Sociological Explanation of the Process of Formation of New Reference Groups and their Effect on the Formation of Citizenship Ethics in Iran over the Last Three Decades

Masoumeh Bashi[1]
Department of Sociology, Central Tehran Branch, Islamic Azad University, Tehran, Iran
Seyfollah Seyfollahi[2]
Associate Professor of Sociology, Science and Research Branch, Islamic Azad University, Tehran, Iran
Nayer Pirahari[3]
Assistant Professor of Sociology, Garmsar Branch, Islamic Azad University, Garmsar, Iran

Abstract: *Nowadays, different types of technology production and growth and as a result, increasing changes in various social, economic, cultural and ...have occurred with the intensification of the modernity and postmodernity[4] process. In the meantime, effective reference groups on citizenship ethics have also undergone significant changes, including changes in their patterns, methods and values. This study considered this important issue and was carried out aimed to "sociological explanation of the process of formation of new reference groups and their effect on the formation of citizenship ethics in Iran over the last three decades" in the academic year 2019-2020 and documentary method was used in this study. The theoretical framework of the research was formed by combining the theories of "Durkheim, Parsons, Habermas, Giddens, Wallerstein, Merton and Saifullahi approach". Purposive sampling[5] was used and data were collected by fish taking and content analysis techniques. The results of documentary studies show that, Intra-community factors, Extra-community factors, cyberspace and mass media have a significant effect on the formation of new reference groups over the last three decades in Iran. Also, new reference groups have a significant effect on the formation of citizenship ethics in Iran over the past three decades.*

Keywords: *Citizenship Ethics, New Reference Groups, Cyberspace, Mass Media, Intra-Community Factors, Extra-Community Factors.*

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Introduction

Citizenship, and consequently citizenship ethics, occurs in the developmental stages of urban society and there is a close and strong relationship between these items and meritocracy[6]. In fact, citizenship is considered as a multifaceted concept that gives individuals a legal identity and on the one hand shows the duties and responsibilities of individuals and on the other hand their rights towards themselves, others and in relation to the government and vice versa. The age of modernity has given meaning to citizenship and citizenship is the best way to develop a society in today's world with its emphasis on creating order and empathy or the same ethic of citizenship in people's lives. Citizenship ethics is defined as a moral and cultural process that must be done in a process of rational socialization. "According to sociologists, the family is the fundamental structure for institutionalizing values and norms during childhood in all cultures. But as age increases, many other structures such as peer groups, educational institutions, etc. play an important role in socialization of individuals "(Giddens, 2002: 103)." The family do early socialization (transferring norms, values) in childhood in the best way" (Tiberiu, 2015, 331).

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[1] Email: 251bashi@gmail.com

[2] Email: rped_almizan@yahoo.com (Corresponding Author)

[3] Email: n_pirahari@yahoo.com

[4] Postmodernity is the state or condition of being postmodern – after or in reaction to that which is modern, as in postmodern art (see postmodernism).

[5] Purposive sampling, also known as judgmental, selective, or subjective sampling, is a form of non-probability sampling in which researchers rely on their own judgment when choosing members of the population to participate in their study.

[6] Meritocracy is a political system in which economic goods and/or political power are vested in individual people on the basis of talent, effort, and achievement, rather than wealth or social class.

"School, peers, media, work environment and political environment, etc. are considered as other main effective factors on the institutionalization of values and norms of a society after the family. The social environment as well as the psychological environment of the society determines the type of institutionalization of citizenship ethics in each individual that determines the type of development, social adaptation and belonging to one or more specific social groups. This process is time consuming and repetitive (Genner & Suss, 2017: 1). Also, "individuals identify their morality in relation to the ethical contexts of others and in the group. In fact, ethics and group find meaning together because there is no morality without a group in which to define and act"(Leach & Etal, 2015: 123-149). In the meantime, reference groups, ie individuals or groups that members of society try to be like them, in terms of beliefs, feelings, behavior, etc are very effective on the process of citizenship ethics of individuals. According to the above reasons, it seems that the performance and role of traditional reference groups effective on the process of socialization of citizenship ethics of all members of society has undergone changes in Iranian society and the effectiveness of traditional references (family, religious authorities, etc.) in this process is decreasing day by day and new reference groups (celebrities, fashion designers, etc.) have replaced them. Another important point is that the Iranian society is currently experiencing an exceptional situation in the disintegration of the socio-cultural system and has faced the emergence of a phenomenon called new reference groups and reduced efficiency of traditional reference groups. Iranian citizens have become confused and unplanned due to the existence of different reference groups among their cultural and religious backgrounds with modern western culture. Although some studies have focused on the field of reference groups, culture or citizenship ethics, but it seems that there is no comprehensive and complete study (in Iran) about the process of formation of new effective reference groups on the formation of citizenship ethics and further studies are needed before the sense of responsibility of the main and traditional reference groups in the process of civic ethics in society is greatly diminished. Also, gaining more knowledge of the effective factors on the formation of new reference groups is possible by carrying done studies in this regard and they can be helped to plan properly in this field by informing traditional reference groups, especially political management to organize value and cultural turmoil in society. Therefore, the present study was carried out aimed to explain the process of formation of new reference groups and their effect on the formation of Iranian citizenship ethics over the last three decades.

Research Objectives
1. Explaining the effective causes and factors on the formation of new reference groups in Iran over the last three decades
2. Explaining the effect of new reference groups on the process of formation of urban ethics in Iran over the last three decades
3. Explaining the consequences of the formation of new reference groups in Iran over the last three decades
4. Providing practical, strategic and research solutions and suggestions in this regard

Research Background[1]
 Doran (2004) during a study entitled "Investigating the effect of cybernetic space on social identity" concluded that new communication and information technologies has changed the attitudes of individuals and communities towards themselves, others and the world by providing the possibility of the emergence of a networked society that identifies individuals and communities in new forms, in addition to the rules governing communication and interaction between human beings. Also, the effects of new communication media are changing the hierarchy of social group boundaries for individuals.
Entezari and Panahi (2007) during a study entitled "Investigating the relationship between the notion of structural openness with a tendency towards non-native reference groups in real and virtual environments and concluded that the tendency to non-native reference groups in the virtual environment is more significant than the real environment Hazeri and Sharifi (2009) in a study entitled "Investigating the socialization experience of first and second year high school students in Tehran and comparing it

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[1] Research background is a brief outline of the most important studies that have been conducted so far presented in a chronological order.

