sciences, has a long historical background, it has been seriously discussed by scholars and researched by academics since the second half of the 20th century. Scientific and empirical studies on participation began to expand significantly when researchers began studying the development, causes, and impacts of social, economic, political, and cultural transformations. Thus, the concept and subject of participation emerged as an inseparable component of theories of development and social transformation. From the second half of the 20th century onward, the various facets, aspects, forms, types, scope, frequency, causes, and effects of participation—particularly social and political participation—have been the focus of attention and rigorous study by scholars. The concept of Musharikat, equivalent to the English word *"Participation"*, is an Arabic term derived from the root *mufā'ilah*. Its Persian equivalent is *hambāzi* (playmate) and *hamrahi (*which means to join or collaborate*)*. Another meaning of the term includes sharing, becoming an accomplice in an action, or the collective joint ownership of a thing through promotion and contribution. Contribution also refers to active and genuine contribution of an individual to an action, a reciprocal influence, or direct or indirect involvement in an activity (Anbari, 2020). Participation is also understood as having a share in something and benefiting from it, or joining a group and thus collaborating with it. Thus, from a sociological perspective, it is important to distinguish between participation as a state or condition (the

---

[1] Email: saeideh.tork@yahoo.com
[2] Email: z.rashidi76@gmail.com (Corresponding Author)
[3] Email: jalalipouria@gmail.com

act of joining) and participation as an action and commitment (the act of participating). In the first sense, participation indicates belonging to a specific group and having a share in its existence. In the second sense, it involves active engagement within the group and refers to the social activities carried out in that group. Oakley and Marsden, in another definition of participation, state: "Participation is the mental and emotional involvement of individuals in group situations that motivate them to contribute to the group's goals and feel a sense of responsibility toward achieving them." Three key elements in this definition are: "engagement, contribution, and responsibility." Social participation refers to various individual and group actions aimed at determining one's own fate and that of society, and influencing decision-making processes regarding public affairs. In other words, participation in social domain involves various individual or collective activities aimed at influencing decisions and policies of public institutions, ranging from lower to higher levels. People's cooperation in various groups, social programs, especially voluntary associations and NGOs, is indicative of social participation (Nasiri, 2020).

In response to rapid global changes, the concept of cultural identity is described as multidimensional, dynamic, and multifaceted. The social identity approach posits that cultural identity is rooted in group membership and/or self-identification with an ethnic or cultural group who share similar behavioural (e.g., language, traditions, customs), cognitive-developmental (e.g., identity exploration), and affective (e.g., attitudes, beliefs, sense of belonging) characteristics (Orogo et al., 2022).
Therefore, cultural identity is defined as an individual's sense of self derived from knowledge and membership in one or more social groups (cultural groups in this context) accompanied by affective and value-based importance. Participation forms the foundation of civil society and retains its vital significance for any society aspiring to progress. Culture in any society fundamentally shapes the formation of spatial environments (Gamasakhurdia, 2018). The presence of culture within architectural and urban spaces manifests through various modalities, including but not limited to elements, motifs, ornamentations, volumetric compositions, or specific plan configurations. Each building, as a constituent of architectural culture, is supposed to serve the function of materializing an intellectual concept through its external form, which is actually a tangible representation for evaluating culture. Maintaining cultural identity integrity is one of the most crucial and influential factors in the continuity and cohesion of generations (Cárdenas et al., 2021).

Today, developed countries have realized that achieving sustainable development requires the cultivation of civil and social institutions, along with the creation of conditions to expand public participation across various domains. Consequently, a diverse array of public organizations and parties have emerged and are actively engaged in political, economic, environmental, social, cultural, and educational spheres—often achieving remarkable outcomes. Aside from these social achievements, research has demonstrated that social participation is associated with enhanced psychological well-being, reduced stress levels, and greater life satisfaction. In order to make sense of the world and evaluate unfamiliar things, individuals construct shared understandings of phenomena, which function as "common-sense realities." These shared understandings which are grounded in cultural identity, are recognized as social participation. Social representations are cognitive-social systems composed of beliefs, ideas, practices, and values, serving as frameworks through which individuals orient themselves both in relation to the self and to their surrounding world. Their dynamic nature, particularly within cultural contexts, also act as levers for communication and dialogue—functions that are essential for fostering social participation (Andreouli et al., 2015).

