Investigating The Relationship between Cultural Citizenship & Tehran Municipality Approach (Tehran as a City for All) to Present a Management Model for it

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Abstract: *Citizenship has dimensions and rights that if we can investigate its cultural dimension and rights, we will face a new approach called cultural citizenship, and for its definition should be said that cultural citizenship as the acceptance of the presence of all citizens with any cultural differences in an urban geography. Since Tehran urban management has made the slogan "Tehran as a City for All" as its emulation (model), so, the study of the phenomenon of cultural citizenship in a city like Tehran, which has consisted of ethnicities with different cultures, and providing a model, is a great necessity to investigate cultural citizenship status. The study by purpose of investigating the relationship between cultural citizenship and Tehran Municipality approach (Tehran as a City for All), using theoretical foundations and meta- synthesizing or qualitative content analysis methods, has tried to present a relatively "comprehensive" model with data analysis in four dimensions of " Theoretical foundations - principles and values - the institutional dimension and relationship between them - and the spatial reflection that is the result of pre-defined codes in research. Library and documentary research methods (combining the results of previous researches) have been used to collect data. The results of the research have considered the two components of cultural tendencies and the acceptance degree of these tendencies with the principles and values govern them, and in the institutional dimension: network structures, and in the spatial reflection dimension: urban management levels, and urban governance model is the basis of its model.*

Keywords: *Model, Citizenship, Cultural Citizenship, Urban Management, Urban Management Approach.*

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Introduction

The world's urban population; In the twentieth century, and especially between the 1970s until the end of this century, it has had an unprecedented growth rate, so that at the beginning of the third millennium, more than half of the world's total population consists of urban population, and this important event occurred while according to forecasts, until 2050, the world's urban population will double from 2.5 billion to 5 billion people. It should be noted that the major share of the increasing growth is related to developing countries, which sometimes more than 70 to 80 percent of the population are belonged to them. For various reasons, including the increasing immigration rate, in recent decades, Metropolises managers have witnessed the integration of different cultures. This issue has confronted the administration of cities with different traditions and racial, ethnic, linguistic, and traditional communications and conflicts. Until now, theories of urban sociology, in order to explain and offer solutions to urban conflicts, analyzed categories based on social classes, occupations, levels of education, urban climate, etc., so that they can achieve generational and universal social laws of the world.

This method was not practically solving all the problems and for this reason, it was criticized; thus, socio-cultural analytic models largely replaced the previous universal models. Stevenson, 2003: 8 at the end of the twentieth century, the phenomenon of globalization challenged the status of national citizenship, and although global citizenship dates back to the ideas of Socrates and Kant, but, the idea was revived by economic, social, cultural and political developments of recent decades. According to Bryan S. Turner (2001), quoting Shiani (2011), the major developments in the structure of the contemporary world, have included two contrasting processes; On the one hand, sharp gaps towards regional autonomy and localism, and on the other hand, the powerful concept of globalism and global political responsibilities has made citizenship be exposed to change and development, and increasing the junction of culture and citizenship has also been as one of the significant developments in recent

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political discourse (Shiani, 2011: 62-37). Iran, like many developing countries, has experienced the process of rapid urbanization in recent decades, and therefore, rapid urbanization; In addition to the necessity of having various and diverse facilities, demands and needs, it has had significant effects on how humans communicate with their living environment and has led to the emergence of numerous urban issues and problems. So, this fact and the need to face its consequences has introduced a new paradigm of urban management to international organizations, local governments (municipalities) and local authorities (city councils) and Citizens. So, the main element of this paradigm is "citizenship" and "culturalization" of this phenomenon, and it has closely relationship with the principles of development and participation in urban affairs. Developments in recent decades have led to the importance of culture and the culturalization of the political, social, and economic field. Therefore, the culturalization of citizenship is an inevitable Issue. Nowadays, theorists have concluded that in addition to social, economic and civic needs, citizens have needs in cultural field, and civil, political and social citizenship cannot meet the cultural needs of individuals. Therefore, investigation concepts such as cultural rights and cultural citizenship have put on agenda of recent researches (Azani.et.al, 2011: 82-83).

However, the omission of recent theories on the features of cultural citizenship, in accordance with the approach expected by Tehran urban management, has made this issue be considered as main purpose of the present study. In fact, because the main question of the research is whether there is a suitable model that explains the dimensions, components and indicators of cultural citizenship with the approach of Tehran urban management or not? And considering the review of background showed a negative answer in this regard, so it caused the research to be defined and followed in order to achieve this model.

Literature & Research Theoretical Foundations

The first origins of citizenship date back to the ancient Sumerian state. Their influence is even seen in many urban planning models that has shown the tendency of urban planners to take private ownership and the permanent possibility of dividing plots of land. After Sumer, citizenship was established in Greece and the Athens polis. With the formation of the Athens polis (city state), for the first time, direct democracy was experienced. In Athens, only men born by Athenian parents were considered as citizens. Every citizen could make a law by attending the Agora Legislative Assembly if he gained 6,000 supporters, and that law would be registered in his name. On the other hand, the Athenian political culture was a kind of culture of adult men. Only Athenian men over 20 years old they were qualified for citizenship. Women, children; and the slaves and foreigners resident in Athens were not known citizens and argued for this deprivation: first, they are not able to fight to defend the government or, if they be able, they are unreliable. Second, they have not had the rationality necessary to be loyal to government values and therefore they are a source of civil commotion (Castells & Davidson, 2003: 104). In fact, the history of the new concept of citizenship dates back to the emergence of modern society after the Renaissance (15th century AD) and especially the French Revolution, 1789. This new concept has passed a period of 250 years of change, including the following events. : Declaration of the Rights of Man and the Citizen (1789), The American Revolution (1790), The Charter of Human Rights (1870), consolidation of the Voting Right System, Civil Rights and Voting Right Law (1914, 1964 and 1965), consolidation of a Welfare State after World War II (1945), the collapse of the Soviet Union (1992) and the bipolar system of the world, the return of neoliberalism and the challenge of welfare states, and finally the emergence of globalization and new social movements, but in a classical division, Marshall as the best-known theorist of the citizenship, has summarized citizenship changes in three periods which are still widely cited: the consolidation of civil citizenship rights at the end of the 19th century (individual freedoms, freedom of expression, property rights, freedom of religion); the expansion of political rights in 20th century (voting right and participation right) and consolidation of social rights of citizens from the second half of the 20th century (right to welfare, civil services, Social services, security, justice, etc. (Marshal .TH, 1994).

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Background of researches in Cultural Citizenship
In the new era and with the increasing growth of communication media and other informative tools, citizenship has taken on a cultural concept, postmodernism has provided the most important presuppositions in this field. In postmodern theories of citizenship, marginal voices, their voices and narratives (demands) of urban daily life are considered. The mentioned topics can help the process of building their group and individual identity, which the issue can be facilitator of transition from citizenship (in its traditional sense) to cultural citizenship. In the concept of cultural citizenship, we are dealing with the issue of identity and the process of its formation and construction, rather than the issue of nationality (which in the sense of citizenship is common).