with two generations before " and concluded that in the new period, significant changes in the effective factors socialization has been made due to the existence of cyberspace and the weight of the effect of effective factors on this process has changed in the three periods of traditional, early modern and late modern. Memar et al. (2012) during a study entitled "Virtual Social Networks and Identity Crisis with Emphasis on Iran's Identity Crisis" concluded that most cyberspace users in Iran are the third generation and they are exposed to the effects of virtual social networks more than other generations and these networks have caused fundamental changes in institutions and identity-building groups. Mortezaei (2014) during a study entitkled "Investigating the Effect of Satellite Programs on the Selection of Tehran Youth Reference Groups" concluded that there is a significant relationship between the amount of hours of satellite use and the choice of reference group, that is, more use of satellite is associated with less inclination to the family reference group and ... and more inclination to groups of friends, actors and athletes and there is also a significant relationship between the hours and years of using the satellite and its type of program and changing and selecting the youth reference group. Ahoji (2018) during a study entitled "Investigating the relationship between the effect of the reference group, media, personal factors and the purchase intention[1] of adolescents in India" concluded that there is a positive and significant relationship between the reference group and the purchase intention. Also, the media and personal factors have a positive and significant effect on the purchase intention of teenagers and the most effect belonged to the Internet among the media. Monbe et al. (2018) during a study entitled "The Effect of Celebrity on Consumer Behavior and Purchasing Beauty Soap in Karachi" concluded that when companies select celebrities based on factors such as reputation (physical attractiveness, trust) and ....being emotional (passion, sacrifice), transfer (having effective communication, having a reputation theme) means the approval of product features. This shows the best match and it will have a positive effect on buyers' behavior. Fernandez and Panda (2018) during a study entitled "The effect of social reference group on the behaviour among female shoppers" concluded that information reference groups, useful reference group and reference group expressing values have an effect on female shoppers that the highest effect belonged to the information reference group and the exposure of a product also played an important role in the effect of the reference group on the behavior of female shoppers. Gainos et al. (2018) during a study entitled "The Effect of Celebrity Approval on Consumer Shopping Behavior in Goa (India)" aimed to examine the relationship between three groups of consumers (supporters/neutral/opposers of celebrity endorsement). According to the results, there is a significant relationship between supporters/neutral/opposers of celebrity endorsement except for education and place of residence, according to age, gender, occupation and income level, and in general, the characteristics of celebrities have a significant effect on the purchase intention of all people in varying degrees.

The theoretical framework of research
In the present study, the theoretical framework of the research was formed by combining the theories of "Durkheim, Parsons, Habermas, Wallerstein, Giddens, Saifullah and Merton". According to Durkheim, the individuality to whom rights belong is a moral individuality that emerges with the maturation of individuals within the moral framework of any particular society whose inner life has been transformed and enriched through internalization of cognitive, moral, and emotional education by other actors with whom the individual has interacted and it depends on a common culture that is oriented by the institutions and groups that are needed to maintain them. Collectively creates a mode of action between oneself and morality is considered as a regulator of relationships that areas of relationships change over time, because collective beliefs vary, and in today's societies, whether at the community level or at the level of some of the groups that make up those traditional criteria and norms have a weakening state, without replacing new norms and manifesting the consequences of anomie in the form of a kind of psychological and individual disorder and in the form of conflict between individual and selfish human personality with social and other personality (Heidari and Sarhadi, 2013: 95-94). Parsons has developed Durkheim's theories into the school of functionalism. He argues that by considering human beings as collective creatures, they have actions that are consistent with others and actions against others that are

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[1] Purchase intentions is frequently used by marketers as input for decisions regarding new and existing products alike (Morwitz, 2012).

performed based on social expectations. When the expectation is stable and clear enough, they can be called criteria or standards. At the same time, every human being expects others to react to him. These expected reactions are called privacy. Some active social sanctions make people obey them, that is, they play their social roles. An institution is formed of a set of actions and reactions; constraints, duties, norms, values, criteria and roles. When in a society some groups or the whole society made up of institutions, groups, standards or criteria and constraints can't control people, it can be talked about anomie or disturbance of values with Durkheim. On the one hand, there are completely clear and regular restrictions and criteria, and on the other hand, there are completely opposite conditions, namely the ruling (Piran, 2013: 149).

In recent years, Habermas has thoroughly addressed the subject of morality. Habermas has studied contemporary ethics in a fundamental way. Habermas has linked tradition with reason and presented an approach called the rules of discourse[1]-based discourse ethics[2] (Ford, 2003: 17). In Habermas's Discourse Theory, social actors present a set of ideas, intentions, requests, points of view, expectations and studies in the form of dialogue and in a freely, equitably, fairly and equitably way, so that drawing on a collective plan to pursue common public goals is necessary (Manouchehri and Nejati Hosseini, 2006: 25). According to Habermas, the traditional world has disappeared and it is no longer possible to use tradition and history as determinants of moral decisions, and a link must be established between tradition with intellect and an approach must be offered called discourse ethics that is based on the rules of dialogue. According to Habermas, the mass media and other information institutions of the society are of great importance in this regard. Cyberspace is the same Habermas public domain that analyzes communication action and conversational ethics; an area in which citizens can exchange views on important topics and issues of public news (Mohseni et al., 2019: 10). Also, Wallerstein believes that the world system is a social reality that encompasses interactions between nations, companies, families, classes, and identity groups of all kinds. According to Wallerstein, this system is in favor of the Western capitalism[3] (Wadia et al., 2017: 49). Globalization has not only an economic dimension and in practice a development model can be imposed on developing countries as well. A model that is effective on consumption habits, forms of production, lifestyles, ideology, cultural priorities, identity and even the shape of globalization and education organizations of countries (Sabouri Khosrow Shahi, 2005: 3-2). Also, when westerners dominate media and new media tools, especially satellite networks and the Internet, cultural, value and identity instability will emerge in peripheral countries. The fact is that the emergence of information and the emergence of new technology is due to the policies and power structures in society and those who have the power to be able to produce, control and disseminate information more effectively and efficiently (Haji Agha and Alizadeh, 2013: 50). Giddens believes that "According to all sociologists in all cultures, the family is the fundamental building block of childhood socialization, but as we age, many other structures, such as religious institutions, peer groups, educational institutions, Mass media will play an important role in the socialization of individuals "(Giddens, 2002: 103). There are also places where people can re-socialize and understand values and norms. He believes that socialization continues throughout life. The socialization process is carried out by different institutions, groups and factors (Ibid: 115). A kind of evolution between identity and society is formed by the process of globalization and the formation of cyberspace, and a virtual collective identity is created for human beings through the presence in cyberspace that shapes their identity along with other dimensions and creates the spontaneous identities for them and quickly disappear with the emergence of new identity patterns in this space (Mohseni et al., 2019: 13). Seifollahi believes that the social, economic system of peripheral capitalism has been formed in Iran due to the significant changes that have taken place in the socio-economic system of Iran from the time of the Constitutional

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[1] The rules of discourse are the rules that guide communicators in normal writing and conversation.

[2] Discourse ethics refers to a type of argument that attempts to establish normative or ethical truths by examining the presuppositions of discourse. Variations of this argument have been used in the establishment of egalitarian ethics, as well as libertarian ethics.