The present study offers a deeper insight into how social participation, grounded in cultural identity, occurs among students through subjective dialogical exchange. Previous research has underscored the reciprocal relationship between social representations and social identity, particularly the role that social representations play in the construction and co-creation of social identity. However, investigating the impact of cultural identity on social participation represents a novel approach (Orogo et al., 2022).
These shared cultural constructs are guided by inter and intragroup dynamics that contribute to shaping social participation and, in turn, generate new social representations within the social reality of students.

Accordingly, the present study seeks to answer the question: What is the role of cultural identity in the social participation of students at the Faculty of Pharmacy, University of Tehran?

Significance of the Study
Humans are inherently social beings with a constant desire to establish connections with others. When individuals participate in decision-making processes that affect their fate, they experience a heightened sense of efficacy and self-effectiveness, perceiving themselves as valuable members of society, endowed with autonomy and the power of choice. One form of identity is cultural identity, which reflects an individual's sense of attachment and belonging to their culture. Cultural identity influences individual behavior; those with a cultural identity often feel a sense of duty and responsibility toward the values accepted within their society. Cultural identity fosters cooperation and participation of individuals within the society. When members of a society possess cultural identity, they unite during critical and decisive moments and strive to preserve their culture and community. Cultural identity is thus an effective factor for tackling societal challenges. Due to increasing scholarly interest in cultural identity, this variable has been examined across various sociological disciplines and, thanks to researchers such as Taheri, has become measurable via the development of specialized instruments (Latifi et al., 2021). Strengthening folk art, facilitating cultural exchange within communities, and enhancing social concord in multi-ethnic societies are key domains of cultural participation. Thus, achieving a well-formed cultural identity contributes to higher levels of individual social participation within society. According to the literature, there remains a significant research and empirical gap in this area within our country. Therefore, identifying the role of cultural identity in social participation is of paramount importance.

Objectives
Primary Objective
- Exploring the role of cultural identity in the social participation of students at the Faculty of Pharmacy, University of Tehran.

Secondary Objectives
- Exploring the role of attachment to land in the social participation of students at the Faculty of Pharmacy, University of Tehran.
- Exploring the role of language in the social participation of students at the Faculty of Pharmacy, University of Tehran.
- Exploring the role of traditions and customs in the social participation of students at the Faculty of Pharmacy, University of Tehran.

Empirical Literature
In a study titled "Factors that Influence the Cultural Identity of Iranian Students in Social Networks (Case Study: Facebook, Telegram, and Instagram)." Latifi et al. (2021) concluded that there is a significant correlation between the independent variables of presence and interaction, the type of network, the motivations for using the network, and the motivations of intercultural adaptation of students with the dependent variable of cultural identity. The results of path analysis indicate that the motivation to use the network with 0.71 of the path coefficient, the most factor, and the type of social network with 0.14 of the path coefficient has the least impact on cultural identity, according to the final model fitted in the components of cultural identity. According to the final model fitted in the components of cultural identity, the social system with 0.74 of the path coefficient relative to the language with 0.44 of the path coefficient has the most impact from independent variables. Based on the results, it is necessary to determine the needs and motivations of students in the field prior to any policy-making, decision-making, and future orientation in the field of social networks by policymakers and custodians purposeful use of networks and in the field of intercultural adaptation.

Alipour et al. (2020) investigated "The Effect of the Facebook Social Network on the Cultural Identity of Youth in Isfahan." The study demonstrated a significant negative correlation between the length of membership, users' amount of se and participation and activities in Facebook and their cultural identities and also there is a significant and positive correlation between considering Facebook contents as real and users' cultural identities. It means that the more the length of membership is, the more the users'

amount of use and participation and activity in Facebook and the weaker users' cultural identities. Shiani and Mousavi (2020) analyzed the state of social participation in Kerman city. Their findings indicated that social capital in Kerman is estimated to be at a moderate level, characterized by heterogeneity across its dimensions and components. In some dimensions, traditional forms of social capital prevail, whereas in others, modern forms are dominant.

