

Identifying and Prioritizing the Components of Public Culture Effective in the Political Development of Iran Case study: The Islamic Republic period

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Abstract:

This article aims to identify and prioritize the components of public culture that are effective in the political development of Iran; It has been considered using Analytic Hierarchy Process (AHP). In the first step, based on the studies and literature on public culture and political development, a researcher-made questionnaire with 5 options on the Likert scale was created, distributed, and collected among experts. These factors were identified and categorized in the three dimensions of the government, civil society, and citizens separately. In the next step, in the form of a paired questionnaire and with the help of Expert Choice software, these dimensions and components were prioritized and weighted. According to the results of the second questionnaire, the bulk of civil society with a weight of (0.413); The government with a weight of (0.327), and citizens with a weight of (0.260) respectively have the most importance in the political development of Iran. Therefore, it is suggested that officials, decision-makers, and policy-makers strongly pay weight and rank to each of the dimensions and components in order to be able to make the most of the results of the culture in political development.

Keywords: Knowledge, knowledge management, Knowledge sharing, Gilan Science and Technology Park

Introduction

Culture determines how society members think and feel. Culture guides human actions and represents their worldviews in life. General culture means the dominant and widespread culture that is widespread and permeating among the general society and is a field of opinions, values, emotional expressions and norms that is supported by informal social coercion; And it is accepted beyond certain groups and strata in society as a whole (Khaledi, 2009: p. 2).

Public culture plays an essential role in many social issues and shapes many issues. In the past, this issue was not paid much attention, but as social issues become more complex, the role of public culture becomes more important. Legalism, order and discipline, respect for society and collectivism, responsibility, work conscience and discussions like that are regularly and permanently raised as fundamental and serious discussions from the lowest educational levels to the highest levels. While in other societies there is almost no news of such discussions; For this reason, they have benefited from the works of public culture in all dimensions of life. While our country has had many losses due to historical backwardness and colonization in realizing the components of public culture.

Public culture is an interwoven, powerful and effective network of general knowledge, tendencies and attitudes of the society, whose existence and presence is felt in the society despite its ambiguity and invisibility; And with power throughout life, it makes us subject to it. Public culture is the components of culture whose effects are general and inclusive, and the general public plays a role in its quality, and it is made from the general behavior of people, customs, habits, customs, and

language, or it receives visible influence; And the public affects the aspects and fields and people's lives, and the public has sensitivity and knowledge towards them (Ardakani, 2001: p. 27).

Public culture is one of the decisive topics in the general management of societies and different parts of society in general, so that investment to improve the level of public culture is considered a very important necessity. On the other hand, the basic problem and challenge facing the country is political development, which can be used to take effective steps to improve its process through public culture as an inclusive and effective culture (Mansoori, 2013: p. 181).

Public culture is a coherent and systematic set of goals, values, opinions, beliefs, customs and norms of people belonging to a large society, nation or nation. Therefore, general culture includes all the activities based on thought and habit that shape people's general behavior in order to meet human needs depending on the types of societies historically, politically, economically, and religiously (Giddens, 1995: p.83).

Political development means the institutionalization of politics. This development is achieved when institutions are built for the new variations and complexities that have arisen as a result of development and modernization, which cause cohesion and solidarity within the political society. Huntington evaluated the concept of political development based on the degree of industrialization, social stimulation and equipping, economic growth and political participation. He believes that since in the process of political development new demands emerge in the form of participation and playing newer roles, the political system must have the necessary capacity and

abilities to change the situation. Otherwise, the system will face instability, chaos, authoritarianism and political decline, and it is possible that society's response to these disturbances will manifest itself in the form of a revolution. Political development can be considered a basic concept that gradually expands in all societies and can be referred to as global culture (Pye, 1963: p. 19).

The goal of political development is to expand the participation and competition of social groups in political life. The most important immediate tools of political development include: organization of groups and social forces; their freedom in participation and political competition; existence of institutional conflict resolution mechanisms within the political structure; removing violence from political life in order to strengthen political stability; The legitimacy of institutional and legal frameworks for competition and political compromise is part of it (Nazari et al., 2013: p. 137).

Political development has been the focus of political scientists since the late 1950s and early 1960s. In the beginning, when this topic was discussed, scientists considered economic growth as its most important indicator. That is, a trend that leads to an increase in per capita income and gross national product and increases the quality of the general level of people's lives (Qavam, 2005: p. 11).

But over time, political scientists realized that economic growth alone is not enough to realize political development. Therefore, in addition to economic indicators, cultural indicators were also considered in underdeveloped countries; And they claimed that if the third world countries can be modernized culturally and psychologically as advanced industrial societies and provide economic aid to them, the desired political development will be achieved. But in practice, it was observed that with the

independence of the third world countries from colonialism, because the necessary institutions for the realization of political development were not considered, the process of political development reached a dead end again (Huntington, 2000: p. 34).

In the next stages, the discussion of the contrast between tradition and modernism was raised. In this most straightforward discussion that was taken into account, traditionalism was against modernism; Because many political theorists were of the opinion that the existence of traditional elements and institutions will prevent political growth and development (Bashiryeh, 1999: p. 48). It was in the early 1970s that scientists believed that in order to realize political development, while preserving traditions, they should be renewed and modernized.

A developed political society should be able to pave the way for society to achieve participation, trust and legitimacy through social mobility and collective activities. If we want to briefly evaluate the political development indicators, we should say that in fact, political development is achieved when:

Firstly: groups and social forces can organize society's demands through parties. Secondly: There should be such trust between political organizations and the ruling political system that the political society believes that it can reach its demands through peaceful means and away from violence. Thirdly: Within the political system as well as political institutions, there should be room for peaceful political participation and competition. Fourthly: the set of structures and processes of the political system should have broad legitimacy (Eyvazi and Mansourzadeh, 2011: p. 67-8).

The countries that have problems in political development, have no doubt paid little attention or at least faced problems in terms of economic development. For this reason, the

effects of this lack of attention have appeared in various forms, such as the following, and by disrupting the general order of the society, it has made its security a problem and even the system faces a serious challenge. Crisis of identity, legitimacy, participation, distribution and influence or a combination of them. Therefore, paying attention to this matter with the aim of maintaining the public security of the society, the ruling system and at the macro level of the country, is one of the most important things that can play a pivotal role in understanding the political-cultural crisis and its impact on political development. (Savere Droudi et al.: 2013: p. 37). Political development has always faced various harms and challenges. The origin of one of its fundamental challenges in our society is a misunderstanding of political development. In fact, if there is no correct and meaningful understanding of this category, there may be a conflict between the advocates of political development and the agents of politics, and its unfortunate effects and consequences, in addition to the agents of these two political fields, will also cover the society. The path of political development has never been smooth and without problems in any society. However, in societies that have a rich public culture, the elements of the political arena, i.e., values and realities, have been the subject of theoretical and practical attention in a balanced way. And as a result, social forces with mutual understanding of the power of the government and the rights of the individual have advanced the new policy making process. But societies that have taken a one-sided and unbalanced approach to these values and realities, peaceful coexistence and order have given way to violence and disorder. In Iran too, although at times, on the one hand, the governments have supported the

ideals of the freedom seekers and the freedom seekers have paid attention to the goals of the politicians. But the fact is that many parts of the history of political developments in Iran have shown a negative interaction between these two groups of political activists (Vafaei, 2014: p.89).