[3] Capitalism, also called free market economy or free enterprise economy, economic system, dominant in the Western world since the breakup of feudalism, in which most means of production are privately owned and production is guided and income distributed largely through the operation of markets.

Revolution onwards. Following such a development, it has disturbed individuals, social groups and the whole society in economic, social and cultural movements and participations and has prevented them from their goals and missions (Seifollahi, 2019, 114). Also, the balance of two important cultural sectors, namely disciplinary and communication culture (beliefs, values and norms) and objective culture (material, technical and technological) has been disturbed due to recent developments in human societies, and human beings are at a crossroads in terms of peace, inner excellence and the protection of heritage and human achievements. The ancient and traditional structure of Iranian society is disrupted in the face of the industrial civilization of the Western world due to historical reasons and its intra-system structure. The confusion and disturbance of the late balance of the two parts of culture are considered as the consequences of such an unintended and unstable transformation, and it seems that this is affected by the following three specific factors:

1. The nature of the structure of the social system of society
2. The influence and domination of Western culture and civilization
3. The selection of undesirable method of management and planning in dealing with the above two factors to manage and guide society (Ibid, 146-147).

According to Merton, socialization, the process of transmitting the values and norms of society is considered as the most important necessities. This process is carried out by institutions such as family, school, media, friends, etc. In fact, the emergence of institutions that provide these functional necessities is necessary to provide a quorum of agreement on social values and the transfer of norms and skills. Necessary for society, and the "reference group" is in the same framework, because "reference groups" are responsible for transmitting certain norms and providing the necessary criteria and standards to evaluate and benchmark the behaviors and beliefs of individuals. In fact, the emergence of institutions that meet the functional needs including social values and the transfer of norms and skills necessary for society is necessary for the need of society to provide an acceptable level of agreement on these functional necessities, and the "reference group" is in the same framework, because "reference groups" play an important role as administrator for transmitting certain norms and providing the necessary criteria and standards to evaluate and benchmark the behaviors and beliefs of individuals. People are affected by groups that are important to them. They choose certain groups as their role models. Specific groups selected as a basis for comparison and referral by individuals have the power to influence and influence their attitudes and behaviors, even if they are not members. An individual may be considered a member of different groups in different situations and in different directions due to the dynamics of structures and objective and subjective changes in society. There is a high probability for a person to socialize and be influenced by the norms and characteristics of the group and possibly her social mobility, if the person wishes to join a group and the group will be flexible in accepting new members for the person to be socialized and influenced by the norms and characteristics of the group and possibly his/her social mobility. In reference group theory[1], individuals, social groups and categories may also be considered as reference groups. Thus, the group selection process includes group or individuals selection as a reference framework. Now these individuals or groups may be related to the "membership group" or "insider group" or the "non-membership group" or "outsider group ". The non-membership group is also selected either because of the ability of groups to provide social status and prestige, based on the institutional structure of society for individuals, or individuals are isolated and marginal members of the group or because of open social systems where social mobility is relatively high, there is a greater tendency to select non-member reference groups (Entezari, 2005: 152-151).

Research Questions

1. Have Inter-society factors in the process of forming new reference groups had a significant effect on citizenship ethics over the last three decades in Iran?
2. Have Intra-society factors in the process of forming new reference groups had a significant effect on citizenship ethics over the last three decades in Iran?

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[1] Reference group theory is based upon the principle that people take the standards of significant others as a basis for making self-appraisals, comparisons, and moving into various social realms (Hyman & Singer: 3).

3. Has the existence of mass media in the process of forming new reference groups had a significant effect on the citizenship ethics over the last three decades in Iran?
4. Has the existence of cyberspace in the process of forming new reference groups had a significant effect on the ethics of citizenship over the last three decades in Iran?
5. Have new reference groups had a significant effect on the formation of citizenship ethics over the last three decades in Iran?

Research Method

A qualitative (documentary) method and fiche and content analysis techniques were used in this study. Therefore, exploratory studies were first conducted to identify documents on the citizenship concepts, citizenship ethics and reference groups, and the closest first-class sources available from the last three decades, including books, dissertations, articles, etc. (22 references) Was obtained by intentional sampling until data saturation and by taking notes and after content analysis and processing as a background and document in relation to the research topic was used and cited according to the research subject and questions.

Table (1): Citizenship Ethics Documents and New Reference Groups

Title	Year	Author	Source	No
Third wave	1983	Toffler	Book	1
Conflict between government and nation, Iranian History and Politics Theory	2001	Katozian	Book	2
Citizenship	2002	Falex	Book	3
Citizenship Immigration	2003	Castells and Davidson	Book	4
Iran and globalization, challenges and solutions	2005	Sariolghalam	Book	5
Iranians from ancient times to the contemporary period	2013	Katozian	Book	6
Youth Reference Group	2004	Hashemi	Thesis	7
Investigating the factors affecting the citizenship ethics of the youth of Kashan city	2013	Esmi Joshghani	Thesis	8
Do not politicize citizenship	2013	Ghani Rad	Newspaper	9
Citizenship Coordinates	2017	Moeidfar	Newspaper	10
Student opinion polls	2015	Javadi Yeganeh	News station	11
Sociological mechanism of formation, determination and change of reference groups	2017	Eyvazi	News station	12
A series of pathology topics of reference groups in the virtual age	2018	Azad Armaki	News station	13
Attitudes and behaviors of Iranians	2000	Kamali	Article	14
Types of Citizenship Rights in the Constitution of the Islamic Republic of Iran	2001	Esmaeili	Article	15
The reality of citizenship in Iran	2004	Tavassoli and Nejati Hosseini	Article	16
Citizenship from rights to responsibilities	2006	Piran	Article	17
Development Plans in Iran after the Islamic Revolution	2010	Shirzari	Article	18
Investigating the Relationship Between The Use of Foreign media and Reference group change of the Students of Islamic Azad University, Orumieh branch	2013	Haji Agha and Alizadeh	Article	19
Critique of the position of citizenship rights in the Iranian legal system with a look at the Charter of Citizenship Rights	2016	Taheri	Article	20
Investigating the trend of third generation attitudes in the field of reference groups in the 2001	2016	Hatami and others	Article	21
Charter of Citizenship Rights	2016	Charter of Citizenship Rights	Official document	22

Citizenship, Citizenship ethics-based documentary Studies findings & achievements

The present study was carried out aimed to "sociological explanation of the process of formation of new reference groups and their effect on the formation of citizenship ethics in Iran over the last three decades" which used the documentary studies method and was conducted based on documents related to the research topic. Citizenship, Citizenship ethics-based documentary studies findings & achievements and new reference groups -based documentary studies findings & achievements are presented in this section.