In their study titled "A Sociological Examination of the Relationship Between Cultural Identity, Cultural Participation, and the Enhancement of Social and Cultural Security," Qaed-Amini et al. (2018) found a significant positive correlation between cultural identity and cultural participation with both social security and cultural security. Furthermore, their results demonstrated that dimensions of cultural identity—such as cultural heritage, media, customs, language, religion, norms, and beliefs—as well as dimensions of cultural participation—including audio-visual media, books and journals, cultural heritage, language, ritual and theatrical arts, sports activities, tradition-related activities, visual arts, and libraries—are positively and significantly correlated with social and cultural security.

In their study titled "Investigation of Socio-Cultural Factors Influencing Social Participation of Bandar Abbas Citizens," Nikkhah and Ahmadi (2017), found that social participation is significantly correlated with variables of social trust, sense of social belonging, social responsibility, feelings of powerlessness, age, education level, job status, and income. However, variables such as gender, marital status and being indigenous had no correlation with citizens' social participation. Furthermore, respondents exhibited a high subjective readiness for social participation but very low subjective readiness for participation. Overall, the level of social participation among the citizens of Bandar Abbas was relatively low. In a study titled "Investigation of Cultural Identity and Its Challenges in Tehran," Rahimi (2014), reported that 44% of respondents described the cultural status of their residential area as good. Additionally, 74.9% of respondents rated their neighborhood's cultural condition as excellent, very good, or good. The findings also revealed that only 6.9% of respondents perceived the cultural status of their neighborhood as weak. Given that identity is shaped by factors such as ethnicity, gender, preferences, and disabilities, it is suggested that people direct more respect towards cultural differences and prioritize efforts aimed at preserving cultural diversity and reducing conflicts. To recover lost identity, it is recommended that innate education replace adaptive education.

In their study titled "Social Capital, Identity, and Social Participation among Youth in Shiraz," Soroush and Afrasiabi (2010) surveyed 598 young individuals aged 20 to 29 in Shiraz. The results indicated a low level of social participation (an average of 4.8 activities out of 18 possible activities) among the youth. Among the contextual variables examined, only the level of education had a significant impact on participation levels. Those who engaged more in social participation tended to have higher-quality relationships characterized by greater intimacy, received more support (particularly in advisory and informational dimensions), and held stronger beliefs in the norm of reciprocity. Furthermore, youth with stronger national and religious identities as well as more modern gender identities exhibited higher levels of participation. The findings also suggest that while youth are subjectively inclined toward participation, the low level of new social capital within their social networks— which should serve as an empowering resource for action—limits their ability to participate objectively.

in a study titled "Cultural and Social Identity Among the Youth in Shiraz City in Relation to Media Influence" Javadi and Azizi (2008) argue that, in the social dimension, 92% of the respondents feel a strong sense of belonging to identity elements, while in the cultural dimension, 75% of the respondents share similar sentiments regarding their cultural identity in these two areas. in their study titled "Cultural Identity in Bicultural Young Adults in Ireland: A Social Representation Theory Approach" Ogoro et al. (2022) explore the nature by which first- and second-generation Irish young adults of (1) African descent, (2) Asian descent, and (3) Eastern European descent explore their cultural identity(ies) through communicating and interpreting social representations relating to their ethnic and national cultures. Using Social Representation Theory (SRT) and, more widely, Pro-culturation Theory as the theoretical underpinning, the study examined how grown children of migrants construct their cultural identity(ies) by exploring external social representations.

In their study titled "Participation in a New Group and Patterns of Identification in a Globalized World: The Moderating Role of Similarity", Cardenas et al. (2021), argue that globalization affects the identity of millions of individuals. This research first investigated whether participating in a new cultural group predicts higher identification with it while remaining in one's group of origin. Second, it tested whether the association between identification with the new group (following participation) and with the group of origin depends on the perceived similarity between groups. Studies 1 and 2 (in Kyrgyzstan) showed that participating in the American group predicted greater identification with Americans. This, in turn, positively predicted identification with Kyrgyz in contexts promoting similarities; a negative association between identities emerged when similarities were not promoted (Study 2). Studies 3 (in Kyrgyzstan) and 4 (in Canada) replicated these findings measuring similarity and with a repeated measures methodology (Study 4).

