

# Concepts of Citizenship Sociology

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**Abstract:** Citizenship is one of the most important social concepts that work in understanding the relationship between individual and society. The citizen is defined as a member of the political community who enjoys all the rights and accepts all responsibilities dedicated to membership. In fact, civil rights include the rights of citizens in relation to public institutions, such as political rights, the right to employment, the right to choose and be chosen, the right of the authorities, the right to be a judge. Therefore, the word is too general than political rights. So we can say that civil rights are considered when the human rights are applied within a civil society under a special rule for certain people in certain territories, legislation. In this article, the concept of citizenship of citizenship, civil culture, citizenship views, including citizenship, communitarian, and feminist citizen are studied.

**Keywords:** Concept of Citizenship, Civil Rights, Culture.

## Introduction

Originally, citizenship is called membership of the individual in a society. One who has rights and duties and equally participate in public affairs. Although the Euro-American domination on the concept of citizenship is obvious, Moncrieff, following the tradition of civic-republican, liberal and communitarian, recognized the essential elements as follows: dignity, rights, duties and participation (Ghosh, 2014).

Citizenship is one of the most important concepts and social ideas that work in understanding the relationship between individual and society. A citizen is defined as a member of a political community that enjoys all the rights and accepts the dedicated responsibilities. So what is clear is that members of a community are not considered as citizenship only for living in the city, but citizenship is a developed and evolved form of urban life that does not look only at the presence of "physical body" in the city. It mainly refers to the need of being aware of the citizenship rights, fulfilling the responsibilities and duties in the society and calls them necessary conditions for the promotion from the position of urban life to citizenship (Mani Far, 1997).

## Concepts of Citizenship

The citizenship and its related concepts have been developed, limited and got varied meanings in different historical periods. The following includes some definitions of the most important concepts and terminology associated with citizenship.

## **Citizenship**

Citizen composed of two words "City" which means the humane society and "zen" as the member of the community. Clearly, the mere gathering of people in a particular place and forming the human society, city, the citizenship cannot be formed. In other words, human society is a prerequisite for citizenship, but not a sufficient condition. People are called citizenship when they take the rights and responsibilities and fulfill them. Citizenship is a two-way relationship between the individual and society. From one hand, it implies guarantees the faithfulness of people in the society and on the other hand involves government support for the individual. It can be described as membership in the society and political institutions (Enayati et al., 2013).

Citizenship is a complex word with multiple meanings. Its political success in the past does not mean that the current status rests on the resolution or unity in the context of the election, political leaders or intellectuals. Different meanings represent different applications. First, citizenship is a moral judgment. The so-called good or true citizenship is a positive judgment about the morality of the person. This concept implicitly implies that the person is interested in the collective interest and well-being. Second, citizenship is an objective, empirical and descriptive expression. In this sense, Citizenship is a particular set of duties and rights given to qualified individuals in a particular nation-state. Even though there were periods in which citizenship was related to a city government, in the present era, citizenship is linked solely to the nation state. Thirdly, citizenship can be regarded as an analytical interpretation. That is, citizenship includes a) maintaining a state and its leading members, b) government opportunities in creating the main members for political participation, or c) a combination of A and B (Morris, 1980).

## **Civil Rights**

It includes rights for the citizens in public institutions, such as political rights, the right to employment, the right to choose and be chosen, the right to give a certificate and the right to judge. Therefore, we can say that this word is more general than political rights. Civil rights will be mentioned when it is formed within a civil society, under a special rule for certain people in a certain area (Amou Gholi Mir Akhouri, 2010). Civil rights are defined as follows:

- 1-It literally means something that by being responsible towards something, someone deserves it.
- 2-Because of protection from law, person deserves it.
- 3-Privilege
- 4-Power to create legal relations (Lotfi, 2009).

There are three types of rights related to civil rights:

1. Civil rights referring to individual rights in the law, which includes freedom of people to live in the desired place, free expression and religion, property and equal process of law
2. Political rights, especially the right to vote, elect and be elected
3. civil rights which refers to the natural right of the individual to benefit from minimum standard of economic welfare and security, health benefits, social security and the minimum wage (Razavi & Khazaei, 2008).