Citizenship, Citizenship ethics-based documentary studies findings & achievements

Citizenship, Citizenship ethics-based documentary studies findings & achievements are as follows:

- ❖ Citizenship has played an important role in modernity and was closely tied to the institution of the nation-state from the eighteenth century onwards. First of all, this combination is the legacy of the French Revolution of 1789, which had deep consequences for the future of citizenship.
- ❖ In the next stage, the globalization phenomenon changed the status of national citizenship and made important structural changes. These developments created the boundaries on which the government relied and turned citizenship into a global and transnational concept.
- ❖ Also, according to the sociological analysis of the history of Iranian citizenship before the Islamic Revolution of 1957, the social reality of citizenship and the sociological position of citizenship has taken the following four social forms during four historical periods:

1. **Ancient Iran: (Great Empires: Achaemenid, Parthian and Sassanid) Emperor, servants and subordinates (renunciation of citizenship[1])**

In summary, we can mention a few historical sociological points about the ancient Iranian period (renunciation of citizenship):

A. The imperial nature of the political system and the social formation of "slavery" have been fundamentally at odds with the idea of "citizenship."
B. The autocracy and despotism culture has been opposed to "free thinking and biological freedom."
C. The monarchical monarchy legal system was essentially a "duty-oriented discourse" rather than a "right-oriented"
D. The caste class system could not accept citizenship regardless of class, race, ethnicity or religion.
E. The religious system, inclined to "Considering the emperor as God" and to "considering citizens as slaves ", lacked a citizenship orientation.

2. **Iran after Islam until the Constitutional Period: Caliph, Sultan, Shah and Mawali-Raya (the likelihood of citizenship)**

Although the religion of Islam had a high capacity to pursue and " the likelihood of citizenship", nevertheless, according to the investigation of the historical and social facts in the geopolitical field of Islam, especially in Iran, the difficulties that are observed in the objective non-realization of Islamic capacities of the "bedrock of citizenship" in this geography. The rise of the Rashidun Caliphs, the Umayyad and Abbasid Arab Caliphates, the Persian, Turkish, Mongol, Turkmen, and Timurid kingdoms, the Qaraquyunlus, and the Agh Quyunlus, and the Safavid, Afshari, and Qajar Turkic-Iranian kingdoms are among the most important bottlenecks which is an incompatible and heterogeneous multicultural combination sociologically. The total orientations of Islamic socio-political thought in the period in question have been mainly centered around four axes. "Ruler and serf, serf and serf, leadership and ummah and collectivism versus individualism." These orientations did not have the proper capacity

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[1] Renunciation of citizenship is the voluntary act of relinquishing one's citizenship or nationality. It is the opposite of naturalization, whereby a person voluntarily acquires a citizenship, and is distinct from denaturalization, where the loss of citizenship is forced by a state.

to strengthen the possibility of citizenship and had led to the "denial of citizenship" as a barrier. Meanwhile, the sociological features of the political system of this macro-historical period have been further due. These orientations do not have the appropriate capacity to strengthen the possibility of citizenship and were a barrier to "renunciation of citizenship." In the meantime, the sociological features of the political system of this macro-historical period have been aggravated the situation.

3. Iran after the constitution before the Islamic Revolution of 1978: Indigenous tradition, Western modernity (the likelihood of citizenship)

In Iran, democracy, or at least the struggle for democracy, began specifically with the beginning of the twentieth century with the constitutional movement. In general, the Iranian revolutionaries in the constitution demanded the realization of a political system based on "freedom, justice, democracy and the rule of law"; the words that referred to "citizenship requirement" meant the feeling of the need for objective contexts for the acceptance of citizenship. But the issue of citizenship failed due to the existing institutional and cultural structure, and in particular the confrontation between constitutionalism and the legitimacy of the tragic tragedy of the execution and overthrow of many constitutionalists by the government. Thus, the historical and social opportunity was not created successfully to strengthen the contexts and bedrock of citizenship, and resulted in incomplete citizenship. With the beginning of the Pahlavi regime, which is mentioned with term independent absolute characteristics, quasi-modern, authoritarian, militaristic and nationalist, providing context and strengthening the fields of citizenship found a certain orientation. For example, we can mention the modernist measures and plans in only two dimensions of cultural and economic development and not political-legal development, which is the main basis of citizenship.

4. Iran since the Islamic Revolution of 1978: Republic, Religion, Democracy, Citizenship (Creating Citizenship)

It can be said that the 1979 revolution is the second major structural change in Iran in a recent century after the constitution. Important components of political arrangements in Iran after the revolution of 1957 that have a strong relationship with "citizenship status" include: decision-making levels, mechanism for appointing officials, the public participation process and supervision of political management. The nature of political arrangements is formally "bottom-up". That is, it is based on the "choice and participation" of the people. Here, we only deal with the nature of "formal democracy", the participation of the people and the mechanism of control over the election by the elected people is considered as one of its formal components, and of course is linked in its position with "citizenship status" positively. That is, it leads to the strengthening of the contexts of "creating citizenship" preliminary. But there is a need for the objective realization of "perfect democracy" to achieve "perfect citizenship". Two key categories of "citizenship in principle" and "citizenship in action" can be used to explain the sociology of this issue.

5. Islamic Republic and "Citizenship in Origin"

1. **Constitutional Discourse and Citizenship Rights**
    1. Although the term "citizen" is not used in any way in the constitution, unlike many existing constitutions, especially the Western version, some of its principles are in "interaction with citizenship" despite these provisions.
    2. Three categories of principles can be distinguished from each other in the review summary of principles of the Constitution and Citizens' Rights:
        A. The first category refers to the set of principles that has been emphasized without any conditions, as the "right" of the members of society. (Sixteen Articles). To realize the most of the above-mentioned laws, the main legal obstacle is that the necessary prediction has not been made to deal legally with the individuals and institutions that prevent the implementation of these principles. The interpretation of the laws about the words and terms used in the laws is another obstacle in this direction, which opens even new circles of laws in practice.

B. The second category refers to a set of principles whose constraints and restrictions are also specified in their text (Articles 22, 24, 25, 32, 33 and 47). An important obstacle to realize the mentioned principles is in the point of which institution, device or organ is the authority to determine the conditions of these articles? Different interpretations that can be made of these articles is another obstacle.

C. The third category refers to laws which oversees the conditional rights of citizens. The basic conditions in this category of laws include: not to violate the principles of Islam, not to violate independence, freedom and national unity and Islamic norms, not to oppose Islam and the public interest and the rights of others. In the present study, the main challenge is the realization of this category of constitutional articles, the uncertainty of the legal system to determine the legal limits and the generality of the conditions that the legislator.

2. Case Laws of the Islamic Consultative Assembly and Citizenship Rights

1. The word "citizen" is not mentioned in all of these laws, which refers to the relative legalization of "civil citizenship" and the words "individuals" or "persons." are used.

2. The interaction of the case laws is very limited in the field of "political citizenship". At the same time, the participation considered by these laws is more in the form of a kind of "passive political participation in favour of state" than a kind of "active political participation in favour of civil society." The development of a culture of political participation, the participation in national and local elections, and the conditions for participation in elections for voters and elected officials are the main axes of these case laws.