Izogo et al. (2020) conducted a study titled "Does the collectivism/individualism cultural orientation determine the effect of customer inspiration on customer citizenship behaviors?". In their study they argued that Calls for more research on how marketing signals inspire consumers into helpful behaviors across cultures have been made in previous research. This paper responded to these calls by examining the moderating role of cultural orientation (CO) on the relationship between customer inspiration (CI) and customer citizenship behaviors (CCBs) in the fast food restaurant setting. Results from two vignette experiments show significant differentials in how consumers experience inspiration and undertake CCBs across cultures. Specifically, the effects of CI on CCBs was stronger for collectivists than individualists. Additionally, the indirect effect of inspired-by on CCBs through inspired-to is moderated by CO. this study was unique because it demonstrates the mechanism through which CCBs occur in the fast food restaurant setting for consumers with CO differences

David et al. (2020), in their study titled "Youth Culture and the Rest of Life: Subcultures, Post-Subcultures, and Beyond" propose that cultures are highly complex and require time to fully recognize the presence of subcultures within society. The study suggests that opposing domains within ongoing discussions can be reconciled, and creative methods can be developed across groups and cultures, incorporating numerous factors and variables. In their study titled "Exploring the Roles of Social Participation in Mobile Social Media Learning: A Social Network Analysis" Norman et al. (2020) reveal that there are four roles of social participation in mobile social media, namely: (i) lurkers; (ii) gradually mastering members/passive members; (iii) recognized members; and (iv) coaches. The findings also indicated that over the course of four months, learners can inter-change roles of social participation. As a result, a roles of social participation continuum for mobile social media learning is proposed

Levasseur (2020), in his study titled "Inventory and analysis of definitions of social participation found in the aging literature: proposed taxonomy of social activities" explored the segmented levels of social participation. The research reveals that these levels are repetitive and can assist in identifying social participation at levels 3 to 6 in parallel, though concepts like participation and social engagement do not exhibit this characteristic. This taxonomy has proven valuable in pinpointing the focus of future investigations.

Conceptual Framework
Cultural identity serves as a cornerstone that guarantees the national identity and cultural independence in countries. Recognition of cultural identity is essential and vital for a society that aspires to enter the modern world. By recognizing the elements and sources of its own culture, a society can climb the ladder of progress and development. Cultural identity, understood as the distinctive cultural traits of a community, acts as a firm anchor during critical moments, through which, the community can, with the help of cultural identity and the sense of belonging it fosters in individuals, remain hopeful for the continuity of its cultural and social existence. Because, in general, the creation and reinforcement of unity and solidarity are made possible through it. Therefore, culture must be considered the most important and richest source of identity. Individuals and groups consistently form their identities by drawing upon various cultural elements and components, as these components have a remarkable ability to fulfill the human need for distinction and integration within a collective. "In other words, culture is

Saideh Tork; Zulfaqar Rashidi; Saeed Aghaei

both a source of differentiation and a cohesive force. When an individual organizes their life in a particular way, they essentially position themselves within a world that is separated from others by cultural boundaries and differences. Participation is not only an approach to achieving sustainable development but is also considered an objective of development in itself. This is because, without the participation of people in all areas of activity, development will not be possible, or at least not sustainable. Marckos & valton have outlined the fundamental importance and role of participation in social life at three levels. According to them, participation creates more favorable citizens. Therefore, at the first level, the role of participation is to shape the individual as an outstanding citizen. Through participation in public life, citizens increase their awareness and understanding of the issues that concern them. They become capable of understanding their own interests and how these interests relate to those of others. They also become deeply aware of the mutual needs individuals have for one another, and hone their skills and abilities for reflection, negotiation, and dialogue. At the second level, participation creates better communities. In this context, participation fosters trust-based norms and strengthens a community's capacity to coordinate individuals' actions in order to develop and improve valuable collective goods. The third level refers to governance approach. In other words, participation leads to better governance. Participation connects citizens' interests with those of official decision-makers and exerts pressure on them to be accountable for their actions. Furthermore, participation can directly contribute to the improvement and implementation of public policies and increase opportunities for crafting intelligent policies. Considering the fundamental role and function of social participation at the three levels—shaping outstanding citizens, creating better communities, and fostering optimal governance—it is evident how crucial cultural identity and social participation are for youth, as well as their close relationship with democracy.