The history of political developments in contemporary Iran is full of disregard for material goals, i.e. power building and wealth building by idealists, as well as disregard for political ideals, i.e. freedoms and citizenship rights, by realists. It is necessary for realists and idealists to know that political development requires stability and security. As national power and interests are the prerequisites for the creation and continuation of civil society, and in fact, freedom and politics are not necessarily mutually exclusive. Rather, political development and modern politics are complementary and inherent to each other, which is realized in the shadow of strengthening and enriching public culture in the society.

Political development exists as a method in every society, and this importance is usually associated with characteristics, some of the most important of which can be examined in the following axes: (Saveh Daroudi et al., 2013: pp. 42-41)

- Peaceful transfer of power through elections
- Efforts to satisfy the people
- Accountability of political power and criticism of officials
- Establishing the rule of law through the Legislative Assembly
- Individuality and freedom of people and respecting individual rights
- Existence of parties, press freedom, elections
- The presence of political elites in the scene of the country's developments

Therefore, if the political development in societies is to be evaluated, it should be examined according to the desired axes. If an acute problem arises in the process of political development, resulting in instability in the existing order or system, in such a way that the vital values and interests of the country face a serious challenge, a crisis occurs. And as a result, the process of political development will practically lose its place due to the withdrawal of people from the stage and the removal of the main center of power supporting the government and the ruling system. With the elimination of political development, the tendency to participate in political scenes is reduced and the dynamism and political mobility of society members to determine their destiny in cases such as elections - which is the most important crystallization of democracy in the country - becomes weaker. The rule of this situation in the long term can also affect their political insight and finally it becomes difficult to distinguish the direct from the indirect way. In this case, the enemy, by using the methods of psychological operations, can easily move the forces of the society to his side due to weakness in political vision and use them as opposing forces. Therefore, it seems that one of the most important and influential axes in the administration of the country is the issue of political development. It is better that this matter is taken into the attention of officials and decision makers along with other matters such as economic development in order to reduce the grounds for creating political disturbances and eventually possible crises in the country. In this direction, the role of the country's executive and infrastructural institutions such as the Ministry of Education and Science is very important and vital.

Undoubtedly, political development is one of the most effective axes in the growth and dynamism of societies. This growth can be

considered in the path of development when cultural development in these countries shows its position as the first and most effective form of development. Basically, without cultural development, economic development is not possible, and without economic development, political development will not be achieved; Therefore, there must be some sort of balance between each of these three items in order for development to occur in the country. For example, India, although it has progressed significantly in terms of political and economic development; But culturally, it still faces serious problems. Therefore, the sequence of this form of development is the most important issue that should be considered in the analysis of political development. Political development can provide efforts towards the political growth of the country by paying attention to various areas of social and economic development while increasing the general public's knowledge of the conditions governing the society.

Third world societies are different from many points of view. Each of them is distinguished by its special culture, history, and environment, which cannot be reduced to a universal generality. Currently, the need to pay special attention to the history and culture of societies is emphasized in development theories, and there is no generalizable theory in the field of political development. And every society should find its own way of political development according to its special cultural conditions, and avoid reductionism and imitation (Badi, 1997: p. 163).

The system of the Islamic Republic of Iran, due to the special conditions caused by the Islamic Revolution, has faced various political, cultural and social changes during the past 44 years, some of which were caused by internal factors and some were caused by the intervention of external factors. Although the

integration of internal and external situations with the intervention of the opponents of the IRI system should not be left out of the process of political analysis, however, the issue is that public culture as an internal subject and axis, how does it play a role in the process of achieving political development? Each of these cases has caused a serious challenge to the forward movement of political development in Iran due to the reasons of its influence on the political development of Iran at different times, and attention to it can determine the dark corners of the influence on the political development. (Saveh Droudi et al.: 2013: p. 35)

According to the mentioned cases, it is clear that nowadays politics has become highly cultural and has become intertwined with culture. As a result, cultural development is considered both a foundation and a necessity for political development, and the role of culture and general culture in political development has been highlighted. Therefore, from this point of view, the basic problem and challenge facing the country is political development by enriching public culture as an inclusive, effective culture in the direction of providing and balanced growth of information, tendencies and social habits; How can it be effective in the course of political development by making changes and continuous improvement in public culture.

Therefore, in this article, the main concern is to answer these two questions: What are the dimensions and components of public culture that are effective in the political development of Iran? And how is the prioritization of dimensions and components of public culture effective in the political development of Iran?

Theoretical and operational definition of concepts

Conceptual definitions:

Development: Development is a multi-dimensional process that usually refers to a change from a less favorable state to a favorable state. (McLean, 2017: 275)

Political development: Political development is a field that provides the basis for institutionalizing organizations and their political participation, and the result is increasing the ability of individuals, parties and groups to participate legally in the political environment of society. According to Coleman, political development is a continuous interaction between structural activities, convergent capacities, requirements of equality, accountability and adaptive political system. While Huntington believes that sustainable political development is defined in the form of separation of political structures, voluntary participation, rational government and continuous political and social activities (Nasiri Khalili et al., 2020: p. 102).

Public culture: Public culture is an area of the society's cultural system, which is not supported by legal and official coercion, but rather its continuation in the group of social coercion applied by members of society and non-governmental (informal) organizations. Unlike the field of official culture, which is ultimately supported by physical coercion, the field of public culture is mainly based on acceptance and persuasion, and failure to adhere to it does not result in punishment in the legal sense of the word (Eskandari, 2004: p. 20).

Operational definitions:

Development: Here, development means a quantitative and qualitative process that shows improvement in the existing situation.

Political development: Political development is a quantitative and very complex concept, and there is no single definition and interpretation of it, and researchers provide different definitions and interpretations of it according to their mental backgrounds. Here, we mean political development as a process that offers legal participation of groups, parties, media, and personalities, limits the power and political duties of individuals and institutions to the framework of the law and depends on the people's vote.

Public Culture: Public culture means a culture with its creators and carriers, some of which are supervised by the government. Getting close to the public culture and modifying it through a directive is impossible, and it requires special management measures. which can be brought about in it by creating appropriate functions in the three spheres of government, civil society and people-society (citizens), changes, and continuous improvement.

Theoretical foundations of research

The category of political development received the attention of political scientists from the late 1950s and early 1960s in the framework of the study of comparative politics. Different thinkers have looked at this issue from different angles and there is no consensus about the requirements and parameters of political development.

Some experts with functionalist views believe in the correlation between various political, social, cultural and economic sectors and believe that the movement and dynamism in one causes the movement of others. According to Almond and Coleman, political development is a process by which non-western traditional political systems acquire the characteristics of developed societies. Those characteristics are: the attractiveness of urbanism, the high level of literacy and income, and the geographical

and social extent, the high level of industrial economy, the development of collective communication networks, and the comprehensive participation of society members in political and non-political activities (Qawam, 1995: p. 26).

Any development can be implemented according to various political, social, and economic components; Therefore, it is not one-dimensional. Regarding the concept of development, different definitions have been presented, which include change and growth. This concept has undergone many changes throughout history, which can be examined according to the time and place. The development of a conscious and deliberate moment of human flourishing for the voluntary realization of one's sovereignty is the use of established and responsible institutions in order to be equipped to create a meaningful life (Seifzadeh, 2009: p. 32). For this reason, there are different opinions and views about it, which have led to the emergence of political theories related to development, some of which are mentioned:

In Karl Deutsch's theory, political development is a product of mobilization or social mobility, which itself is the result of social and economic changes. From Deutsch's point of view, social mobilization is a process by which traditional beliefs and affiliations in political, psychological, economic, cultural, and social fields have been transformed; and prepares the mass of people to accept new behavioral patterns (Deutsch, 1953: p. 100).