Cultural citizenship refers to a person who has the right to life based on his/her culture and identity. In fact, in the discussion of cultural citizenship, identity creating to different people of society is an important issue. In this interpretation, citizenship culture is created. The concept of cultural citizenship seeks to exclude xenophobia from society, while in the traditional perception of the citizenship concept, type of xenophobia prevails, and according to this point, individuals receive an equal right to life. In other word, in the traditional and classical definition of citizenship, "other" is denied and a type of fear of it is formed in "oneself"; While in cultural citizenship, to "other" is respected as a part of society (although different from the dominant groups), and in fact society is composed of pluralistic and sometime static oneself that together create a whole (by make importance in differences) (Bokharaei. et. al, 2017). In cultural citizenship, there is the power of having different narratives of life and different demands and voices of different social and cultural groups is noticed, which the issue contributes to the cultural plurality in urban society. Communication media as the most important factors of late globalization, in the transition from traditional and classical citizenship to cultural citizenship, can play the most important role. In a democratic society, the communication media have released from state exclusively mode, and various cultural and social groups can use communication media and tools to develop their culture and lifestyle. This subject can help to develop the pluralism culture in society and consequently citizenship culture. With a brief study in Iranian society, it can be said that still in the society structures, especially urban structures, different voices are not noticed (demands) and limited voices and narrations are governing these structures. Marginalized groups, especially women and ethnic groups, are still marginalized and have little presence in the heart of urban institutions. In fact, their voice of urban daily life, is considered as an insignificant issue. In addition, other institutions (such as the newspapers and television, etc.) as tools for the developing of cultural citizenship, have also contributed to this issue. In fact, marginalized groups (especially "women and ethnic groups") in Iranian society are deprived of such tools and there is a type of media exclusivism in Iranian society, which is in contrast with the concept of cultural citizenship, which emphasizes the pluralitlism of social groups. In general, the transition from traditional citizenship to cultural citizenship requires make importance to marginalized groups and paying attention to the society cultural diversity as well as their demands and voices (Tehran Municipality Urban Studies and Planning Center, 2018).

Stevenson (2003) in a study entitled "Cultural Citizenship in the Cultural Society" cosmopolitanism approach seeks a suitable cultural citizenship model for cosmopolitanism. In this paper, he proposes

various themes and issues. He discusses democratic concepts of civil society, extra cultural concepts the impact of mass communication on media development, globalization, and political identity concepts. In particular, he stresses on the discuss importance of the discusses by Habermas and Fuko in understandings of citizenship culture. Finally, considering and using of some proposed themes by (Habermas & Fuko), he discusses the education styles for modern citizenship (Stevenson, 2003:8).

Muller (2010), in a paper entitled Cultural Citizenship Performance, Audiences, and the Multicultural Politics of Drama TV, suggests that public culture is an important resource for cultural citizenship activities, and examines how multicultural drama television programs may be used in Building communication and cultural reinforcement in multicultural societies. The basis of his discussion is a large study on auditory responses, and it was clearly designed to develop intercultural understanding and generation tolerance, which for most viewers placed a limited set of lists to display emotion. Although they sometimes understood political issues during this work, but, in certain circumstances it was led to cultural citizenship Performances. Muller argues that their analysis has shown that emotional conflicts in multicultural drama may lead to unresolved topics about the role of cultural differences in viewers' daily lives. According to the findings, Muller defines citizenship performance as an rebellious action (movement) that requires further mediation in public and private life, which is a means for policy and or civic performances to produce vital social impact (Muller, 2010:193- 208).

Goode (2010) in a paper entitled Online Cultural Citizenship, Digital and Internet Culture, examines the relationship between Internet-based media citizenship and cultural citizenship. This study argues that engaging with cultural citizenship assistances are transcendental arguments beyond the misconceptions of the digital divide. In this study, Goode suggests that in cultural citizenship, available questions, insights and knowledge of culture, as well as the intercultural and extracaltural stresses of society should be evocated as online. The results have showed that research in this regard should use the Internet as an open cultural archive so that citizens can use freely (or openly), in other words, citizens freely use cultural claims for cultural recognition, sovereignty and protection. Goode, 2010: 527 – 54 .Azizi et al. (2010), in their study entitled "Investigating the situation of multicultural training in teacher training centers in Sanandaj City from the perspective of students", state that Iranian society is also one of the societies with ethnic diversity (Kurd, Lor , Baluch, Fars(persian), Turk, Gilak, etc.), religious diversity (Islam, Judaism, Zoroaster, Christianity, etc.) and linguistic diversity (Persian, Turkish, Kurdish,etc.). The diverse ethnic, linguistic and cultural groups have differences in languages have differences in culture, customs, language, religion, and in order to be able to live together peacefully, they must away from bias and ethnocentrism and move toward cultural relativism, so, society's people must recognize the differences and the similarities of each other and strive to develop intercultural and interethnic relationship. "As a result, citizens' awareness of the existence of cultural differences and their acceptance of these differences by them can be effective in maintaining the society integrity "(Azizi. et al, 2010: 56-78).

Azani et al. (2011). In a research paper entitled "Analysis of the citizenship culture in Yazd City", they point out that nowadays, due to the developments of recent decades in the field of communication technologies and mass media, it is necessary to pay attention to the concept of cultural citizenship. The issue makes us talk about the cultural rights of citizens. "In fact, citizenship is a situation that determines the rights and duties of individuals in society, and awareness of it is important for citizens and community administrators. His research shows that in order to analyze this social phenomenon, in addition to paying attention to the dimensions of civil, political, socio-economic rights, considering the issue of globalization and the existence of mass media and new technologies, it is necessary to address cultural rights. These cultural rights are more important in societies that have cultural, ethnic, linguistic, religious diversity, etc. So, researchers use the concept of cultural citizenship to investigate the cultural rights of the people of a society (Azani.et.al, 2011: 82 -83).

Karimi, (2011); In a study entitled "Citizenship Training and Media Seminar" state that given the group, racial and ethnic differences around the world, we see that every nation considers and preserves its cultural, ethnic and linguistic traditions considering the globalization subject. Such protection in order

to strengthen cultural identity and cultural citizenship has led to the development of social and cultural studies in recent decades, including Iran in the field of various aspects of citizenship. The world we live in it includes a wide range of different races, ethnicities, and cultures, people belonging to each culture have different identities, and each city and citizen must be able to have numerous identities or identities, and for each of these identities should allow for expression freedom (of course, to the extent that the rights and identities of others are not endangered), and society should give each of these ethnic groups the right to preserve their cultural identity, because cultural citizenship includes the tastes, rights and culture of different groups in a society (Karimi،2011: 320).