Hypotheses
1. Cultural identity has an impact on the social participation of students at the Faculty of Pharmacy, University of Tehran.
2. Attachment to homeland has an impact on the social participation of students at the Faculty of Pharmacy, University of Tehran.
3. Language has an impact on social participation of students at the Faculty of Pharmacy, University of Tehran.
4. Traditions and customs have an impact on social participation of students at the Faculty of Pharmacy, University of Tehran.

Methodology
The present study is applied in terms of its objective and falls into the category of descriptive-survey studies in terms of research design, and is considered quantitative in nature. The data collection technique used is the questionnaire. The research population consists of 2,500 students from the Faculty of Pharmacy, University of Tehran). A random sampling method, based on the Morgan table, was used to select a sample of 333 students. The data collection instrument used in this study was the standard Cultural Identity Questionnaire (Zaheri, 2013) and the Cultural Participation Questionnaire (Dorostkar et al., 2020).

Findings

Table (1): Frequency Distribution of Respondents by Gender

Frequency %	count	gender
58	194	female
42	139	male
100	333	total

The findings from the above table indicate that 139 individuals (42%) are male, while 194 individuals (58%) are female.

16

Table (2): Frequency Distribution of Respondents by Age

Frequency %	count	age
45	149	21-30 years
32	108	31-40 years
14	45	41-50 years
9	31	50 years and above
100	333	total

Another descriptive finding from the sample pertains to the distribution of individuals across age groups. As shown, the highest frequency is observed in the age range of 21 - 30 years, comprising 45% of the total.

Table (3): Frequency Distribution of Respondents by Income

Frequency %	Count	Income
32	108	1-5 million Toman
42	139	5-10 million Toman
26	86	10 million Toman and more
100	333	total

Another descriptive finding from the sample pertains to the distribution of individuals by income groups. As shown, the highest frequency is observed in the income range of 5 to 10 million, comprising 42% of the total. In order to make decisions regarding the acceptance or rejection of hypotheses, the t-value statistic and the p value were used.

Table (4): Results of the Research Hypothesis Testing

Rejected/Confirmed	T statistic	Path Coefficient	hypotheses
accepted	16.034	0.671	Cultural identity has an impact on the social participation of students at the Faculty of Pharmacy, University of Tehran.
accepted	6.081	0.498	Attachment to homeland has an impact on the social participation of students at the Faculty of Pharmacy, University of Tehran.
accepted	2.090	0.170	Language has an impact on social participation of students at the Faculty of Pharmacy, University of Tehran.
accepted	3.310	0.211	Traditions and customs have an impact on social participation of students at the Faculty of Pharmacy, University of Tehran.

Primary Hypothesis
- Cultural identity has an impact on social participation among students at the Faculty of Pharmacy, University of Tehran.

The examination of the effect size of cultural identity on social participation reveals that the path coefficient is estimated to be 0.671. Given that the t-value is 16.034, which is greater than 1.96, it can be concluded that this path coefficient is statistically significant at the $p=0.05$. This implies that cultural identity has an impact on social participation among students at the Faculty of Pharmacy, University of Tehran. For each one-unit increase in cultural identity scores, there is an increase of 0.671 units in social participation scores. Therefore, based on the collected data, it can be stated that the research hypothesis regarding the influence of cultural identity on social participation is confirmed with 95% confidence.

Sub-Hypothesis 1
- Attachment to the homeland influences social participation among students at the School of Pharmacy, University of Tehran.

The examination of the effect size of attachment to the homeland on social participation reveals that the path coefficient is estimated to be 0.498. Given that the t-value is 6.081, which is greater than 1.96, it

can be concluded that this path coefficient is statistically significant at p= 0.05. This indicates that attachment to the homeland influences social participation among students at the School of Pharmacy, University of Tehran. For each one-unit increase in attachment to the homeland scores, there is an increase of 0.498 units in social participation scores. Therefore, based on the collected data, it can be stated that the research hypothesis regarding the impact of attachment to the homeland on social participation is confirmed with 95% confidence.