Edward Shils also believes that political development is a goal that every political system pursues and has these characteristics; The supremacy of civil laws, the functioning of representative institutions, and the unrestricted exercise of political freedoms (Shils, 1960: p. 48).

Dodd also considers political growth and development to be closely related to other areas of society, specialization, and separation of political functions and structures, increasing people's participation in politics, and ultimately strengthening the feeling in people that they see unity between themselves and the political system. (Dodd, 2006: p. 35)

Some other experts, relying on the deterministic model, believe that political development is a project related to economic development. According to Seymour Martin Lipset, the political game becomes democratic when it relies on economic development. Lipset reminds us that all indicators of economic development such as wealth, industrialization, urbanization, and education have such close relationships that they all form a major factor; And it also has a high degree of correlation with the democracy variable (Y So, 1999: p. 68).

Robert A. Dahl is also among those who believe that political development is dependent on economic development (Bashiriyeh, 2004: p. 76). Other theories that our understanding of political development is more based on this category of definitions while paying attention to social and economic and especially cultural factors, have an institutional political approach and emphasize changing structures.

Samuel P. Huntington believes that the more a system moves from simplicity to complexity, from inflexibility to flexibility, from dependency to independence, and from dispersion to independence, the closer it is to political development and democracy (Huntington, 1991: p. 23-40).

Huntington considers institutionalization as a unique measure of political development and analyzes all his models based on it. With the inspiration of Alexis de Tocqueville - who saw the emergence of the association as a

necessary result of development - he says; The political system is efficient when it has a high degree of institutionalization and considers the condition of institutionalization as requiring reaching the level of independence and continuity through organizations. He claims that the third world is far from being able to carry out economic modernization and political development at the same time, and the latter must be sacrificed for the former and postponed to the next stage. He says that this process causes violence and the superiority of private interests over public interests (Badi, 1999: p. 56).

In this regard, Barrington Moore considers the goal of democracy and political development to be three things:

- 1-Limiting the power of autocratic rulers;
- 2-Establishing rational and fair laws and regulations instead of autocratic regulations;
- 3- Participation of the lower classes in decision-making (Moore, 1996: p. 9)

Gabriel Almond proposed the theory of functionalism and considered the political society as a set of interdependent elements and divided it into three parts. The function of transformation, the function of adaptation and the function of the political system. He examined them according to the primitive, traditional and new systems. The first one is a disjointed political system, the traditional one has a culture of obedience, and the new one is diverse and relies on a participatory culture.

Lucian Pye considers several factors as a prerequisite for political development, which include; Economic development, administrative and legal development, strengthening democratic values and traditions, political modernization, equipping the mass of people and participation, and finally equipping power (Qavam, 2005: p. 17).

According to Pye, political development is a kind of social inflammation and a prelude to government crises. Political development leads to the emergence of five types of identity crisis, legitimacy, participation, influence and distribution crisis, which appear mostly in "transition" societies. Pye believes that societies are historically classified into three groups: traditional, transitional, and modern. And based on that, he placed the first and third species in the group of societies in equilibrium and considers them relatively more stable than others. And on the other hand, the transitional society - which they think is the third world - is presented as an unstable society that is imperfect by nature. Lucian Pye and his co-thinkers believe that participation affects distribution, legitimacy affects influence, and influence affects identity, and for this reason, they believe in some kind of sequence analysis about them. But the important thing is that each of the mentioned crises can spread from one region to another and interfere with each other. In this case, the basis of a government and system faces a serious risk of subversion (Pye, 1999: p. 18).

The theories of political development have been proposed since the 50s, simultaneously with quantitative economic development, and like the theories of economic development, they were linear and sought to prescribe the path taken in the West, and now have found a cultural nature more than ever. Today, Western quantitative theories of political development, which always seek to prescribe Western political development theories to other countries, have failed, all of them prescribe Western unilinear development and are considered non-historical theories. These theories do not pay attention to the special historical and cultural conditions of third-world countries (Badi, 1997: p.80-1)

The role of culture in political development is also very prominent. With the failure of non-cultural and non-historical quantitative theories of political development, theorists gradually paid attention to the cultural dimension of political development. This work has gradually been manifested by the acceptance of the importance of local culture and traditions in political development by theorists such as Huntington, Apter, and AYEENSHTAD (Badi, 1997: p. 122-81).

Research background

1- Omid Shokraneh Araznaghi (2020); In research, he investigated and analyzed the impact of the five crises of political development in the fall of the second Pahlavi regime. This thesis tries to find out how the five crises on the way of political development revealed the inefficiency and weakness of the Pahlavi regime and provided the necessary grounds for public dissatisfaction with it and finally, the overthrow of this regime. In this research, the research method is descriptive-analytical and causal research. The method of data collection in this research is done in the form of library and documents. The existence of social and cultural gaps in the second Pahlavi period had made the ground for political development uneven, and at the same time, these problems caused the accumulation of development crises with the emergence of political development crises. The lack of planning and management by the Pahlavi regime not only did not solve the problems related to political development crises, but also created a situation of political underdevelopment in Iran; The result of which is the excessive separation of the society from the government and finally the formation of the Islamic Revolution in 1979 under the leadership of Imam Khomeini.

2- Ariyn Pourqadiri Esfahani and Nafiseh Vaez Shahrastani (2019); In a study, they

analyzed the influence of political culture on the instability of political development in Iran (1941-1953). In the present study, an attempt has been made to investigate the effects of political culture defects and inefficiencies on the development of incompetence in the first decade of Reza Shah's son until the coup d'état of August 19, 1953. This research, using a descriptive-analytical method, seeks to raise the question of what effects political culture has had on the instability of Iran's political development from the occupation of Iran to the August 19 coup? The present study was written based on the hypothesis that the following were among the neglected factors that hindered political development in the period of 1941-1953. which has been continuously mentioned in historical and pathological studies about the reasons for the instability of political development at the given stage. Self-centered individualism, lack of desire for collective work, authoritarianism and subordination culture, lawlessness, personality cult and heroism, violence, illusion of conspiracy and insecure and opportunistic political atmosphere are among these factors. Based on the findings of the research, if the political culture of the ruling elites and people in Iran had a democratic mechanism during this period of time, and instead of the aforementioned destructive and backward elements, it included more rational and civil components; At this point, the flow of political development was more likely to last and deepen.

3-Qasem Maisai et al. (2018); They conducted a research titled investigating the place of political development in the development plans of the Islamic Republic of Iran. In the current research, according to the existing theories, the concept of political development is indexed and the following question is addressed:

What place has political development had in the third, fourth, fifth and sixth five-year plans? In order to answer this question, the method of content analysis has been used and the clauses of the development programs have been selected as the context units. The findings indicate that political development has been considered in three development programs of J.A. But the amount of this attention is different in each of the three programs. This amount of attention in the third, fourth, fifth and sixth programs includes 31%, 50%, 29% and 43% respectively. According to the obtained statistics, the amount of attention paid to political development in development programs has increased. With the exception that this attention has decreased in the fifth and sixth programs compared to the other two programs.