## **History of Citizenship Theories**

Citizenship is an idea which firstly flourished in Western Europe in the nineteenth century and spread along with sweeping. However, the beginning of a new attention to citizenship roots in English sociologist T. H. Marshall treatise published in 1971. He believed that citizenship is the necessary result of modern politics, and social-political consequences of the French Revolution and the Industrial Revolution. In this sense, citizenship includes all changes resulting from the transformation of traditional society into an industrial one.

The concept of citizenship is derived from a Latin word "Levinas" that in Greece refers to people who in "Police" city and had the political rights. Although in the Greek police was the politically independent unit which lived near the slaves and non-citizens, this situation did not mean that they could enjoy having citizenship authority and participation right in political affairs. Right to benefit from these privileges referred to the essence of human beings or some virtues. Those who failed in achieving the virtues and did not have the political virtue, they were deprived of this right (Navabakhsh, 2006).

## **Communitarianism**

Community is rooted in something prior to the political order of the state and, in the former, it is based on something more substantive than the associational order of modern society. For many, community presupposes a social ontology which when examined closely turns out to be a non-social category and is frequently conceived of in

cultural terms. Thus, political community is often seen to be rooted in a prior cultural community, for it is held neither the state nor society can provide enduring normative ties. The appeal to community thus inevitably invokes a certain opposition to modernity and the liberal tradition of individualism with its too 'thin' understanding of community. In the debate on citizenship this is particularly apparent. Communitarians argue that citizenship is rooted in a culturally defined community, while liberals argue that citizenship rests on individuals and that therefore political community is derivative of its members, who are always individuals. Whether citizenship as membership of a political community rests on the individual or a prior cultural or moral community is what divides the protagonists in this debate (Isin & Turner, 2002).

Communitarian philosophy may be related to the tradition of "conservative" sociology that tied with Tönnies, and partly Durkheim. Meanwhile, the critique of the Enlightenment project is seen. It may be argued that Communitarianism deconstructs the traditional ideas belonging to the left and right parties. For example, according to Communitarianism thinking, both the market and the welfare state are considered as dangerous to the lively and organic body of the community. Liberalism's emphasis on individual rights and abstract notions such as Enlightened Self-Interest, because of the neglect of the inherent nature of human beings and the collective nature of human existence, is subject to criticism.

Much of the popularity and appeal of Communitarianism results from its focus on real people in especial and real communities instead of abstract notions of freedom and individual rights. Communitarianism also tends to a socialist society in which the Collectivity and social justice issues are focused more than personal freedom and bourgeois. Recently, attention to the duties and responsibilities of people in the society, rather than the individual rights and freedoms, have been strongly emphasized by all Communitarians. Social compliance, in turn, firstly results of the informal controls based on domestic relations lie (Hughes, 1996).

## **Feminism**

Feminism theories argue that the social systems oppress women and they believe that this oppression should be eliminated. However, the feminists have different approaches about the inequality and the way of overcoming these differences. Marxist feminists claim that the capitalist economic structures support the men with high paid jobs. Theorem solution is not merely the fall of capitalism as the source of the problem. Liberal feminism argues that all inequalities root in a lack of opportunities, education for women and the traditional attitudes to gender that limit the women's roles. It says that if there has been an equal opportunity for women's competition in all spheres of society, they will succeed. Radical feminists argue that regardless of the economic system and other inequalities that women are facing in their lives (such as racism), male dominance is the main problem and violence is a basic way of controlling women. The solution lies in eliminating all forms of sexual violence and promoting the women's culture (Stolley, 2005).

Liberal feminism is somehow seems like feminism in the nineteenth century, while radical feminism refers to the twentieth-century feminism. Liberal feminism is sometimes dealt with the idea of reconciliation, while the radical feminist refers to conflict ideas whose story was once common in the 1970s, but perhaps more accurate interpretation is that liberal feminism liberal feminism was inspired to know that, without necessarily compromising Joe always has a superficial appeal. Precisely, radical feminism is one that roots in liberalism. It is not necessarily aiming reconciliation, it has the superficial demands, and it does not see the radical changes necessary for achieving the goals, while radical feminism has opposite ideas (Paak Nia, 2009).