Sub-Hypothesis 2
- Language has an impact on social participation among students at the Faculty of Pharmacy, University of Tehran.

The examination of the effect size of language on social participation reveals that the path coefficient is estimated to be 0.170. Given that the t-value is 2.090, which is greater than 1.96, it can be concluded that this path coefficient is statistically significant at p= 0.05. This indicates that language influences social participation among students at the Faculty of Pharmacy, University of Tehran. For each one-unit increase in language scores, there is an increase of 0.170 units in social participation scores.

Therefore, based on the collected data, it can be stated that the research hypothesis regarding the impact of language on social participation is confirmed with 95% confidence.

Sub-Hypothesis 3
- Traditions and customs have an impact on social participation among students at the Faculty of Pharmacy, University of Tehran.

The examination of the effect size of traditions and customs on social participation reveals that the path coefficient is estimated to be 0.211. Given that the t-value is 3.310, which is greater than 1.96, it can be concluded that this path coefficient is statistically significant at p= 0.05. This indicates that traditions and customs influence social participation among students at the Faculty of Pharmacy, University of Tehran. For each one-unit increase in scores related to traditions and customs, there is an increase of 0.211 units in social participation scores. Therefore, based on the collected data, it can be stated that the research hypothesis regarding the impact of traditions and customs on social participation is confirmed with 95% confidence.

Conclusion
Cultural identity, understood as the distinctive cultural traits of a society, serves as a firm anchor during times of crisis, enabling a community to maintain hope for the continuity of its cultural and social existence by fostering a sense of belonging among individuals. Because, in general, the creation and reinforcement of unity and solidarity are made possible through it. Therefore, culture must be considered the most important and richest source of identity. Individuals and groups consistently form their identities by drawing upon various cultural elements and components, as these components have a remarkable ability to fulfill the human need for distinction and integration within a collective. In other words, culture is both a source of differentiation and a cohesive force. When an individual organizes their life in a particular way, they essentially position themselves within a world that is separated from others by cultural boundaries and differences. Participation is not only an approach to achieving sustainable development but is also considered an objective of development in itself. This is because, without the participation of people in all areas of activity, development will not be possible, or at least not sustainable. Marckos & valton have outlined the fundamental importance and role of participation in social life at three levels. According to them, participation creates more favorable citizens. Therefore, at the first level, the role of participation is to shape the individual as an outstanding citizen. Through participation in public life, citizens increase their awareness and understanding of the issues that concern them. They become capable of understanding their own interests and how these interests relate to those of others. They also become deeply aware of the mutual needs individuals have for one another, and hone their skills and abilities for reflection, negotiation, and dialogue. At the second level, participation creates better communities. In this context, participation fosters trust-based norms and strengthens a community's capacity to coordinate individuals' actions in order to develop and improve valuable collective goods. The third level refers to governance approach. In other words, participation leads to

better governance. Participation connects citizens' interests with those of official decision-makers and exerts pressure on them to be accountable for their actions. Furthermore, participation can directly contribute to the improvement and implementation of public policies and increase opportunities for crafting intelligent policies.

Regarding the hypothesis of the impact of cultural identity on social participation, Ghaed Amiri et al. (2018) conducted a study titled *"Sociological Examination of the Association of Cultural Identity and Cultural Participation with the Enhancement of Social and Cultural Security"*. The objective of this study was to examine the relationship between cultural identity and cultural participation in relation to increased social and cultural security among citizens in District 7 of Isfahan Municipality. The research method was applied in terms of its objective and descriptive in terms of data collection, utilizing a correlational approach. The results indicated that cultural identity and cultural participation is significantly and positively correlated with social and cultural security. Additionally, the study found that various dimensions of cultural identity (such as cultural heritage, media, customs, language, religion, norms, and beliefs) and cultural participation (including audio-visual media, books and journals, cultural heritage, language, ritual and theatrical arts, sports activities, tradition-related activities, visual arts, and libraries) were positively and significantly correlated with both social and cultural security. The findings of this research were found to be consistent with the corresponding hypothesis in the present study.