4-Masouma Faraji Neiri (2017); He conducted a research entitled "Indices of desirable public culture from the perspective of the Holy Quran". The unique position of the Quran in human life requires that by using this unique teaching, statements of general and ideal culture are extracted. Based on the educational system of Islam, the word of God as the most central human orientation has clarified the path of goodness, prosperity and misery. And since the investigation and analysis of issues requires appropriate information, indicators provide the first set of information about an issue. In this treatise, which was written with the aim of identifying the indicators of public culture from the perspective of the Holy Quran. This basic question is answered, what are the indicators of popular culture from the point of view of the Qur'an based on, and to what extent are the indicators and signs of people's popular culture compatible with the original Quranic approach? The research method used

in this treatise is descriptive and analytical, which the researcher has explored and extracted concepts and themes from this holy book by considering the context in the text of the Holy Quran. The method of collecting data, documents, documents, sources and religious texts, especially the book of the Qur'an, and the method of analysis used is qualitative research.

5- Mojtabi Mohammadi Kararoudi (2017); conducted research entitled "Culture and political development, analyzing the Conflicts of elite political culture in Iran". While exploring the concept of development and trying to provide a precise definition and paying attention to the processes of transition to it, the present research has focused its attention on cultural obstacles and political psychology, the transition to development in contemporary Iran. Therefore, it emphasizes concepts such as political culture and the political psychology of political elites and examines the conflicts of political elites within the government. And it is based on the fact that the two central issues of public education and the type of upbringing and the institution of the family and the types of conflicting personalities were formed and emerged from the integration of these two variables in the country's society and political arena; This raises the basic question whether, despite these conflicts and deep political differences arising from the above two variables, the realization of development is basically possible or not? The problem that is now considered the main obstacle to development is the lack of circulation of elites and the society being in a kind of stagnation, passivity, and lack of dynamism and immobility, and the existing trends are not in accordance with the development capacities and priorities. This situation has caused the political culture of the society to surpass the elites in the government,

and this itself has increased widespread dissatisfaction and criticism of the current situation. In general, the lack of cultural cohesion of its own elites has been a major and effective obstacle in the transition to development in contemporary Iran, and therefore, in order to realize development, trying to create cultural cohesion among the elites in charge of it seems vital.

6-Mohammed Hossein Panahi (2015) studied a study entitled "Cultural development is the necessity of economic, social and political development". The last quarter of the 20th century has coincided with the phenomenon of cultural revolution, along with the phenomenon of post-modernity and post-structuralism, both in terms of social reality and social analysis. This turn not only shows the importance of finding more and more the role of culture in human life and in humanities and social sciences, but also shows a more correct and deeper understanding of the role and power of culture in various fields of human life and social analysis. which was overshadowed by the economic factor for a long time. In this study, we try to discuss the importance of culture development and cultural development by addressing the issue of culture development and its types and dimensions. Secondly, it is tried to show the role of culture in economic, social and political development by using studies. that the development of various fields of society cannot be continuous and stable without the development of culture, nor can it be placed at the level of self-fulfillment and human evolution. This means that the development of various fields of the society should be a development based on culture, so that the efforts of Iranian-Islamic "cultural development" or in the precise sense of the word the country in the direction of Iranian Islamic progress can be matched with success.

7- Javad Mansouri (2013); conducted a research entitled "The place of public culture in achieving the goals of development programs". Public culture is one of the decisive issues in the general management of societies and different parts of society as a whole, so that investment to improve the level of public culture is considered a very important necessity. On the other hand, the basic issue and challenge facing the country is political development, which can be used to take effective steps to improve its process through public culture as an inclusive and influential culture.

8- Saveh Droudi et al. (2013) conducted a study entitled "Political crises and political development in Iran". This study answers the question of how political crises play a role in Iran's political development; He has used descriptive research methods and field and documentary methods as methods of gathering information. The statistical community was made up of professors and students of master's and doctorate degrees of various political science majors in Tehran universities, and access to 82 of them was provided in this research. And due to the limitedness of the statistical community, this entire community has been examined and statistically analyzed as a sample size. The findings of the current research, which examined the most important crises in political development based on Pai's opinions; It shows that political crises, including crises of identity, legitimacy, participation, distribution and influence, play a role in the process of achieving political development in Iran by affecting the presence of the masses in the scene of social and political developments.

9- Mohammad Dashti (2013); He conducted a research entitled "The Epistemological Foundations of Political Development in the Islamic Revolution of Iran with Emphasis on the

Study of Imam Khomeini". The present research, with a normative approach and an analytical method, takes advantage of the works and speeches of Imam Khomeini in order to achieve an understanding of the inner logic and the knowledge of the epistemological foundations of his desired political development. With these basic questions, what is the political development in the Islamic Revolution of Iran with the reading of Imam Khomeini? Why and how was it formed? And what is the difference between it and other theories? Questions that refer to a kind of epistemology and political knowledge (epistemological). A condensed list of this research is as follows. Expressing the theoretical framework of the research based on the epistemology of "nature and essence, foundations and sources of knowledge; characteristics and indicators" of political development; An overview of the concepts and foundations of various theories in the political development of the Western tradition; The political culture of the Islamic Revolution of Iran; and understanding the implications and epistemological foundations of Imam Khomeini, who with the two main approaches of "human education" and "expansion of morals and religiosity" in linking religion and politics and political participation of the people; And in the combination of the discursive elements of "juristic jurisprudence" and "public interest" it leads to the model of "religious democracy". In this way, the continuous attention and care of this epistemological approach (religious rationality) is considered to be the main foundation of the special work of the modern Islamic government in order to achieve real progress and development.

10-Nasser Abbasi (2012); conducted research entitled "The Role of Shiite political culture in Promoting the political development of the

Islamic Republic of Iran". The purpose of this research is to know the political culture of Shia and how to use it to promote the political development of contemporary Iran, and the answer to this main question is how the political culture of Shia can promote the political development of Iran. The final result obtained from this research shows that the correct understanding of the Shia culture and the use of the basic principles of religion along with rationality, expediency, populism, and consultation are among the basic principles of our society and are accepted by the majority of the people of our society. And returning to the true beliefs of Shia without changing and transforming them based on personal interests and selfishness, as well as equipping and organizing the public interest to the issues needed and the heartfelt and real desires of the people will lead to the promotion of political development.

11-Mohammed Rahim Eyvazi and Mohammad Bagher Mansourzadeh (2011); conducted a study entitled "The Influence of national media's political culture on the Process of political development in the Islamic Republic of Iran". The following study tries to explain the current political culture of the national media and evaluate its impact on the political development in the Islamic Republic of Iran. More than a hundred regional and international TV and radio channels, publication of newspapers and several weekly and monthly magazines, book publishing, audio, and video products, etc., along with unparalleled hardware and software facilities; The news has turned the Islamic Republic of Iran broadcasting into a media giant. If we consider the function of today's media to be only information and entertainment, IRIB, according to the late leader of the Islamic Republic, is a university that also has the task of creating culture and awareness. But sometimes it seems that this media is unable

to fulfill some of its tasks and duties and leaves the field to its numerous and sometimes biased competitors.

12- Mohades Nazari (2010); He conducted a research entitled "The role of public opinion in the political development of the Islamic Republic of Iran". The current research seeks to answer the main question, what is the position of public opinion in the process of political development of the Islamic Republic of Iran? The most important principle in political development is people's participation, and this participation depends on people having a positive and informed view on this issue. The structure of authoritarianism ruling Iran for many years has created a sense of pessimism towards political participation in Iranian public opinion. This pessimism was resolved after the Islamic revolution and its appropriate foundations during a series of development processes, including: choosing the form of a republic with Islamic content for the system, drafting a constitution that fits the development plans, and targeting political development in the four development plans. And in indicators such as political participation and legitimacy, the system has been able to bring public opinion with it to the desired extent. But in cases of partisanship, legalism and accountability, it is necessary to make more efforts. Therefore, it must be said that public opinion has not yet found its proper place in the political development processes of the Islamic Republic of Iran, and this issue has slowed down the political development process in the country.