Bokharai et al. (2017), recently, in a study in line with the dimensions of cultural citizenship, entitled Sociological Analysis of Cultural Citizenship Status, Case Study: Tonekabon citizens concluded that Tonekabon citizens have high cultural capital and citizenship culture, but in Citizenship culture, Citizens' desire to fulfill their obligations is greater than their awareness level of their rights. According to the results of the hypotheses of this study, its theoretical foundation is a combined approach in the field of citizenship culture, cultural citizenship, and cultural capital by Janowski, Yang, Kimlika, Marshall, Turner & Bourdieu, and they have used the applied survey method. In their study is shown that the increase in citizen's cultural capital affects the level of citizenship culture, and citizenship culture that includes awareness of rights and desire to fulfill citizenship obligations has had direct effect on the dependent variable of cultural citizenship (0.47) and cultural capital has had only an indirect effect (0.4) on cultural citizenship. The difference between the present study and previous studies by other researchers is that in the studies of urban management of Tehran, dimension of cultural citizenship and the role of cultural minorities of society have been less studied. In fact, in this study, in addition to considering the general concept of citizenship, the dimension of cultural citizenship has been considered and attempts has been made to have deeply studying the past works of and the existing theoretical foundations with the meta-synthesis method, we can combine the concept of cultural citizenship with its different dimensions, with the approach of Tehran urban management both in the practical / managerial dimension, and in the theoretical and slogan dimension (Tehran as a City for All) and put the creating of a model on the agenda (Bokharai. et. al, 2017).

Research Method
According to the qualitative research, it should be said that in the present study, qualitative meta-analysis or meta- synthesis method has been used. The methodology for combining the findings of repetitive researches has a long history. Early attempts to combine studies can be found in the scientists' astronomy and physics tests. Subsequently, agricultural experts have begun to develop statistical techniques to provide the conditions for collecting repetitive tests, enquiry (research) about how to collect and interpret independent research studies is considered as a basic question in all sciences. Since it is not possible to conduct research studies with large samples to collect a larger statistical population (due to barriers such as time, cost, and experts), in addition, to what extent the findings of an independent study can be effective, shows the necessity of combining the results of several studies. Insufficient results of an independent study to explain a specific topic and the need for a combination of research findings by experts have led to the development of methodologies that combine the results of various independent studies. Many methods have been used to combine the findings of different results. There are different definitions of qualitative meta-analysis or meta-synthesis method. The basic idea of this method is to provide an accurate and comprehensive scheme of the findings of various qualitative researches that have followed the same research topic. The mentioned method can be considered as a new and integrated interpretation of the existing research findings, which is more stable than the results of each separate research. The meta-synthesis method follows the same purpose of the meta-analysis method that is specific to quantitative methods, however, the meta-analytic procedure is more interpretive than cumulative, so the emphasis is more on synthesis than analysis. According to Schneider (1997), three overlapping purposes in meta-synthesis research, include: Theory Building (trying to make theories with more abstraction); Theoretical explanation (theoretical explanation by describing more detail) and theoretical development (presenting a comprehensive and macro plan of the field under study). Based on this goal setting, the meta-synthesis method can be classified into two macro objectives:

1. Presenting a comprehensive description of the phenomenon that has been studied by a group of researchers that includes ambiguities and differences in the subject.
2. Presenting a measure of the impact of the research method on its findings

A. Steps of performing meta-synthesis method (qualitative meta-analysis)

The steps of this method are as follows: 1) Determining purpose. 2) Determining the key question of research. 3) Determining the criteria of existing studies selection and their selection. 4) Data collection, which includes data in their studies and findings. 5) Data analysis, which includes descriptive, comparative and interpretive analysis of data. In the present study, attempts are made to present the scattered literature in the field of cultural citizenship and urban management models by asking new questions in the forms of coherent models. In the field of data analysis are proportionally placed within the four dimensions of theoretical foundations, principles and values, institutional dimension and the relationship between them and spatial reflection, and these dimensions are predefined codes which obtained by the meta-synthesis method, and the data is analyzed based on these codes. Finally, by examining and analyzing urban management models, efforts are made to present an integrated and coherent scheme of that model with different dimensions, and then by combining the dimensions and indicators of research related to cultural citizenship, is presented a relatively comprehensive model. of research related to cultural citizenship, a relatively comprehensive model is presented.

A. Steps of scientific method based on meta-synthesis method

The steps of the scientific method based on the basic steps of the meta-synthesis method are described in Table 2.

Table (1): Stages of scientific research method in the present study:

Subject	Steps of scientific research method	Steps of the scientific method of the present research
Steps of Meta-synthesis method and its adaptation to research	Determining Purpose	Explanation and theoretical development of cultural citizenship model in urban management of Tehran
	Determining the key question of research	What are the dimensions and components of cultural citizenship? And how can the theoretical foundations and key values, the relationship between institutions and the division of tasks between them and the process of spatializing Tehran urban management models be combined with them and be presented as a practical and executive model?
	Determining the criteria of existing studies selection and their selection	Selection based on analytical model; The analytical model is defined in four dimensions: theoretical foundations, principles and values, institutional dimension and the relationship between them and spatial reflection.
	Data Collection	Documentary Studies
	Data Analysis	- Classification of data into four dimensions: theoretical foundations, principles and values, institutional dimension and the relationship between them and spatial reflection - Critical and comparative analysis of urban management and cultural citizenship models
	Summary and Conclusion	- Conclusion and analyzing research results

Source: author

Multiple Analysis of Cultural Citizenship & Urban Management Models

For Multiple analysis of cultural citizenship & urban management models in the historical context, it is possible to focus on the specific dimensions of these models as follows that the coding them has already been done in Tehran Municipality Studies Center and by modeling some of mentioned studies (Tehran Municipality Studies Center), in the present study, the meta-synthesis method and the same model is used.

1. Theoretical foundations: Intellectual, philosophical foundations and theories of supporting cultural citizenship and urban management models
2. Principles & Values: Paying attention to the principles, values and norms of the cultural citizenship model and urban management models
3. Institutional dimension and relationship between them: Institutions and main components that constitute and affect the city management system and the nature of relationship, limits of duties and authorities and the structure governing them within the framework of laws and regulations in accordance with the principles of cultural citizenship
4. Spatial dimension: spatial reflection or in other words, spatialization of theoretical, value and structural dimensions of models in the city, their nature and level of productivity in improving the situation of the city and citizens' life as the final result of the city administration system in accordance with cultural citizenship principles

It should be noted that according to the theoretical point of view, our main focus is on the intellectual and philosophical foundations and macro orientations of cultural citizenship and urban management models, which them is completed by investigating the principles and values of those models. In the institutional dimension and the relationships between them, the models of these relationships are investigated. In terms of spatial dimensions, the main focus on the three sections will be as follows: 1. Policy-making; 2. Planning 3. Implementation of policies and plans in Tehran city.