References

1. Andreouli, Eleni, and Xenia Chryssochoou. (2015). Social representations of national identity in culturally diverse societies. In The Cambridge Handbook of Social Representations. Edited by Eleni Andreouli, George Gaskell, Gordon Sammut and Jaan Valsiner. Cambridge: Cambridge University Press, pp. 309–22
2. Cárdenas, D. Roxane D. Galina L. Gorborukova, Geneviève A. Mageau, Catherine E. Amiot & Nazgul Sadykova (2021) Participation in a new cultural group and patterns of identification in a globalized world: The moderating role of similarity, Self and Identity, 18:6, 709-738
3. Dorostkar, Arnoush, Saberi, Haidi, & Bagheri, Nastaran (2020). Development and Validation of a Questionnaire on the Willingness to Engage in Social Participation. Journal of Psychometrics, 34, 7-24.
4. Gamsakhurdia, Vladimer. 2018. Adaptation in a dialogical perspective—From acculturation to proculturation. Culture & Psychology 24: 545–59.
5. Ghaed Amiri, A, Ebrahimzadeh, R, Sadeghi, M, & Abdi, H (2018). Sociological Examination of the Association of Cultural Identity and Cultural Participation with the Enhancement of Social and Cultural Security. Journal of Intercultural Studies, 13, 67-96.
6. Izago, E. Mpinganjira, M. OGBA, F. (2020). Does the collectivism/individualism cultural orientation determine the effect of customer inspiration on customer citizenship behaviors? Journal of Hospitality and Tourism Management, 43: 190-198.
7. Javadi Yeganeh, MR & Azizi, J (2008). Cultural and Social Identity among Youth in Shiraz with a Focus on the Role of Media.
8. Kennedy, Katie (2019). Positive and Negative Effects of social media on Adolescent Well Being, Minnesota State University, Mankato Cornerstone: A Collection of Scholarly and Creative Works for Minnesota State University, Mankato.
9. Latifi, M, Riyahi Nia, N, Ghaedi, Y, & Babaei, M (2021). Factors Affecting the Cultural that Influence of Iranian Students on Social Media Networks (Case Study: Facebook, Telegram, and Instagram). New Media Studies, 26, 1-10.
10. Mahmoudi, S, & Askari, Sh (2018). National Identity among Adolescents and Youth (A Synthesis of Available Persian Articles). Journal of Culture-Communication Studies, 3(10), 1-18.

11. Mango, Adriano (2015). Media snd the development of identity, Emerging trends in the social and behavioral sciences, 2, 1-14.
12. Moradi, F & Nadri, F (2020). The Association of Organizational Culture, Emotional Intelligence, and Psychological Capital with Job Self-Efficacy and Organizational Entrepreneurship in Employees of Khuzestan Water and Power Organization. Knowledge and Research Applied Psychology, 4(3), 78-87.
13. Moradian, M, Salehi, M, & Taheri, M (2020). The Relationship Between Organizational Culture and Knowledge Management at Islamic Azad University, Sars Branch, and Determining the Share of Each Component. Journal of New Approaches in Educational Administration, 5(1), 189-200.
14. Nasiri, M (2020). Examining the Impact of Social Participation Among Students. Gol Publication.
15. Nikkhah, H & Ahmadi, Z (2017). Investigating the Socio-Cultural Factors Affecting Social Participation of Bandar Abbas Citizens. Quarterly Journal of Socio- Cultural Development Studies, 1, 159-184.
16. Ogoro, Mamobo, Anca Minescu, and Mairead Moriarty. (2022). Cultural Identity in Bicultural Young Adults in Ireland: A Social Representation Theory Approach. Social Sciences 11: 230
17. Peterson, Sukanto, Samdin, Majid, Rahmat, Nasrun (2019), The Effect of Organizational Culture on Organizational Performance: Mediating Role of Knowledge Management and Strategic Planning, The International Journal of Engineering and Science, 6(6): 16-23.
18. Rahimi, Ali (2014). Examining Cultural Identity and Its Challenges in Tehran. National Conference on Civil Engineering, Architecture, and Sustainable Urban Management, Gorgan.
19. Salehi, S & Jamali, M (2020). Social Participation and Its Role in Social Concord. Quarterly Journal of Culture and Media.
20. Schlesinger, P. (2015). Mass Media and Cultural Identity, Research Gate, 1, 1-6.