Research methodology

Because the current research seeks the development of practical knowledge in a specific field, namely the political development of Iran, and in other words, the investigations have been carried out in the direction of the

practical application of knowledge. It can be concluded that in terms of the purpose, this research is applied research, and in terms of the method of data collection, that is, the research design, it is descriptive research of the survey type. The use of data collection tools is different in different researches. Because the choice of data collection tools depends on the subject, purpose and design of the research. Interviews and questionnaires were used to collect research data.

In order to identify the dimensions and components of public culture to achieve political development, a 20-question questionnaire designed based on a 5-point Likert scale was used. Respondents should indicate the degree of importance of the desired factor by placing a mark in boxes 1 (very little) and 5 (very important). Using this questionnaire, the dimensions and components of public culture effective in the political development of Iran were identified, which were classified into three dimensions and 16 criteria according to the following table:

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Table 1- Dimensions and components of public culture effective in the political development of Iran

Table 1- Dimensions and components of public culture effective in the political development of Iran

Dimensions	Components
Government	Rule of law and order in the administrative system of the country. Decentralization in the administration of the country. Government specialization. Integration of structures and trends. Government revenue sources. Absence of administrative and political corruption. The influence of the political system. Political integration.
Civil Society	The existence of organized and strong parties. The existence of non-governmental organizations. The existence of defined rules and structures for the participation of civil society institutions in politics. Democratic performance of civil society.
People and society (citizens)	Political awareness. There is an element of trust in social relationships. National solidarity and sense of national belonging. Absence of irreconcilable divisions in society.

The second questionnaire was designed and used to prioritize the dimensions and components based on the Analytic Hierarchy Method (AHP) and using paired comparison matrices.

The statistical population of the first and second questionnaires is 20 people respectively:

1- Professors in the fields of political science, and cultural management, as well as experts in political and legal institutions (the government and its organs, including the executive, legislative, judicial and security, and military institutions).

2- Senior managers of the Cultural Revolution Council and Public Culture Council and Ph.D. students in political science and law, public administration, and cultural administration

The geographical area of the research is the country of Iran and the time area is the winter of 2022. In data analysis, SPSS software was used to identify dimensions and components, and Expert Choice software was used to prioritize them, which is specialized software for weighting and prioritizing factors. To increase validity, after preparing the first questionnaire, expert professors were consulted and some amendments were made. The reliability of the first questionnaire, which was designed to identify effective factors, was evaluated based on Cronbach's alpha test of 0.87, which shows that the reliability is acceptable. The reliability checks of the second questionnaire, which includes pairwise comparison matrices, is expressed by the inconsistency rate. In all the matrices of pairwise comparisons, the inconsistency rate of the questionnaire was less than 0.1, which shows that the reliability of the standard AHP questionnaire is also acceptable.

Table 2- Dimensions, components and indicators of political development, general culture

Dimensions	Component	Indicator	scholar
Government	The rule of law and regulations in the administrative system of the country	Universal nature of laws Enforcement of laws outside of personal differences	- Lucian Pye (1963) - Barrington Moore (1975) - Alam (2007)
	Decentralization in the administration of the country	Separation of duties between the three forces of the country Decentralization in the administration of state affairs	- Eisenstaedt (1964) - Lucian Pye (1963) - Bashiriyeh (2002)
	Government specialization	Disciplined and expert administrative system Separation of functions and duties and powers Division of work between institutions	- Lucian Pye (1963) - Dodd (1972) - Eisenstaedt (1964) - Misai et al. (2019)
	Integration of structures and trends	Coordination of tasks and affairs among institutions Integration of structures and processes in the form of a political system	- Eisenstaedt (1964) - Lucian Pye (1963) - Dodd (1972) - Misai et al. (2019)

	Government revenue sources	Dependence on clean sources of income	▪ Lucian Pye (1963) ▪ Martin Lipset (1963) ▪ Robert A. Dahl (1953) Bashiriyeh (2002)
	Absence of corruption	Rival political parties Strong civil society	▪ Huntington (1968) ▪ Barrington Moore (1975)
	Administrative and political	Sovereignty over all parts of his land The ability to influence the whole country Application and implementation of the laws established in the area of your land	▪ Binder (2015) ▪ Gabriel Almond (1956)
	The influence of the political system	Convergence and consensus of the members of the political society regarding the basic political strategies The difference between political opinion groups is only in tactics and in the direction of strategy	▪ Huntington (1988) ▪ Gabriel Almond (1956) Zibakalam and Moqtadaei (2014)
Dimensions	Component	Indicator	scholar
Civil Society	The existence of parties	Existence of effective laws in the field of creation, activity, and possibly cancellation of parties; Existence of effective laws in the field of government support for political parties; Existence of a culture of party performance among the people; Existence of positive thinking towards parties among men's government;	▪ Huntington (1988) ▪ Shils (1960) ▪ Binder (2015) Abbasi (2014)
	Organized and strong	Existence of various organizations on behalf of the people in order to protect their rights and secure their interests All types of trade, specialized, social organizations, and such	▪ Lucian Pye (1963) ▪ Samuel Huntington (1965) ▪ Shils (1960) ▪ Deutsh (1969) ▪ Dodd (1972) ▪ Binder (2015) Sajedi (2020)
	The existence of non-governmental organizations (NGOs)	The institutionalism of the civil organization The existence of laws for the activity and support of civil organizations	▪ Lucian Pye (1963) ▪ Huntington (1988) ▪ Binder (2015) ▪ Shils (1960) Misai et al. (2019)
	The existence of defined rules and structures for the participation of	Exercising influence on the government and competitors through democratic methods	▪ Binder (2015) ▪ Lucian Pye (1963) ▪ Gabriel Almond (1956) Abu Talebi and Armi (2005)

	civil society institutions in politics		
Dimensions	Component	Indicator	scholar
People and society (citizens)	Political awareness	Reflecting your opinions and beliefs to the system and officials in the right ways	▪ Deutsh (1969) ▪ Lucian Pye (1963) ▪ Huntington (1988) Nasuhian (2008)
	There is an element of trust in social relationships	Citizens trust other citizens Citizens' trust in political elites Elites trust each other Elites' trust in citizens	▪ Gabriel Almond (1956) ▪ Huntington (1988) ▪ Bondel (1990) Nasuhian (2008)
	National solidarity and sense of national belonging	Getting out of the mentality of tribal and local formats A sense of belonging to the political system Considering people inside the country as compatriots	▪ Deutsh (1969) ▪ Gabriel Almond (1956) ▪ Lucian Pye (1963) ▪ Dodd (1972) Badi (2008)
	Absence of irreconcilable divisions in society	Homogeneity and homogeneity of civil society Lack of class, local, regional and ethnic divisions	▪ Dodd (1972) ▪ Barrington Moore (1975) ▪ Shils (1960) ▪ Gabriel Almond (1956) Qavam (2009)

findings

Before entering the data analysis section, it is necessary to say something about the compatibility and incompatibility of the answers. However, we will check the compatibility of the data. The initial analysis of the information of the questionnaires and receiving the results of each one showed that some of the questionnaires have inconsistencies, although they are insignificant; But based on the principles of the AHP method, since the final matrix that is the result of combining all the answers is the evaluation criterion, we should not stop at the inconsistency of the data of a number of

questionnaires. Because in many cases, the inconsistency is eliminated due to the neutralization of the differences in the combination of answers, and fortunately, in this research, the inconsistency of the system of combining the answers is below the permissible limit of the AHP method. And we can boldly say: there is no incompatibility.