3. Serious criticisms can be made about the election law and especially the conditions of the "elected". For example, women have been barred from running for president due to the legal requirement that "the president must be a male religious politician". Also, "limiting the circle of political participation" can be created by achieving sensitive conditions for the elected, especially conditions such as "belief and commitment and practical commitment to Velayat-e-Faqih." Although the nature of political selection structures is tied to the ideological political conditions specific to political regimes in any political system, but there is no ban on the presence of women by issues related to the gender of candidates, at least in the case laws.

4. The case laws of the parliament have relatively more interaction with citizenship in the field of "social citizenship". These laws covers education and literacy and public culture, housing, health, employment and social security insurance.

5. In general, these case laws have consequences that can be limited and relatively related to strengthening the position of civil, political, and social citizens.

3. The place of citizenship rights in economic, social and cultural development plans

According to the results of content analysis of these plans (1989-2004), "citizenship" and relevant issues have had very little reflection in these plans, so that it is not explicitly mentioned. Some of strategies contained in this plan has formally had the potential to strengthen, expand and promote the fields and contexts of "creating citizenship".

1. There was no integrated plan for the socio-economic development of the country before 1989 and during the war (Mousavi's government), and thus it is necessary to seek the desired solutions in the annual budget laws. During this period, which lasted for ten years, the concern of the country and the government has been war and dealing with acute and critical issues, as well as decisive ones, and "citizenship partnerships" of another kind can be observed. It means a kind of "patriotic-ideological-revolutionary citizenship." For example, mass mobilization of adolescents and young people to participate in the war.

2. The nature of the first and second development plans (1989-1995) that were on the agenda of Hashemi Rafsanjani's government (Sazandegi (constructive) Government)

after the end of the Iran-Iraq war and was shifted for reasons mainly "social welfare" or carelessly "social citizenship and welfare » to" Civil and Political Citizenship ".

3. In Khatami's government (Eslahat government), which relies more on the Third Plan (2000-2004), it has shifted to "civil and political citizenship."

4. The fourth development plan (2005-2009) has been complementary to the third development plan and in the same direction.

5. Also, according to the fifth and sixth plans (2011-2021), these two programs have paid the incomplete and one-dimensional attention to urban cultural development and citizenship-related components.

4. Charter of Citizenship Rights

1. There is no definition of citizenship rights in this charter. It is necessary to provide this definition because there is no comprehensive definition of an issue until it can be identified.

2. Absence of any definition of political crimes and security crimes and contrary to the interests of the system and the lack of definition of a fair trial, which is considered as one of the most important new legal issues.

3. Some of the topics mentioned in this charter are not the rights of citizens in principle, for example, Articles 16 to 18 refer to some of the policies governing elections, electoral irregularities, election financing, and the place of the broadcaster in elections that is the place of these issues in the election laws.

4. If literary and legal concepts are used, regardless of their exact meaning, the design of ideals far from the logic and legal system governing society is a generalization and ambiguity in many of the titles and phrases of this charter. For example, article 24 is very ideal in which of an honest government pays attention to the public opinion and avoids extremism and arbitrariness.

5. Many of the rights enshrined in this charter refer to the same rights as those enshrined in the constitution and other laws for which there is no executive guarantee, and the charter emphasizes only those.

6. The status of this charter is unclear in terms of domestic law; it means that it is among the laws or it is just a work plan of the government, it is approved or it is considered as the internal regulations of the executive branch.

7. It is not clear whether this charter is able to create a new right or obligation; because only the legislature has the authority to do so.

8. It is not clear what institution is primarily responsible for protecting and guaranteeing citizenship rights in the legal system of the Islamic Republic of Iran.

Table (2): Findings & achievements citizenship, Citizenship ethics-based documentary studies in different periods in Iran

Social form	The cultural situation governing the society	Building relationships	Government	Period	No
Refusal of citizenship	Tyranny, lack of free thinking, task-oriented discourse, the king in the place of the gods	The emperor and his servants	Achaemenids, Parthians, Sassanids	Ancient Persia	1
Possibility of citizenship	Extreme ethnicity, domination and repression of the masses, social inequalities, the shadow government of God	Ruler and serf, serf and serf, leadership and ummah, collectivism versus individualism	Rashidun caliphs and rulers of Arabic, Persian, Turkmen , Mongol and Turkish	Islamic Iran before the Constitution	2

Citizenship requirement	Modernist programs in two dimensions of cultural and economic development	Dominant, absolutist, authoritarian, quasi-modern, nationalist militarism	Qajar and the first and second Pahlavi	Iran after the Constitution until before the Revolution of 1978	3
Creating citizenship	Citizenship in essentially, citizenship in practice	Formal democracy	Political arrangements are a form of " bottom-up"	Iran from the Islamic Revolution of 1978 to 2020	4

Table (3): Findings & achievements of citizenship rights-based documentary studies in the laws of the Islamic Republic of Iran

1-Constitution and Citizenship Rights	1
Article 6 :In the Islamic Republic of Iran, the affairs of the country should be governed by public opinion through the election of the president, members of the Islamic Consultative Assembly, members of Islamic councils and so on. Article 3: Ensuring legitimate political and social freedoms, eliminating discrimination, equitable opportunities for all, ensuring the full rights of men and women, judicial security and equality against the law. Article 12 to 19 : Ensuring the freedom of followers of Sunni and Sunni Islamic religions, observing the immunity of individuals, their lives, property and reputation from illegal attacks, prohibiting inquisition and freedom of the press Article 3, 6, 26, 27 and 59 of constitution : People's participation in determining their political, economic, social and cultural destiny, reliance on public votes in the administration of the country, election of officials and members of parliament and members of councils, freedom of membership in various legal parties and associations, formation of legal gatherings and marches, necessity of referendums Article 3, 21, 28 to 31 and 43: Providing free public education, creating fair economic facilities, covering public insurance, creating employment, social security and health welfare services for all.	
2-Subject Laws of the Islamic Consultative Assembly and Citizenship Rights	2
-The right to freedom of political activity (Law on Party Activities 1985) -The right to freedom of religious minorities) Law on Objectives and Duties of Education / 1987) -The right to freedom of the press) Press Law and its amendment / 2000 and 1985(-the rights of citizenship) Law on State Vazart/ 1985(-Judicial Law) Laws of the Court of Administrative Justice, Islamic Punishment and Prisons Organization / 1980/ 1990/ 1985 International human rights (Law on the Accession of the Government to the Convention on the Prevention and Punishment of Apartheid, Convention on the Rights of the Child and Nuclear Accidents , 1982, 1993, 2000 -Laws of social order and security (Laws of the police force, Ministry of Intelligence and the Revolutionary Guards, 1981, 1990 , 1995 -Criminal Law (Law of the Ministry of Intelligence, Crimes of the Armed Forces and Investigation of Administrative Violations1992,1993, 1995(/	
Development plans (economic, social and cultural) and citizenship rights	3
_Before the year 1989 and during the war (the state of Mousavi) Lack of a codified plan for socio-economic and cultural development in the country _First and second development plan-1989-1995 :after the end of the Iran-Iraq war in the agenda of the government Hashemi Rafsanjani) administration building (with " social citizenship and welfare". _Third Development Plan (1989--1995)(Khatami) reformist government and the " citizens 'civil and political' -The fourth development plan(-2005-2009), complements of the third development plan _The fifth and sixth development plan-(2011-2021) Incomplete and one-dimensional attention of these two programs to urban cultural development and components related to citizenship	
Charter of Citizenship Rights	4
_ Lack of definition of civil rights -Absence of any definition of political crime and security crimes and contrary to the interests of the system and the lack of definition of trial. -Some of the titles in this charter are not civil rights at all.	