Liberal feminism has long had the aim of getting right equal for women. This means that women enjoy equal civil rights with men. Liberal feminists have fought against the laws and traditions that see men deserved for getting the right but not women. Recognizing that formal equality is not enough, these groups want laws that call discrimination against women illegal. It allows women to have maternity leave and benefit in the workplace (Abbott and Wallace, 2001).

Recently the most important feminism criticism of liberal citizenship is that liberal citizenship has been created based on a masculine vision and therefore institutionalized a masculine measure. Contemporary feminists believe that women have been absorbed in a liberal democracy in an unfair and discriminatory manner. As a result, they are constantly faced with so-called problem "same-different". If the women's movement emphasizes on the women's rights and equal treatment or focuses on the especial gender-specific rights, will it be able to value the male and female differences and consider them as a tool for achieving full equality between the genders?

## **Sexual Citizenship**

Both women and 'sexual minorities' experience exclusionary citizenship practices. Women's exclusion from citizenship can be traced back to classical Greece where women, together with slaves, were non-citizens and only

free men were deemed worthy to participate as citizens in the *polis*. In the modern era, the triad of liberal citizenship rights identified by T.H. Marshall were typically won by women in Western societies later than men and not necessarily in the order identified by Marshall. In particular, as late as the nineteenth century, when civil rights were generally well established for men in many Western countries, married women still did not exist as independent individuals with civil rights but were subject to the will of their husbands. Full civil rights were not achieved until well after the franchise. Women also typically won the vote later than men in the West; in postcolonial societies, in contrast, they won the vote at the same time, often reflecting their involvement in liberation struggles, although this has not necessarily translated into effective equal political citizenship with men (Isin & Turner, 2002).

Women are half of the human and they have received little attention on the evolution of science, history and politics. By playing role in the traditional system of division of labor, women perpetuated their historical role in capitalism system. Along with the continuation of patriarchy in the roles and functions of individuals in the society, the gender issue was traditionally absent in the social and political issues, especially the citizenship theories. The woman's presence in the private sphere led to their retardation and lack of enjoying some social and political freedom in the public sphere. The consequence of less presence was the powerlessness of women in decision-making processes in their life. In fact, humans, who are not agents, are powerless and in the present situation, a powerless person is not considered as a citizen (Nowruzi & Gul Parvar, 2011).

### **Discussion and Conclusion**

In fact, the civil rights are a mixture of duties and responsibilities of citizens towards each other, the state or ruler, the country's constitution and also the rights and privileges which determined by the city managers and authorities (municipalities), government or the ruling authorities. A set of these rights and responsibilities is called "Civil Rights". Citizenship refers to everyday life, both personal and business activities of community members as well as their social activities and generally a set of individuals' behaviors and actions. So we can say that civil rights arises only when the human rights is formally and legally applied within a civil society following a particular rule in a particular territory and about specific people.

Finally, we can say that women are half of the human being population and have been disregarded during the evolution of science, history and politics. Women perpetuated their historical role in the traditional system of division of labor in capitalism's history. Along with continuation of the patriarchal roles and functions in the society, the gender dimension has traditionally been absent in the social and political issues, including the theories of citizenship. They are absolutely contradictory were deprived of full citizenship rights. That is, when women must have had such legal rights as men, they have been discriminated as opposite gender.

At present, participation in environmental policy is largely informal and the environmental mobilization is mainly based on influence on government and the international institutions to legislate on environmental standards, media and advertising campaigns to influence consumer choices and the decisions related to the joint investment, providing education and environmental information. In other words, environmental policy is one that is driven out of the traditional political institutions and aims to promote a new political culture in relation to environmental awareness (Ibid, 247). As a result, citizens who are sensitive to the environment must be global citizens so that they can be influential in environmental policy.

### **Conflict of interest**

The authors declare no conflict of interest.

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