Results of prioritization and weighting of dimensions

Based on the results obtained to rank the dimensions of public culture effective in the political development of Iran; Then, the civil society was ranked first with (0.413 weight), the government with (0.327 weight) and finally the citizens with (0.260 weight) were placed in the next priorities. The ranking results are shown in graph (1). The inconsistency rate in this regard was calculated as 0.00.

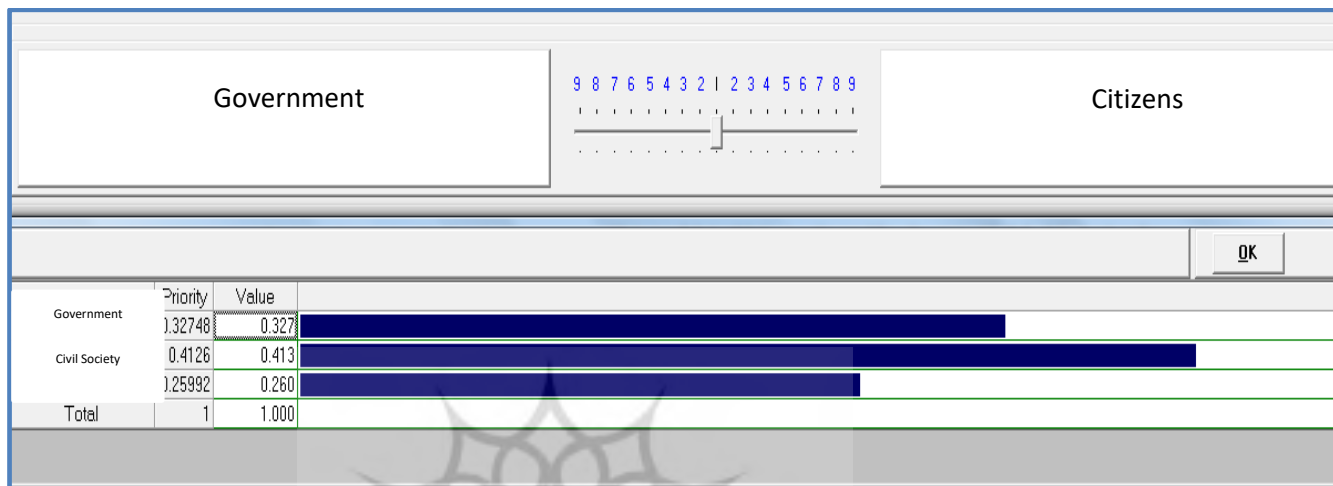


Chart 1- Prioritization and weighting of dimensions of public culture effective in Iran's political development

The results of prioritization and weighting of the government component

Based on the results obtained for the ranking and weighting of the government component, the absence of administrative corruption (weight 0.190) was given the first priority, and the specialization of government with (weight

0.162) and rule of law and regulations in the administrative system of the country with (weight 0.158) were placed in the second and third priorities, respectively. The ranking results are shown in graph (2). The inconsistency rate in this regard was calculated as 0.00.

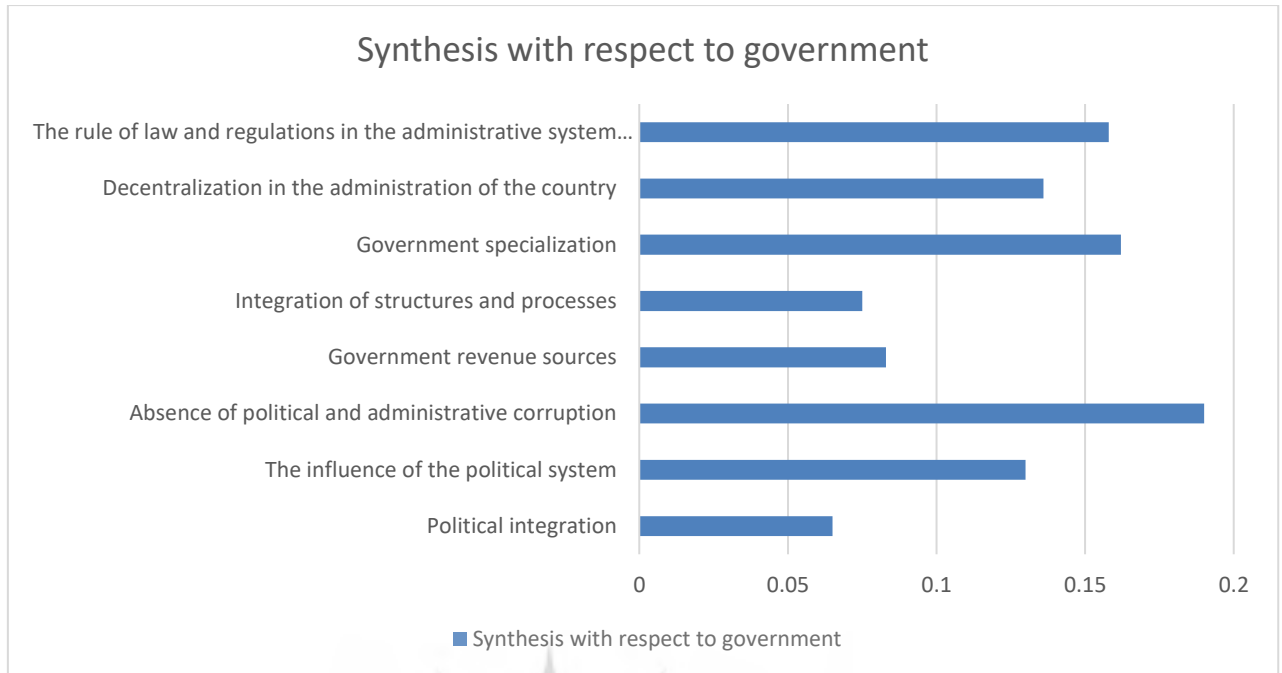


Diagram 2- Prioritization and weighting of the government component

The results of prioritizing and weighting the civil society component

Based on the results obtained for the ranking and weighting of the civil society component; The existence of non-governmental organizations (weight 0.362) was given first priority. And the existence of laws and structures defined with (weight 0.272) and the democratic performance of civil society with (weight 0.255) were placed in the second and third priorities. The ranking results are shown in graph (3). The inconsistency rate in this regard was calculated as 0.03.