After investigating the different dimensions of the models, in the next step, a comparative study will be conducted in this field. Therefore, finally, we presented a multiple coherent analysis of these models, and we achieved a coherent knowledge of the models) in accordance with cultural citizenship principles. After investigating 953 papers and research work, finally the content of 16 applied papers by calculating dimensions and components has been used which the results are presented in the following steps.
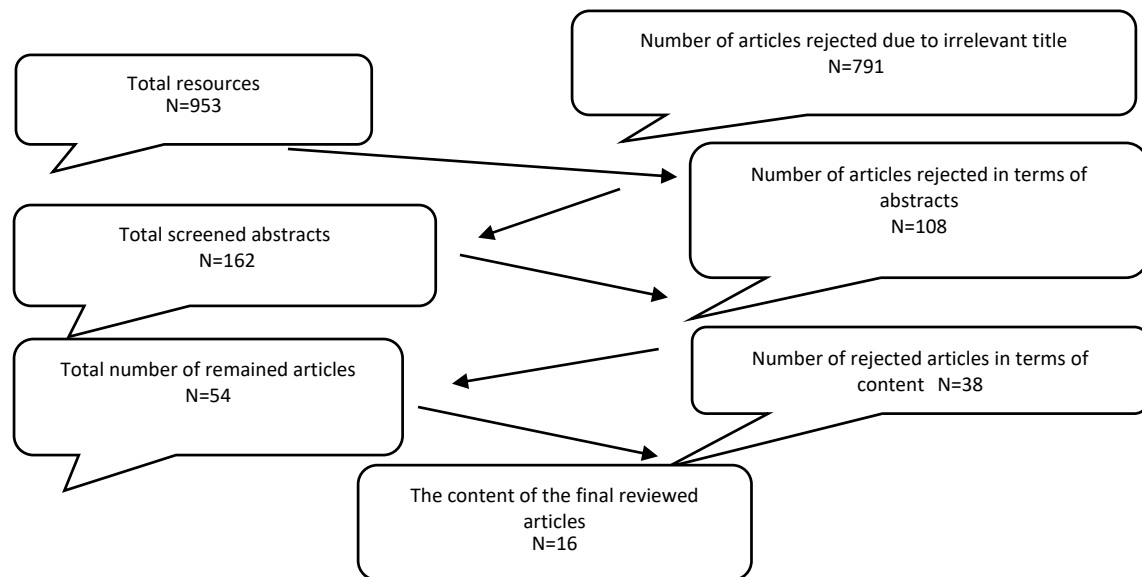

Figure (1): Steps of collecting and analyzing resources (*Source: author*)

It should be noted that commonly used tools for evaluating the quality of qualitative research initial studies is CASP (Critical Appraisal Skills Program). CASP 10 is as a set of 10 questions that help us understand the concept of qualitative research. The tool helps the researcher to determine the accuracy, validity and importance of qualitative research studies. The questions are as following: 1. Research objectives; 2. Method logic; 3. Research plan; 4. Sampling method; 5. Data collection; 6. Reflectivity (including the relationship between the researcher and the participants); 7. Ethical issues; 8. Accuracy of data analysis; 9. Clear statement of findings; 10. The value of research. At this item (10), the researcher gives each of these questions a low score, and then creates a form. So, he can collect the points which gives to each paper and easily and briefly evaluate the collection of papers and see the evaluation results. Based on Rubric's 50-point CASP scale, the researcher proposes the following

scoring (rating) system and removes any paper that its value be less than a good score (less than 30): Excellent, (40-50) Very good (31-40), Good (21-30) Fair (11-20) and Poor (0-10). Therefore, based on the scores given to the total research resources of each paper, the minimum average score given to papers was equal to 21, and the maximum score was equal to 48.

Determining the Dimensions, Components & Indicators of Cultural Citizenship

Table (2): Determining the dimensions, components & indicators of cultural citizenship

	Dimensions	Components	References	Indicators	References
Cultural citizenship	Acceptance of cultural differences	Accepting the constant presence of citizens who are different from each other (differences in ethnicity, race, language, religion, cultural traditions)	1, 2, 8 12 15	The right to hold religious ceremonies by minorities and non-Muslims	2,7,8
				The right to use ethnic language and culture	2,7,8
				The right of ethnic, linguistic and religious minorities to participate in political, social and cultural affairs	2,7,8,9
				Respect the citizenship rights of others	1,9,11
				Respect for people of different races and languages	4,8,6,9
				Equal acceptance of people with different opinions and positions	1,8,9,12,13,16
	The degree of cultural tendencies	Mental schemes according to which people produce their actions and perceive and value them (including the individual's psychological tendencies towards cultural issues)	1, 3 ,8 11	Accepting the opposite opinion of a opposite sex (women vs. men)	3,8,9
				Type of consumption of those around (as needed and necessary)	4,8,12
				Observance of urban laws such as waste and traffic management laws, etc. compared to other ethnicities	7,8
				Defending another citizen while observing that person's rights are being violated	8
				Promoting human and cultural standards	2,6,8

	Principles and values	Cultural citizenship has cultural foundations and a set of social values such as Equality, freedom, individualism, democracy, civic responsibility, consensus, And the inclusion of citizens in decision-making processes Rule of law and equality play a role in resolving conflicts.	6,8,10,12,13,15
	Theoretical Foundations and Model Assessor Paradigms	Using the theories of Young, Komilika, Turner, Castells (Liberalism, emphasis on subjectivity) and (Interpretive and post-positivist paradigm) (Globalization)	8,13

Source: author

Explaining the Models of Urban Management & investigating its Relationship with Cultural Citizenship Foundations

The administration of urban affairs, both in the theoretical and practical dimensions, can be considered simultaneously with creating the phenomenon of cities. Historical evidence shows that simultaneously the formation and emergence of cities, how to their management has been noticed by government and citizens. This evidence can be found in the ancient civilizations of Mesopotamia, Greece, Iran and various documents to modern cities. Also, the structure and content of the cities administration system in accordance with civilizations and societies over time, under the influence of the surrounding and internal conditions of cities have been different from each other.