-The use of literary and legal concepts, regardless of their exact and correct meaning, the design of ideals far from the logic and legal system governing society, generalization and ambiguity.
- Many of the rights enshrined in this Charter are the same rights enshrined in the Constitution and other laws for which there is no enforcement guarantee.
-In terms of domestic law, it is not clear what is the status of this charter ;It means that it is among the laws, or it is just a government work program, it is a decree or the internal regulations of the executive branch.
_It is not clear whether this charter is capable of creating a new right or obligation; because this is only within the competence of the legislature.

Findings from the achievements of modern reference groups-related documentary studies
The following findings were obtained from the achievements of reference groups-related documentary studies:
Since the 1981s, the change of reference groups has entered the Iranian social literature. Many researchers have examined the reasons for the change of the Iranian reference group in these three decades, which are the main reasons for the change of the reference groups include: The communication revolution, the misplacement of society, the pursuit of exogenous development, the valuation of wealth and the creation of value compliments, and the loss of the legitimacy of reference by local groups**.** Also, the concept of "media" seems to be tied to "change". Excessive exposure to the mass media has a significant effect on changing individual, collective thoughts, values, identities, and interests. There has been a shift in the reference groups of current generations in the current–driven media era. This shift has a significant effect on socialization and determining patterns of life. If parents, educational institutions and peers were important reference groups in the socialization of individuals before this, now the media of the active reference group is of utmost importance in it, and they have reduced or eliminated the role of other reference groups. Reference groups are found in this era that are more in cyberspace than in real space. They are in the media rather than in the neighborhood. Also, various factors such as rapid population growth, widespread migration and urban development, the expansion of social relations and a significant increase in mass media and cyberspace (internal and external), etc. have had a significant effect on social and cultural developments in recent decades in our society and new social conditions are provided for different groups, including the young population of the society. Under these circumstances, there has been a change in effective behavioral patterns and resources on beliefs, values and behaviors, and citizenship ethics. Variety has been created in these patterns and resources due to the social communication development, the attribution of individuals to various professional, educational, intellectual, etc. groups, especially the use and influence of new mass media such as radio, television, press, satellite and Internet. The evolution of the communication revolution is considered as a key factor in globalization that has made by the private sector of industrialized countries and has been exploited politically by governments.

Also, given that reference groups are the source of cultural innovation and define a kind of standard for culture and ethics, cultural and moral dynamics are destroyed by the weakening of these groups, and cultural and ethical standards decline, and in fact a kind of popular culture and ethics without quality and lack of dynamism in society grows. On the one hand, the government wants to shape its own culture and strengthens its own reference groups, contrasts with the informal culture of having new reference groups, and on the other, the national media does not provide the conditions for the activity of new reference groups. As a result, new reference groups have entered cyberspace and foreign media due to the prevailing algebra in real space and also play a role in national media and in these spaces. This conflict has weakened a kind of culture and ethics of citizenship between traditional reference groups and new reference groups, and has faced the new generation with multiplicity and has created a kind of confusion that is very effective on the type of ethics of citizens.

Findings of the achievements of documentary studies show that marginal and rival reference groups (celebrities, actors, artists, parvenus, etc.) or new reference groups replace traditional reference groups (professors, teachers, clerics and cultural figures). Nowadays, due to changes in focal countries, the globalization phenomenon, the coercion governing national media, the negative management of the country's political structure, exogenous development and class changes, the import of Western goods and services, rapid access to the achievements of other civilizations, paying attention only to the material

and hardware dimensions of Westernism, formalism and a selective view of the Western achievements (ignoring rational-critical thinking and reasoning, hard work, etc.) along with economic fluctuations caused by international pressures, the emergence of parvenus due to windfall wealth (due to these fluctuations and government rents[1]) and the consequences of these developments, including leisure lifestyle[2], temporary, costly, consumption and consumption lifestyles inspired by Western reference groups, unbalanced development and feeling deprivation, unfair distribution of opportunities and capital, emergence of economic issues along with economic corruption, weakening of reference patterns related to traditional culture (clergy, leaders and elites of the system), the introduction of new reference models, lack of diversity in the official culture, the neglect of traditional authorities in areas of new life (technology, entertainment, sports, physical appearance, etc.), boredom of groups such as youth and women from traditional groups, cultural onslaught and cultural vulgarity due to the existence of media and cyberspace as the main actors in guiding public opinion, distribution of symbolic capital (titles, positive titles and symbols) around new authorities in comparison with traditional authorities Changes in the attitude of the audience, representation of actors, artists, models and parvenus along with welfare, freedom, fun, security, comfort and convenience, the Kaaba of imaginary aspirations for Iranian youth, representation of traditional reference groups in austerity, poverty, isolation, suffering and hardship without understanding the needs and requirements of the new world, such as paying attention to the body, entertainment, sports, etc. lack of critical skills and media literacy of users, increasing the extent to which human beings are freed from the shackles of pre-modern times and increasing the possibility of activism of actors.

Table (4): Findings from documentary achievements of reasons for the formation of new reference groups in the last three decades of Iran

Reasons for the formation of new reference groups in the last three decades Iran	Number
Existence and expansion of new mass media, virtual space, social networks (the effect of mass media and cyberspace in the process of new reference groups formation)	1
Developments in the focus countries (Inter-community factors)	2
The globalization phenomenon (Intra-community factors)	3
Central imports and Western services and material and hardware contentment of the countries of the center (Intra-community factors)	4
Lack of rational-critical thinking, hardworking, goods production based on need in the focus countries (intra-community factors)	5
Cultural attacks and cultural vulgarity with maximum access to different information through mass media and cyberspace and maximum display of new reference groups such as: parvenus, fashion designers, celebrities, artists, athletes, including footballers, etc. (The effect of mass media and cyberspace in the new reference groups formation process)	6
Exogenous and uneven development, Creating social distinctions and feelings of deprivation. (Intra-community factors)	7
Economic, social and cultural changes in Iran over the recent decades, such as: significant increase in mass media and cyberspace, expansion of social networks, mass migration, rapid population growth, urban development, community growth, creating new needs and. .. (Inter-community and intra-community factors and the effect of mass media and cyberspace on the new reference groups formation process)	8
Economic fluctuations due to international pressure and sanctions, the emergence of parvenus due to economic fluctuations and government rents, access to wealth, windfall and lifestyle changes, changes in leisure, travel, Imitation of extra-group authorities (Intra-community factors)	9
Economic corruption in the fields related to national sovereignty and weakening the position of the clergy, leaders and political elites and the tendency towards opposing reference groups, including critics, artists, celebrities, etc. (Intra-community factors)	10

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[1] Government rent is levied on property owners under their land leases from the Government and is chargeable whether or not the property is occupied.