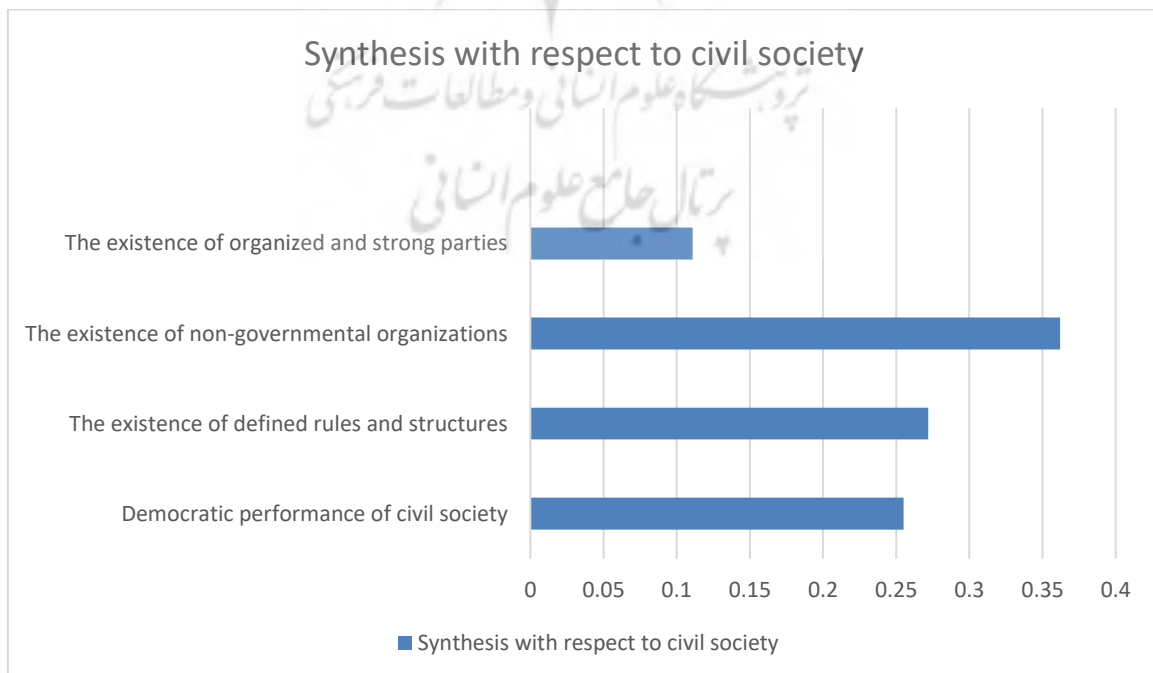


Diagram 3-Prioritization and weighting of the civil society component

Results of citizens' prioritization and weighting

Based on the results obtained for the ranking and weighting of the citizen component; National solidarity and sense of national belonging with (weight 0.351) was placed in the first priority. and political awareness with (weight 0.289) and the presence of an element of trust in social relations with (weight 0.219) were placed in the second and third priorities. The ranking results are shown in graph (4). The inconsistency rate in this regard was calculated as 0.00.

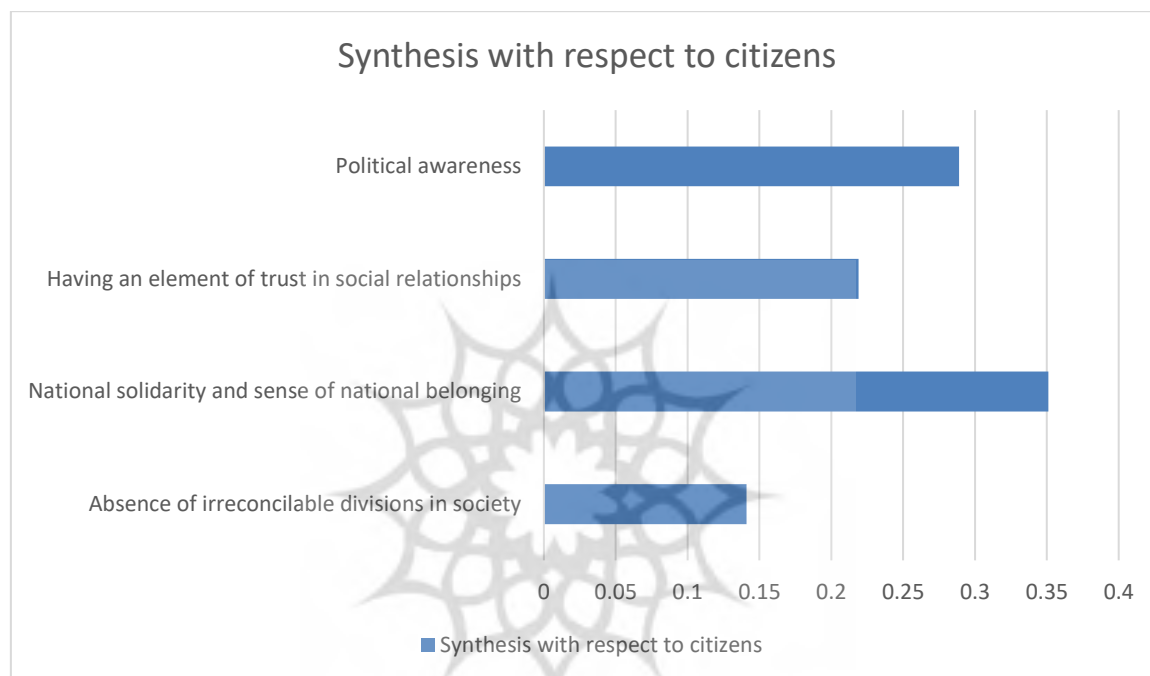


Chart 4-Priority and weighting of citizens

The weight structure of dimensions and components of public culture effective in the political development of Iran

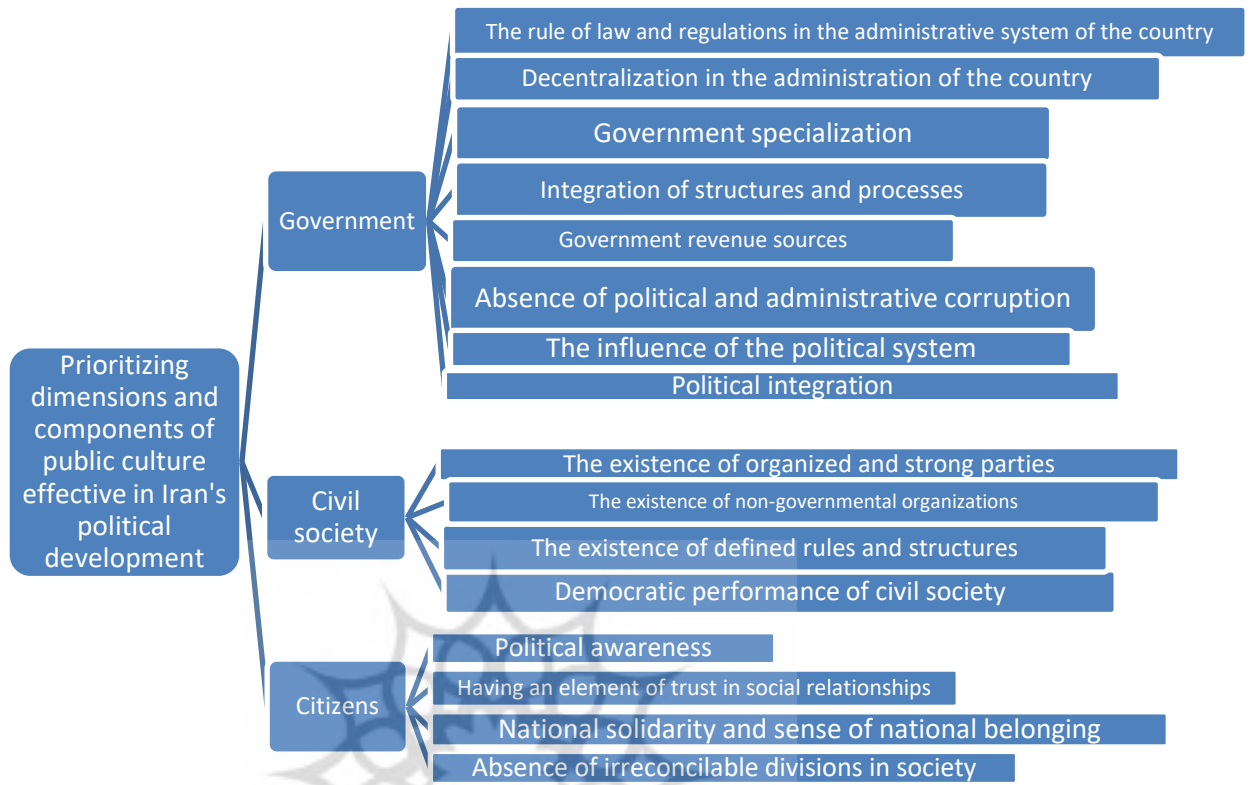


Chart 5- The weight of dimensions and components of public culture effective in the political development of Iran