However, in macro category, urban administration models can be categorized based on the presence and how the division of tasks and decision-making authority between official institutions and civil society and the relationships between them in the following figure (Tehran Municipality Studies Center, 2017).
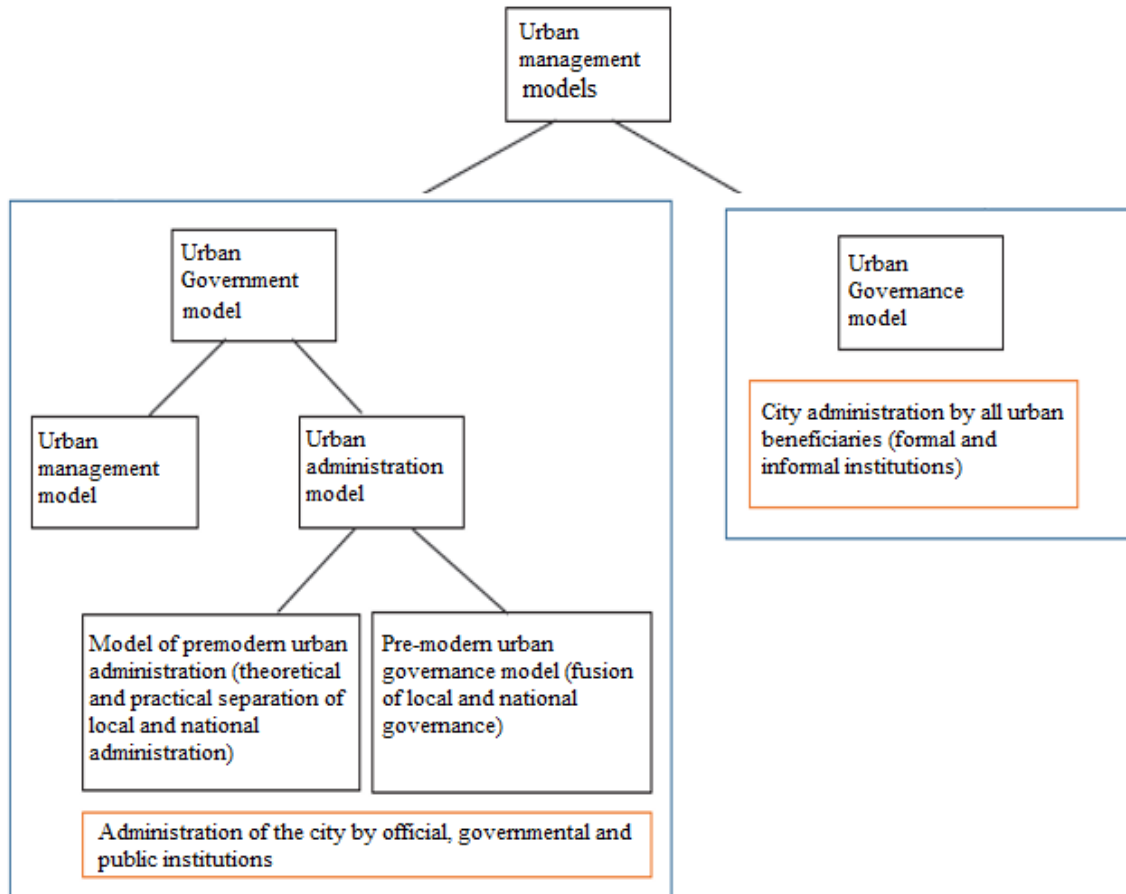

Figure (2): Urban management models appropriate to the structure and content of the city administration system
Source: Tehran Municipality Studies and Planning Center, 2018

City / Public Sector Administration Approaches

The approaches of public sector administration can be divided into several categories according to the topic that has been discussed as a focal topic in each period. These paradigms answer the two questions: where the public sector administration is located from an institutional perspective and what is the key issue?

- The first approach: the politics / administration dichotomy (1900 - 1926)

According to this approach, the public sector has two distinct tasks; first, "Politics", in which mentioned administration deal with the policies and manifestations of government authority, and second, "governance" which must implement these policies. Thus, power separation provides the basis for functional differentiation. The legal framework, by help of the Judicial framework, expresses the government authority (Will), and codifies policies;

While the executive framework manages how to execute the policies in a neutral and non-political trend. The emphasis of this paradigm is where should public sector administration be located. Thus, the achievement of this kind of view has been the separation and dichotomy of politics and governance. The policy dichotomy of governance, as one of the main features of the public sector governance model, is further explained in the next section.

- The second approach: Principles of administration (1927 - 1937)

This approach period coincided with the publication of the outstanding book of "principles of public administration" by Willoughby in 1927. This book showed that public administration has principles that can be explored, and administrators can specialize in their work field by training and applying these principles. Public sector administrators had the highest demands for their employment in the 1930s and 1940s due to their managerial knowledge. In 1937 to 1950 can be divided into two periods, in the first period, serious criticism is made to the basic principles of public sector administration, and in the second period attempts are made to respond to these challenges and criticisms.

- Third Approach: Public sector administration as Political Science (1950-1970)

During the period, the public sector administration, in terms of its position, encountered with changes, and based on the period, the public sector administration considered as a field of interest or equivalent with political science, and the public sector administration also passed a downward trend in terms of content during the period and remained somewhat without content.

Fourth approach: Public sector administration as a science of administration (1956-1970).

During criticism of public sector administration by political Science Specialists, administrators tried to find an alternative option. "Administration science" include a combination of organizational theory and management science, selected as a viable alternative for many researchers in the field. But the institutional field of public sector administration was not determined; in fact, like the second paradigm, administration is same administration, wherever it is found, so, the content focus overcame the institutional focus.

- Fifth Approach: Public Administration as Public Administration (after 1970)

In the fifth period, the institutional position of the public administration is still not well determined. However, the public sector administration has sought to shift its thematic focus to the basic social criteria restricted to developed societies. Selecting topics by researchers in this field may be optional, but they share their interdisciplinary researches topics with each other, and they focus on fields that reflect urban life, administrative relationships between organizations, the interaction between technology and human values, and, briefly, public affairs. Also, the definitive distinction between the public and private fields has been diminishing due to the new and flexible definition of the institutional field of public sector administration. In addition, government specialists have increasingly concerned about the inseparable fields of policy science, political economy, the public policy-making process, and measuring policy outputs.

Extracting Tehran Urban Management Approach According to the Visions & Drawn Slogans and High Level Documents

- Documents published in the portal of Tehran Municipality regarding the approach of Tehran Urban Management approach according to the views of the mayor of Tehran are as follows:

In the note by the mayor of Tehran which was published in the portal of Tehran Municipality on 7.7.2019, we read as follows:

Nowadays, it is obvious to everyone that the continuation of the city administration in the previous approaches is no longer possible. Not only Tehran but also other metropolises and even our smaller cities will gradually face Tehran's problems at different levels. Tehran's past is considered as the future of other cities in the country. Whether we like it or not, how continuity of the village survival is also highly dependent on the fate of the cities. So, Tehran is a national city and its issues must be considered nationally.

Tehran's idea as " a City for All" and following it, changing the city's income sources, taking back the public areas belonging to the citizens, recognizing their rights over the city, increasing the quality of life, on the other hand, bringing people to the center and on the other hand, asking for textures, highways and cars to serve the people, and Progress (moving) towards the formation of a tripartite goal, i.e. the balance between the interests of the government, citizens and investors in the city administration, which in the new era of urban management have been raised in the direction of changing the railing the city administration and consequently influencing the national development trend.

Ideas seek to change the city administration structures with the citizen's participation, and also to change the behavior of everyone, from officials to the residents of cities to be more responsible. We want to administer Tehran in such a way that all citizens use all urban facilities fairly, and in the construction and development of the city, they have the possibility of expression views and also showing partial views.

Therefore, "Tehran is a City for All" is not just a slogan and just to administer the city of Tehran, but is considered as a new perspective to change the social, cultural and managerial approach of the country's cities that must be followed nationally and comprehensively.