[2] A way of life in which leisure and free time play a prominent role. Leisure activities (e.g., hobbies, recreation, self-selected activities) largely or entirely replace obligatory activities (e.g., work for pay), as is the case for people who have retired from full-time paid employment.

Access to new domestic and foreign reference groups all the time and everywhere due to the existence of cyberspace and the representation of life throughout freedom, fun, fashion, etc. Artists, models, etc. against the representation of life throughout suffering, solitude, deprivation , The austerity of traditional groups and showing the contradiction between these two groups, as well as the Kaaba of aspirations, showing the lifestyle, etc. New reference groups for Iranian activists and the lack of correct and appropriate response of traditional reference groups to new needs	11
Easy access to all sections of society through smart tools to cyberspace and social networks	12
Lack of critical skills and lack of media literacy of media and cyberspace audiences (intra-community factors)	13
The loss of the richness of real space and institutions such as schools, public life and pull people into the cyberspace and modern reference groups (the effect of new groups)	14
Political confrontation and conflict between formal culture and informal culture and the denial of the presence of informal culture in the national media (Intra-community factors)	15

Summary and Conclusion

Citizenship and consequently citizenship ethics occur in the urban development stages and there is a close relationship between citizenship and meritocracy. Also, individuals face two types of value identities, individual identity and social identity, and citizenship ethics consists of both types of identity, the institutionalization of which is influenced by several factors, including reference groups. Nowadays, different technologies have been produced and developed, and as a result, there have been increasing and significant changes in various social, economic, cultural, etc. areas with the intensification of the modernity and postmodernity process. In the meantime, important and significant changes have been made in effective reference groups in the field of citizenship ethics. Some of the most important of these changes are: changes in their patterns, methods and values, in a way, new reference groups are formed in Iranian society, according to numerous evidences in the last three decades. Accordingly, the present study was carried out aimed to "sociological explanation of the formation process of new reference groups and their effect on the formation of citizenship ethics in Iran over the last three decades" during 1999-2020 and the documentary method based on background, theories And documents related to citizenship, ethics of citizenship and reference groups were used in this study.

According to the findings of the achievements of documentary studies related to the subject, objectives and questions of the present study, community atmosphere is in conflict with the idea of "citizenship" in Iran due to the monarchical nature and the role of divine succession of the political system and social formation of "Slavery", and individuals did not enjoy citizenship rights in Iran for centuries because of the people's perception of them as commoners and subjects. Unbalanced citizenship rights were formed in the constitutional revolution as well, and modernist actions and programs were directed only in two dimensions of cultural and economic development and not in all dimensions under the Pahlavi regime. The only nature of "formal democracy" is in the current system of the Islamic Republic and "civil citizenship" is not fully formed, neither in "principle" nor in "practice" due to weakness in law, obstacles to law enforcement and lack of monitoring the implementation of laws.

Thus, it can be concluded that, in Iran, citizenship and citizenship ethics have not been formed as expected in the modern and postmodern world, and it is true that today the general public lives in cities and the title of "citizen" is given to them. But the duties, contracts, and affairs that lead to the development of relationships between urbanites have not yet been formed and the content of relations, interactions, and commitments still remains in the same traditional style and context, largely around the four axes of "ruler and serf", "Ra'yat sndRa'ee", leadership and collectivism versus individualism." Thus, citizenship rights and, citizenship ethics cannot grow well in such an environment. On the other hand, in the last few decades, we have faced maximum access to all kinds of information through mass media and cyberspace and maximum display of new reference groups due to the existence and expansion of new mass media, cyberspace, developments in the focus countries, developments in the global arena, the globalization phenomenon, changes and developments in various fields in Iran, lack of rational-critical thinking about hard work, production of goods based on need in the focus countries and on the other hand, central imports and Western services and satisfaction with the material and hardware

dimension of the countries of the center and a clear and significant change is amade from traditional reference groups to new reference groups with different values and norms from our traditional value society over the last decade. Also, the government has tried to shape its own culture and strengthen the reference groups of its own culture and to confront the informal culture that has new reference groups in these three decades and allow the use of this space because of determinism governing the real space as well as the national media. As a result, informal culture and its representatives, ie new reference groups, have entered cyberspace and foreign media due to the prevailing determinism in the real space as well as in the national media and play a role in these spaces. This conflict has somehow eroded the standards of culture and ethics of citizenship between traditional reference groups and modern reference groups, and, in fact, has developed a kind of vulgar culture and morality without quality and without dynamism in society. Also, it has also confronted the new generation with value and normative multiplicities and has caused a kind of confusion. The results show that new reference groups have been formed in the last three decades due to external factors, internal factors, the existence of mass media and especially cyberspace that affect the civic ethics of all, especially young people and face. They have made them with value and normative multiplicities. The results of this study are consistent with the results of Ahoji (2018), Fernandez and Panda (2018), Gainos et al. (2018), Monbeh et al. (2018), Doran (2004), Entezari and Panahi (2007), Memar et al. (2012) and ..... Also, the results can also be explained with a theoretical framework based on the views of "Durkheim, Parsons, Habermas, Giddens, Wallerstein, Merton and Saifullah approach".

Human societies in the past, simple societies, were formed with the limitation of reference groups, which was typically a set of kinship and religious classifications. All the values and norms that propagated the interests of kinship were tribal and collective interests, and not the needs and choices of the individual or his/her merit in such societies, including Iranian society. In such a society, the social status that is the reason for choosing the reference group by the individual could be achieved by choosing traditional reference groups such as father, mother, husband, patriarch, cleric and ... In such a society, the recognition and expression of one person was considered a law and had to be implemented for others, and the institution of religion had a clear and significant effect on other institutions and reference groups due to the religious nature of Iranian society. There was complete harmony between the individual and the reference groups, and the individual was moving in the same direction that society expected of her/him, thus maintaining both social order, social status, and individual prestige. After new technologies were introduced and in parallel with the socio-economic and cultural developments that started from the focus countries as planning countries and its effects continued to the peripheral and semi-peripheral and programmable countries, including Iran, and also due to the globalization phenomenon and global culture using mass media and especially in recent decades despite cyberspace, the dominance of individual culture over collective culture, social movements were created due to changes in jobs, division of labor, entry into new groups , paying attention to others important groups. In this situation, traditional society transcends collectivism and "us" interest to the extent that it becomes a complex and modern society through modern reason, individuality, "self-interest". The person adds to the number, volume, quality and quantity of his/her reference groups due to more mobility and to achieve his desires as well as evaluations, gaining prestige, etc. and chooses new reference groups for himself separately from the group, such as the family, in which she/he does not even have a membership in them, but she is considered an important reference and base, is evaluated and similar. In such a situation, on the one hand, as human freedom, flourishing of talents, individualism and efficiency increases, on the other hand, public morality decreases and there is a conflict between traditional and modern values and norms and anomie anomic conditions arise.