The results of prioritizing dimensions and components of public culture effective in the political development of Iran

According to the final result and considering all dimensions and components in an integrated manner, "existence of non-governmental organizations" was ranked with a weight of 0.149 percent. And "existence of defined laws and structures" and "democratic functioning of civil society" were ranked second and third with weights of 0.112 and 0.105, respectively.

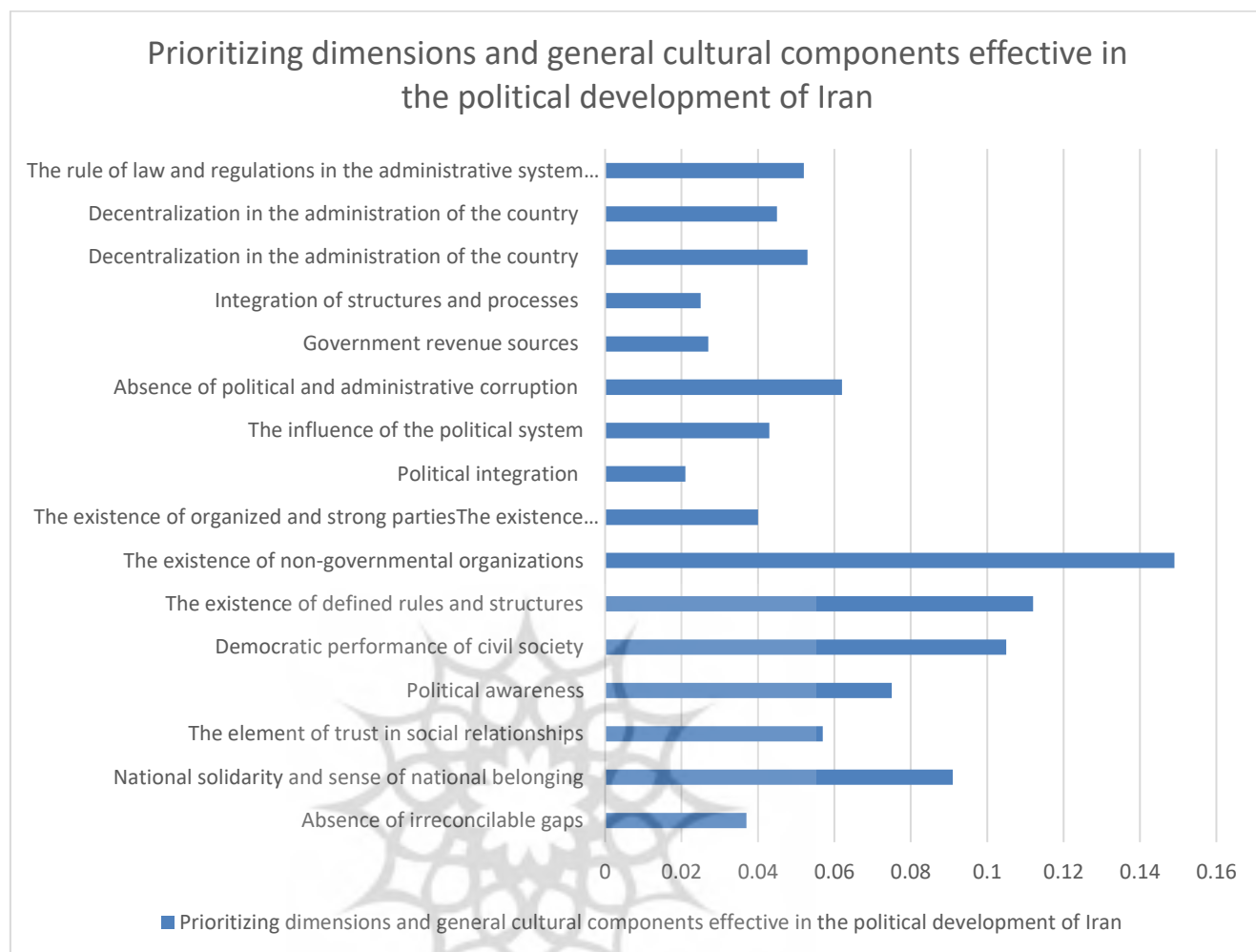


Chart 6- The results of prioritizing dimensions and components of public culture effective in Iran's political development

The ranking results of the dimensions and components of public culture effective in the political development of Iran are shown in Table 3.

Table 3- The table of dimensions and components of public culture effective in the political development of Iran according to weight and rank

Priority	Weight	Components
1	0.149	The existence of non-governmental organizations

2	0.112	The existence of defined rules and structures
3	0.105	Democratic performance of civil society
4	0.091	National solidarity and sense of national belonging
5	0.075	Political awareness
6	0.062	Absence of administrative and political corruption
7	0.057	There is an element of trust in social relationships
8	0.053	Government specialization
9	0.052	The rule of law and regulations in the administrative system of the country
10	0.046	The existence of organized and strong parties
11	0.045	Decentralization in the administration of the country
12	0.043	The influence of the political system
13	0.037	Absence of irreconcilable divisions in society
14	0.027	Government revenue sources
15	0.025	Integration of structures and trends
16	0.021	Political integration

Conclusion

The subject of this article is to identify and prioritize the elements of public culture that are effective in the political development of Iran.

The research started by stating the problem and proving it, and then to solve the problem, existing theories in the field of political development and public culture were examined. Through the examination of the mentioned theories, the dimensions and components of public culture effective in political development were identified and were given to the group of experts for selection and approval. After this stage, based on the analysis of process hierarchy, the dimensions and components of public culture influencing the political development of Iran were prioritized. The findings of the article indicate that civil society was ranked first with (weight 0.413) and the government with (weight 0.327) and finally citizens with (weight 0.260) were placed in the next priorities. Based on the results obtained for the ranking and weighting of the civil society component; The existence of non-governmental organizations with a weight of 0.362 was placed in the first priority,

while the existence of defined laws and structures with a weight of 0.272 and the democratic performance of civil society with a weight of 0.255 were placed in the second and third priorities. in the ranking and weighting of the government component; the Absence of administrative corruption with (weight 0.190) was placed as the first priority, specialization of government with (weight 0.162), and the rule of law in the country's administrative system with (weight 0.158) in the second priorities, respectively. They placed third. for ranking and weighting the citizen component; National solidarity and sense of national belonging (weight 0.351) were placed as the first priority. and political awareness with (weight 0.289) and the presence of an element of trust in social relations with (weight 0.219) were placed in the second and third priorities. According to these priorities, it is necessary to strengthen and continuously improve the dimensions and components of public culture, in order of priority and importance, in order to enjoy more results in the realization of political development.

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