- High level documents in explaining Tehran urban management approach regarding issues related to cultural citizenship

Article Seventy-eight (78) of Third Five-Year Plan (2019-2023) by Tehran Municipality: Tehran Municipality is obliged to maintain and amplify cultural diversity and pluralism, production and reproduction of cultural resources of the city until 2021 (within the first two years of the plan) execute the following activities:

Necessary studies and proceedings in order to Preserving and highlighting diverse metropolises and micro cities socio-cultural values & sources of the city. Creating a role for the Prosperity of international and national, ritual and festivals and occasions with the participation of the private sector, non-governmental organizations and community-based organizations.

- Contributing to per capita development of cultural and artistic spaces of the city with the aim of supporting and helping the formation of cultural clusters (groups) and area (http://www.tehran.ir).

Investigating the Selected Model for City Administration in Accordance with the Principles of Cultural Citizenship

In the classification of urban management models and its methods according to theoretical foundations & supports derived from the meta-synthesis method, the following can be briefly mentioned:

Table (3): Classification of city management models

Method	Criteria	Models Classification	Theoretical support
A	Effective activists and the relationships between them	1- City administration (bureaucratic) 2- Urban management (technocratic) 3- Urban governance (democratic)	Kazemian; 2004
B	Structural organizations of the city administration	1- Strong mayor 2- Collective leadership and commission leadership 3 -Council - City Manager model 4 - Mayor and council 5 - Open city gathering and meeting and agent	Akhoundi and others, 2008
C	The rate of applying and involvement of private sector mechanisms in the city administration	1- City administration (based on public sector mechanisms) 2- Urban management (based on private sector mechanisms)	Tahmasebi, 2014
D	The rate of presence and how the division of tasks and decision-making powers between official institutions and civil society	1 - Government-oriented 2 - Urban management 3 - Urban governance	Barkpour, Asadi, 2011

Source: Tehran Municipality Urban Studies and Planning Center,2018

Analysis of Urban Governance as the Basis of the Selected Model of the Plan

Defining the principles of governance is difficult and controversial. The United Nations Development Program (UNDP) has determined a set of principles of good governance that has been repeated with slight differences in most related literature, therefore, the principles are recognized by an international scale. However, Principles are seen at five levels, where they have overlap and conflict in some section, also manifests itself in practice. Tehran Municipality Studies Center has categorized the principles of good governance and introduced them under the title of the five principles of good governance, which are presented in Table 4.

Table (4): The Five Principles of good governance from the perspective of the United Nations Development Program

Row	The Five Principles of Good Governance	Principles of the United Nations Development Program
1	Legitimacy and Voice	Participation: All men and women should have the right to comment on decisions, either directly or through legitimate institutions that follow their intentions in the decision-making process. this widespread partnership is formed on the basis of freedom of expression and association, as well as the capacity for constructive participation. Consensus: Good governance mediates between different interests to achieve a consensus that is best for groups in terms of interests, policies and procedures.
2	Direction	Strategic Vision: Leaders and the public have a widespread and long-term vision for governance and human development.
3	Performance	Responsiveness: Institutions and processes strive to serve all beneficiaries. Effectiveness and efficiency: Processes and institutions pursue results that meet needs and make the best use of resources.
4	Accountability	Clarity: Clarity occurs based on the free flow of information. Processes, institutions, and information are made directly available to those concerned, and sufficient information is provided to understand and monitor them. Accountability: Policymakers in government, the private sector, and civil society organizations are computable to the people and institutional beneficiaries.

		Accountability varies depending on the organization and the type of internal or external decisions.
5	Fairness	Rule of law: Legal frameworks must be fair and implemented without discrimination, especially in the case of human rights law Equality: All men and women have the opportunity to improve or maintain their well-being

Source (Tehran Municipality Urban Studies and Planning Center, 2018

In addition to the United Nations Development Program, the World Bank has considered principles for governance model that have common point of view with the presented principles of United Nations Development Program; Also, Rakudi, 2003, has categorized the principles of governance in terms of international organizations and experts in this field, which are listed in Table 5.

Table (5): Principles of Good Governance in Various Sources

United Nations Development Program / Urban Governance Initiative Program	World Bank	John Friedman	United Nations Center for Human Settlement
- Participation - Equality - Clarity - Accountability - Rule of Law - Responsiveness - Consensus - Effectiveness and efficiency - Strategic vision	- Participation - Clarity - Accountability Sensitivity to the needs of the poor - Strong public management, cost effectiveness, authentic financial management	- Inclusiveness - General Accountability - Responsiveness - Nonviolent conflict management - Inspirational political leadership	- Decentralization of powers and resources - Equal access to decision-making and resources - Clarity - Accountability Civic participation and citizenship - Efficiency - Strategic vision of sustainable human development, sustainability, security

Source: Rakodi, 2003:536

❖ In summarizing the principles of the governance model, it can to point out the common point of view between presented views in the cultural citizenship model in this section. It seems to be seven common principles, which included the following: 1. Participation of Citizens in Decision-Making Processes. 2. Clarity (Transparency) 3. Accountability 4. Responsiveness 5. Efficient Management (effectiveness, efficiency, Conflicts Resolution Management) 6. Governance of Law and Equality 7. Collectivism

Investigating the Intellectual and Philosophical Paradigms Supporting the Model of Governance
In this section, the intellectual and philosophical paradigms supporting the model of governance such as postmodern and interpretive paradigms, the process of globalization and democracy are investigated, so, first, the paradigmatic aspects of this model are presented.

By transition (moving) from the dominant model of urban government to urban governance in practice, in the ideological foundations of this transition, we can see the movement from the positivist paradigm to post-positivist paradigms such as interpretive and postmodern paradigms. One of the main intellectual and philosophical basses of the governance model can be introduced as the postmodern paradigm. In Europe, Postmodernism was formed in opposition to modernism and also, its presuppositions such as: Rationality, universalism, bureaucratization, and positivist epistemology were formed. And in contrast, were emphasized the Deconstruction, the denial of meta-narratives, giving value to minorities and the marginalized groups, criticism and impeachment of the governor power, public participation through discourse, separation, diversity and plurality of votes and reduce and eliminate hierarchy. The foundations of postmodernism can be attributed to the studies by Derida, Fuko, Baudrillard, and Lyotard.

There is no same definition for postmodernism because its proponents do not believe in a same definition. They argue that postmodernism avoids uniformity and frameworks and postmodernism believes to diversity. The lack of a same definition prevents postmodernism from being confined within specific and general barriers. Although postmodern critics believe that it's without a framework and lack of coherentism make chaos. However, proponents of postmodern consider diversity and relativism as stimulating creativity. Postmodernism includes schools such as "neo-Marxism, critical theory, and feminism". Postmodern philosophers challenged the rational attitude of modernists toward the acquisition of knowledge (science); and their main argument is that positivism has little function in public sector management.