Given that new technologies were considered as tools of domination (focus countries) over consumer countries, as well as the issue of globalization, consumer developing countries, including Iran, have been inadvertently attacked by these products and without the necessary preparation in the infrastructure of society. Given that globalization was imposed on developing countries, it was not only designed in economic and technological terms, but in fact as a model of development. The model that targets consumption habits, forms of production, lifestyles, ideology, cultural priorities and .... countries. Thus, the balance between values, norms, material and technical culture is disturbed due to changes, changes

and economic, social, cultural changes and developments, as well as the existence of cyberspace and new mass media in the focus countries and its entry and effect on (peripheral- Semi-peripheral) due to incompatibility with infrastructure and incompatibility with culture as well as the type of needs of these countries and has been effective on the values and moral and cultural norms of societies.

Our society has also been affected by this global wave, especially in the last three decades, and has faced many bottlenecks, including in terms of culture and civic ethics, as well as the reduction of the effectiveness of traditional reference groups, and has faced emergence of a phenomenon called new reference groups. New reference groups in cyberspace and the media, rather than in real space, display new and even conflicting values of indigenous cultural values and norms in a variety of ways, and have been placed in a higher position than traditional reference groups and have always been with people everywhere in society with the help of new mass media and cyberspace due to immediate and easy access on the one hand, and on the other hand, these new patterns themselves are under the influence of external reference patterns and groups due to the existence of these spaces and moment-to-moment access, and the dissemination of non-indigenous values and norms in society, and with all the strategies used by the Islamic Republic in dealing with the consequences of the capital system in the economic, social and cultural spheres, the West has not been able to create a strong barrier against these invasions. But given that the challenges do not always lead to the breakdown of order, traditional and modern reference groups that have emerged from different social backgrounds are able to present a set of ideas, expectations, and demands that draw a collective plan for pursuing common public goals and to critique social and cultural issues in the public sphere (real and virtual) with clear positions, with equal freedom, fairness, and also to express different types of views and attitudes about the issues and issues under discussion and dispute through mass media and other information tools such as virtual networks and determine the nature and content of their accepted values and norms in the form of citizenship rights and duties, and finally achieve a new framework and theory of Iranian and Islamic citizenship ethics.

Meanwhile, the political management of the country can play an important role in this communicative action between the two reference groups and create an appropriate dialogue space for this important issue and help reduce the distance between generations, traditional and modern reference groups. In this way, it created understanding and agreement among individuals, groups and also the political management of the country to achieve the best mechanism for the realization and formation of citizenship and citizenship ethics. This will be possible if all groups and institutions, especially the political leaders of the country, take responsibility in order to regulate the socio-cultural system and a proper citizenship ethic will be formed with our society in the light of this public responsibility.

Finally, considering the current Corona era, it can be concluded that in the Corona and post-Corona era, the scope of cyberspace and mass media on the one hand will cover the most detailed and private aspects of human life and on the other hand, this space has become a public arena where most social life-related matters are and will be presented in cyberspace, some of the most important these matters include buying, selling, studying in various scientific, technical, artistic, etc., even medical cases, visiting and visiting families, and ..., certainly, the activity of individuals, especially young children, adolescents, young people, parents, as well as the activity of new reference groups, as well as the birth and reproduction of these groups will increase. It should be noted that technologies and planning are growing globally in this regard, with the centrality of the focus countries, and the focus countries have done detailed and studied planning about cyberspace and the use of mass media using integrated plans and based on their needs to achieve their goals in globalization. In fact, globalization is considered as a powerful process that in a relatively short period of time will leave countries that can't adapt to it, but if exploited and planned properly, it will lead to economic, social, political development of the countries of the world, including Iran. Thus, it is of utmost importance that the political management exploit the globalization process as well as cyberspace, etc., taking advantage of the potential capacities in the country and considering the basic needs, climatic and cultural conditions, and the type of economy and livelihood. Iranian and ... and provide the causes of economic, social, political and cultural development of the country without fear or ignoring the phenomenon of globalization, cyberspace and mass media with planning in a careful and appropriate way with the country's infrastructure.

Suggestions and Solutions
Suggestions and practical solutions

1. A review of both traditional and modern values and norms is needed to achieve a minimum intergenerational gap and minimize cultural backwardness.
2. We do not know what will happen in the third wave which we are going through and each society will go in its own direction with its own potential. Thus, we need to increase our potential, accept global changes and developments, and guide cyberspace users towards optimal use.
3. The resilience of traditional groups should be increased and they should not want to impose their own values and accept that reality is just them.
4. It is suggested that a friendly relationship be established with the new reference group and that a space be created for both groups to have a clear definition of their desired values in order to reach a collective agreement on this issue.
5. It is recommended to prevent cyberspace filtering and used to present Iranian values and in line with the phenomenon of globalization.

2-4-6. Strategic suggestions and solutions

1. It seems that four decades after the victory of the revolution, the constitution of the Islamic Republic of Iran needs to be revised and even amended, especially regarding the rights and duties of citizens, including the people and officials. It is also necessary to determine the authority responsible for monitoring the observance of citizenship rights and to specify exactly which institution is responsible for it.
2. It seems that it is necessary for the domestic media and cyberspace, especially Islamic Republic of Iran Broadcasting, to use a transparent approach in the selection criteria of suitable programs, artists, experts in various fields, etc., and considering the real needs of the majority of Iranian actors, based on that, a plan should be presented or people should be invited and negative and coercive approaches should be taken, special tastes should be applied, and avoid adopting negative and coercive approaches, applying specific tastes, and making hasty decisions which leads to an intensification of apathy and distrust of national virtual social media and networks.
3. Also, the political management of the country can play an important role in the communicative action between both traditional and modern reference groups and create a suitable dialogue space without domination of power, repression, deception, etc. through the media and internal spaces for this important issue and thus help reduce the gap between generations, traditional and modern reference groups, build trust, understanding and agreement among individuals, groups, as well as political management can build its proper culture and civic ethics of society for society to achieve the best mechanism for the realization and formation of citizenship. This will be possible through the accountability of all groups and institutions in order to regulate the socio-cultural system.

Providing suggestions for research solutions

It is recommended to subsequent researchers to compare the effect of modern and traditional reference groups on the formation process of citizenship ethics.

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