Positivism sought to apply the methods of the natural sciences in explaining social phenomena. In this view, values were separate from realities and only realities were the criterion for action, the positivist orientation was based on experience and observation and considered its findings as generalizable findings in all fields. In contrast, in the postmodern paradigm, on the closeness of the researcher and the subject under study is emphasized, and the values and realities are intertwined and cannot be separated each other. Sometimes, values are even more important than realities, and without understanding those (values), realities cannot be recognized, so, values diversity and cultural diversity have an important position in this idea. Contrary to the positivist idea that they believe in generalizing their results in different fields, postmodernists believe that phenomena should be studied in their special field and cannot be generalized. So, postmodernist disagree with the view of metanarratives that suggest a universal attitude which assumes a valid cognitive gained about reality, and postmodernist emphasizes on the acceptance of pluralism, differences, and heterogeneity.

Another feature of postmodern is attention to minorities and marginalized groups. Therefore, they believe that by creating an open space, it should be possible to express different voices, opinions and attitudes, especially them should be considered for those people who have been ignored and marginalized groups. This feature contrasts with the modernism thought which focused on the center and ignored the margins. In this thinking, by trying to redistribute power and opportunity, the existing order is challenged and power structures need to be reformed in order to create fair opportunities for all; and provide conditions for all groups and institutions to participate in the main decision-making processes through public discourse (Tahmasebi, 2014: 208-212).

In the field of interpretive paradigm, it can be said that interpretive social sciences have origin in the philosophical thoughts of Max Weber and Wilhelm Dilthey. Dilthey by proposing the distinction between the humanities and the natural sciences, humanities based on an empathetic understanding of people's daily life experiences, and natural sciences based on mental explanation was considered. Weber also by proposing meaningful and target-based social action, was defined reality as meaningful and mental reality, a definition which was contradicted with the positivist paradigm. In this paradigm, contrast with positivism, reality is not outside of human but it (reality) is inside his mind and consciousness. Reality is socially constructed and interpreted through interaction between actors. In this paradigm, originality is the view of the subjects instead of the observer. In this paradigm, a type of participatory and empathetic understanding of social phenomena occurs. Accordingly, interpretive research also seeks to discover meaning in the temporal and spatial range and in specific cultures, which reinforces the feature of relativism rather than populism. The feature of the interpretive understanding of the social sciences in this paradigm has led it be associated with the hermeneutic approach or meaning theory that its origin is related to the nineteenth century. Hermeneutics seeks to develop and study theories of interpretation and comprehension. Accordingly, the use of hermeneutics empowers man to understand objects and phenomena by the viewpoint individuals, as well as to understand the social and cultural powers that influence those viewpoints. Interpretive social science focuses on the meaning of human behavior or action, rather than focusing on accurate observation to quantify human behavior. These meanings are formed in the interaction between humans and are operated through historical & cultural norms in people's life. In the positivist approach, which was the basis of the management model, the researcher sought statistical analysis of information, but in the governance model, the researcher sought to interpret information and try to provide a systematic analysis of meaningful social action.

By examining the paradigmatic foundations of the governance model, it can be said that in the governance model we made progress from centralism to decentralization, from certainty to uncertainty, from hierarchy to horizontal relationship, from single order to multiple of orders, from concentration of power to the plurality and distribution of power, from predictability and generalizability to research with specific field, and from limited participation to the participation of all stakeholders and advocacy groups. Thus, the features of this model are very different from the features of administration & management model, in which there is a plurality of institutions of power that are interdependent, and this dependence of resources and recognition of diversity causes different groups have partnership with each other to follow their goals; conditions that had not previously emerged sufficiently in the models of administration & management.

Along with Knowledge paradigms, two developments in the last three decades have provided the background for a severe interest in governance. The first topic is the extent and degree of globalization, and the second topic is the expansion of the basic institutions of democracy and, more generally, the victory of the democracy idea (Chhotray & Stoker, 2008: 7).

Table (6): Multidimensional analysis of the characteristics of the urban governance model

Selected model for city management according to the components of cultural citizenship	Theoretical origin and methods of cognition	Principles and values	Structure	Spatial dimension
Urban governance	Science Post-positivist (Postmodern and interpretive paradigms) Emphasis on mentalities	- Citizen participation and inclusiveness in decision-making processes - Clarity - Computability - Responsiveness - Efficient management (effectiveness, efficiency, conflict resolution management) - Rule of law and equality - Consensus	Networks with features such as - Horizontal structure - Interdependence of institutional resources - Lack of concentration - Member control - Self-regulatory - Collaboration - Division of labor	- Policy level: A central justice approach with three dimensions of equality, diversity and democracy - Planning level: A range of planning approaches such as: advocacy, partnership, communication, effort-based and give and take Execution level: Combining top-down and bottom-up approaches - Use of network mechanism

Source: author

Analysis of Considering City Residents as Citizens
In the city management model, city residents were considered the client, meaning that they have needs, and the city management system strives to meet in the best possible way. The next referral of the city resident to the institutions of the city administration is simultaneously with the formation of the next demand and need. In the urban management model, city residents are as clients. The city management system must provide choices for them in a competitive environment, and the client chooses from them based on his personal interests, so, the system is a supply-oriented management model system. In the governance model, the city residents are as the citizens, a citizen who has rights and duties towards the urban governance system. In this model, the citizen is as a responsible and righteous citizen. Urban managers must be accountable ad responsible toward citizens and perform their duties and responsibilities with sufficient clarity. The basic principle in the governance model is the participation of all individuals, and this participation is not limited to the influential groups and the ruling class or the

middle class of society, and as explained in the above sections, in particular, the urban making - policy section, The slogan "Tehran as a City for All" is a justice-oriented approach that mentioned approach causes people who have been marginalized by the urban management system or people who have been neglected due to poverty and lack of access to urban facilities and equipment, return to the context of urban decisions, and have the legitimacy & voice and influence in urban decisions.

Conclusions, and Scientific and Research Achievements

In summarizing the discussion in order to draw the relationship between the principles of cultural citizenship and the approach of Tehran urban management, it should be said that the results of the present study show the model of cultural citizenship in accordance with Tehran urban management approach (See Figure 2) that has two components: 1). Cultural tendencies. 2). The degree of acceptance of these tendencies with the principles and values of governing them, namely participation, legal positivism, transparency, accountability and consensus of interests, and at the institutional level It replaces networked structures with hierarchical and market structures, and at the level of spatial reflection emphasize the model of urban governance, but also at the level of urban policy-making emphasize on the political city and the utilization of urban opportunities in the framework of multiple participation of groups and institutions in a justice-oriented method; and at the level of planning, advocacy planning, trade planning and partnership planning; and at the level of implementation of urban programs and policies, it emphasize on the combination of a top-down and bottom-up model in the framework of Network Approach, and at the fifth level, the mechanism of cities administration on the significant development of authorities and independence of urban governance against national governance, promoting the position of city people from customer to citizen, and use of the capacities of all efficient people from micro and local level to international & macro level for the development of the city are considered.

According to the above topics, the model presented in the present study can be briefly defined and designed in the following dimensions:

Model	The model of cultural citizenship with the approach of urban management in Tehran (Tehran as a city for all) in accordance with the scientific approach of urban governance
Theoretical Origins	Post-positivist science (postmodern and interpretive paradigms) (according to Castells, Miller, Yang, Kimlik, Marshall, Turner, and Janowski)
Principles and Values	Citizen participation and inclusiveness in decision-making processes Clarity Computability Responsiveness Efficient management (effectiveness, efficiency, conflict resolution management) Rule of law and equality Consensus
Structure	Networks with features such as Horizontal structure Interdependence of institutional resources Lack of concentration Member control Self-regulatory Collaboration Division of labor
Spatial dimension	Policy level: A central justice approach with three dimensions of equality, diversity and democracy Planning level: A range of planning approaches such as: advocacy, partnership, communication, effort-based and trade-off Execution level: Combining top-down and bottom-up approaches

|	Using a network mechanism
Lateral Dimensions	(Accepting cultural differences) (Amount of cultural tendencies)
Components	Includes differences in ethnicity, race, language, religion, cultural traditions by citizen Includes the individual's psychological tendencies and tendencies towards cultural issues
Indicators	Holding religious ceremonies by minorities and non-Muslims The right to use ethnic language and culture The right of ethnic, linguistic and religious minorities to participate in political, social and cultural affairs Observing the citizenship rights of others Respect for people of different races and languages Equal acceptance of people with different opinions and positions by the authorities Accepting the opposite opinion of a woman Type of consumption of those around (as needed and necessary) Observe driving rules and respect other drivers Defending another citizen while observing the violation of that person's right - Promoting human and cultural standards
Model Dimension Assessment Tool	Question about how: Free holding of religious ceremonies by minorities and non-Muslims Adequate and free use of ethnic language and culture Participation of ethnic, linguistic and religious minorities in political, social and cultural affairs Observing the citizenship rights of others Respect for people of different races and other languages in society Equal acceptance of people with different opinions and positions by community officials If a lady has a different view of you among the neighbors, how much have you really tolerated her? How much do you feel that the type of consumption of those around you is so much needed and necessary, so that it is avoided? When driving yourself or those around you, how much do you care about other drivers and respect them when passing by? In our society where respect for human beings is accepted as a religious and national principle, if you have witnessed the violation of the right or disrespect for a citizen, how much have you defended him? How much have you promoted human and cultural standards such as respecting the rights of the disabled and providing serious assistance to the needy among relatives? Observing the citizenship rights of others Respect for people of different races and other languages in society Equal acceptance of people with different opinions and positions by community officials If a lady among the neighbors has a different view of you, how much did you really tolerate her? How much do you feel that the type of consumption of those around you is as much as need and necessity, so Avoided overdoing it? When driving yourself or those around you, how much do you care about other drivers and respect them when passing by? In our society, where respect for human beings is accepted as a religious and national principle, if you have witnessed the violation of the right or disrespect for a citizen, how much have you defended him? How much have you done something about Promoting human and cultural standards such as respecting the rights of the disabled and providing serious assistance to the needy among relatives?

Source: author

Spatial dimension of the model
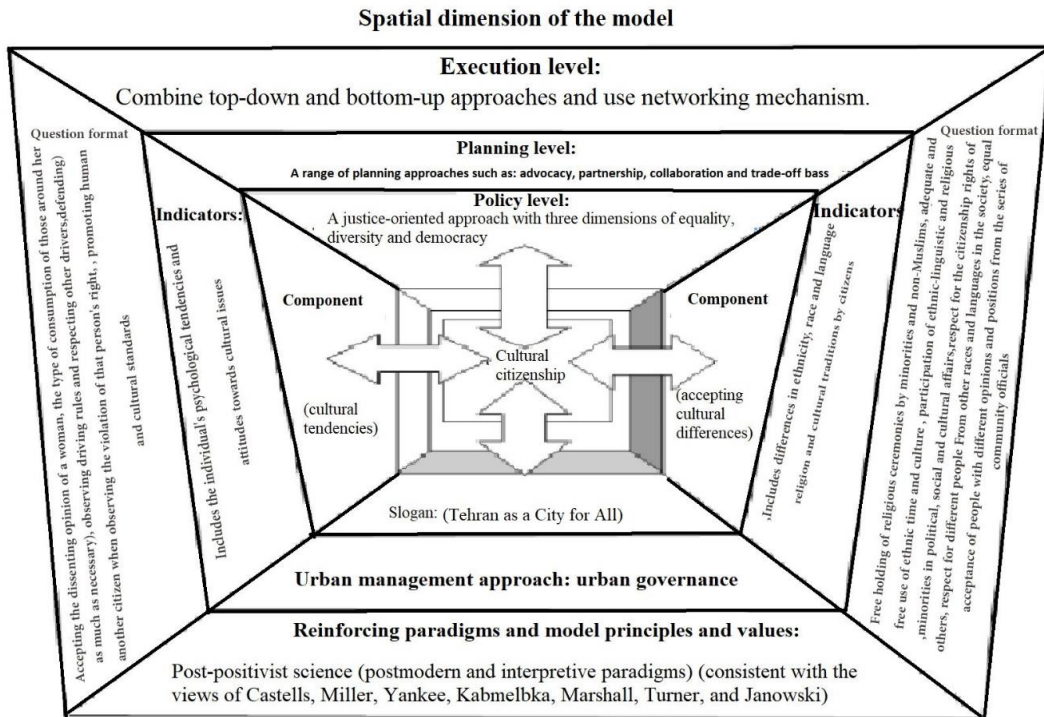
Figure (3): Conceptual model, cultural citizenship model with Tehran urban management approach

Investigating and Comparing the Results of the Present Study with Previous studies

Comparing the results of the present study has accordance with Yang's views, which emphasize the radical criticism of liberal citizenship theory, and with regard to the importance of the national culture field for citizenship, It has accordance with Kimlica's view that "the political community should support all ethnic cultures that are important to its members, but it is in contrast with contradiction with the results of a study entitled Citizenship Identity and Strategies for Its Promotion in Tehran City (2010) conducted by Tehran Municipality Studies Center in Tehran, and the main emphasis of the above research is on two principles: 1. Strengthening generalist identities and preventing the strengthening of local, ethnic, religious and national specialism. 2. Strengthening collective identities and modifying individual, centralized identities.

Suggestions

1- It is suggested that in order to crystallize the operation of cultural citizenship, Tehran Urban Management changes its managerial approach to the model of urban governance.

2- Strategic planning in order to change the view in cultural, ethnic, racial and linguistic differences from threat to opportunity should be put on the agenda of Tehran urban management.

3- It is suggested that Tehran urban management, based on the model presented in this study, at the planning level: range of planning approaches such as: advocacy planning, participatory planning, partnership planning, communication planning, partnership based planning and trade off planning put on the agenda to the emergence of urban governance Institutionalize at the level of urban management planning.

4- It is suggested that Tehran urban management, based on the model presented in this research, at the level of implementation of policies and programs, the combination of top-down and bottom-up approaches and the use of a network mechanism put on the agenda.

5- Future studies on the agenda of preparing a comprehensive map of cultural citizenship in Tehran, considering the models that emphasize on network structures is suggested.

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